



# Recognition of Cultural Identity Post Ethnic Conflict in South Lampung

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**Abstract.** Recognition of the identity of cultural values is an effort to re-adapt coexistence after inter-tribal conflicts. This study aims to explain the conflict management of residents who have experienced inter-ethnic conflict. By using descriptive qualitative methods and interviewing the two conflicting tribes and supported by observational data and secondary data, this study found: an effort to return to coexistence after the conflict is to respect the cultural values of the two tribes by recognizing the SIGER symbol and placing it in a Balinese tribal settlement environment. Who are migrant tribes in strategic places such as residential entrances, village offices, traditional halls and educational institutions. While the values of the Balinese tribe were adopted by the South Lampung regional government by making the Ogoh-ogoh culture one of the annual agenda of the South Lampung regional government. Recognition of cultural identity is an effort of citizens to anticipate new conflicts so that they live in harmony.

**Keywords:** identity · recognition · ethnicity · culture · conflict · harmony

## 1 Introduction

The root of the conflict problem can start from daily conflicts, ranging from social jealousy that comes from the association of young people who are considered impolite to jealousy of the success of obtaining economic results [1]. This daily conflict has the potential to become an anarchic conflict [2], as happened in South Lampung in 2012. The conflict between the Balinese and the Lampung tribes was allegedly due to social jealousy that occurred between the two tribes. The Balinese tribe, which is an immigrant tribe, has a different behavior pattern from the Lampung tribe, which is an indigenous population. These differences in behavior are the root of inter-tribal conflicts [3].

The Balinese tribe, which is an immigrant tribe, allegedly started a conflict against the Lampung tribe. It is known through research that was carried out, that the youth of the Balinese tribe disturbed the daughters of the Lampung tribe [4]. At that time, the inter-tribal conflict lasted for approximately 3 h. There is death and property damage. At that time, conflict resolution efforts were carried out mediated by local governments and traditional leaders. The two tribes made an agreement to make peace and return to live side by side as if there had never been an anarchic conflict [5] [6].

Research on inter-ethnic conflict has been studied by several scientists. There are at least 2 categories of conflict that are first, the root cause of the conflict [7][2][8][9][10], [11]. These studies focus on the problem of the root causes of the conflict. Second about how conflict resolution [2], [12] – [19]. The study concluded that inter-tribal conflicts often occur due to a lack of communication and also a lack of conflict management, so that even though they have been reconciled, new conflicts emerge.

There are still not many studies on the recognition of the cultural identity of the ethnic minority (immigrants) and the confirmation of the culture of the majority ethnic group (indigenous people), even if there is such an effort to adapt the minority group to the majority ethnic group. This study points out that efforts to coexist require both ethnic groups to recognize each other's identity. Therefore, the question in this research is how do citizens try to live side by side after inter-ethnic conflict? This study aims to show that residents have their own way of anticipating conflict. In addition, the government can also synergize with the efforts made by residents to anticipate conflicts. Thus, this study adds sociological insight in the management of inter-ethnic conflict.

This study is important to do so that inter-ethnic conflicts can be anticipated so that ethnic identity does not cause conflict but instead strengthens the existence of tribes, especially ethnic minorities who live in a majority ethnic environment, such as the Balinese who are immigrants in South Lampung and the Lampung tribe which is an indigenous tribe in South Lampung.

## 2 Research Method

Descriptive qualitative research by interviewing informants who were appointed directly because they were considered to know cases of inter-tribal conflicts that occurred in 2012 and until 2022 both of them were back to live side by side. Therefore, traditional leaders from the Balinese and Lampung tribes became the main sources in this study. In addition, residents from both tribes, youth leaders and also formal leaders from local governments both at the local government and sub-district levels of Way Panji Village, South Lampung. Indirect observations were also carried out to strengthen data that were not asked at the time of the interview. Secondary data were obtained from reading sources such as published previous research, regional newspapers, and sources from websites that were directly related to reporting on cases of inter-ethnic conflict in Bali and Lampung. Primary and secondary data analysis and observations were carried out interactively by following the pattern of Miles and Huberman [20], namely reduction, analysis and conclusion. Thus, the data that collected is valid data and presented in the form of a meaningful narrative.

### 3 Results and Discussion

#### 3.1 The Balinese and Lampung Tribes Live in Harmony Post Ethnic Conflict

After the anarchic conflict, the two tribes of Bali and Lampung lived side by side again. Social relations that have existed for approximately 4 generations have been intimately intertwined [1]. Although not many activities are carried out together due to the busyness of daily life plus group life in Balinuraga village, which is the village where the government was initially relocated since the 1963 by participating in the transmigration program. The condition of migrants makes the Balinese people struggle to survive in Lampung. Therefore there is not much contact and communication between the two. However, during that time their relationship never had a conflict. The two tribes of Bali and Lampung were busy with economic activities which at that time were not yet well established.

The hard work of the Balinese as rice farmers is getting more and more visible results. They have a large area of land and houses. Even slowly but surely they buy vacant lands in the neighborhood where they live and day by day their social condition is getting higher. There is not a single family without land. Therefore, the land owned is very productive so that the life of the Balinese tribe is classified as a prosperous tribe in South Lampung. In addition, the village administration is administratively managed by the Balinese tribe in synergy with the local government to make their village advanced both in the field of government and also the economy.

Post conflict ethnic, it seems that both tribes have realized that efforts to adapt themselves are important. Communication that has rarely happened has caused various social jealousies and in the end led to conflicts. Because of that, the process of exposing themselves without losing their respective identities is an important thing to be done not only by the Balinese who are immigrants but also the Lampung tribes who are local tribes. Adaptation efforts are made to anticipate that past conflicts will no longer occur and the two of them live side by side as before the conflict.

#### 3.2 Coat of Arms *SIGER* is in the Village of Bali Ethnic

Reconstruction through institutional strengthening is an effort to coexist post-conflict [16]. This happened in an effort to coexist harmoniously after the conflict between the Balinese and Lampung tribes in South Lampung. Ethnic reconstruction in terms of institutional strengthening can be implemented in the form of recognition of tribal identity as well as cultural symbols recognized by different tribes.

The identity of Lampung's cultural values is symbolized by *SIGER* which is a symbol of honor, which is used on the head of a woman. The symbol is used by the bride during the process of traditional Lampung ceremonies at the wedding after the *izab qabul* process is carried out. In the traditional process, the bride and groom receive a customary title which is carried out in the traditional ceremony process. The bride wears a siger on her full head by wearing traditional Lampung clothes. However, lately the symbol is not only used during the traditional process, but is also used to show Lampung's identity which is installed when entering the Lampung arena. The symbol is usually installed in

gates, shops, traditional houses and even in tourism places. There is even a government instruction that in stores to use the siger symbol [21].

*SIGER* Lampung has a philosophical meaning. This implies that Lampung has a culture that upholds customs and traditions in relationships and has a feminine attitude. Love and honor are things that are upheld in everyday life. This symbol shows that friendship that upholds honor and tenderness is the hallmark of the people of Lampung. This feminist nature shows that Lampung prioritizes relationships that prioritize politeness and are open to pluralism, such as the Lampung tribe, which is inhabited by various tribes in Lampung.

Post-conflict 2021, to be precise in 2013, the Balinese have used *SIGER* in their neighborhood. This can be seen when entering the residential area of Balinese residents, the village barrier is in the form of a gate written with the word "welcome" using the *SIGER* symbol, since 2013 after the conflict. According to residents, the gate was built after the conflict and at the same time symbolizes peace with the people of Lampung, who in the area have been inhabited for generations. Not to mention that 3 generations of Balinese have lived in the village of Balinuraga which is adjacent to the village of Agom which is a local resident.

The wisdom behind the conflict, one of which became aware that they were citizens who had to unite with the people of Lampung. Therefore, in their village arrangement, they added an ornament of the *SIGER* symbol in their village. This can be seen, when entering their village in Bali paradise. Lampung Siger is a marker that the Balinuraga area is an area located in Lampung. This is also a symbol that respect for Lampung has become a part of the lives of all Balinese.

The *SIGER* symbol seems not only to be installed on the gate, but also installed in the village office of Bali Nuraga. In Balidesa, which is headed by a Balinese and the formal organizational structure is also held by a Balinese. Even though the management structure is inhabited by Bali, it is very possible that if there are Lampung people who want to work at their Village Hall, they will be very well accepted. However, so far there have been no workers from Lampung. According to Mr. Putu: this is because the distance from the village is too far while public transportation is still limited, so based on efficiency calculations and time and cost effectiveness, the two tribes only use village offices in each village." (interview, September 2022).

The fusion of the Balinese tribe with the Lampung tribe also seems to be symbolized by the installation of *SIGER* at the Balinese traditional hall. In traditional Bali, although it is filled with Balinese ornaments, above the building there is a Lampung siger. After it was confirmed that they used it to show that we traditionally respect the Lampung tribe. Strong Balinese customs are carried out, but Lampung customs are part of what we have to do.

The Balinese traditional hall which is located next to the village head's office is used by residents to gather every day. By using traditional Balinese clothes, they discuss several agendas that will be carried out in the near future, such as daily and monthly. In addition, it makes it easier for them to connect with village administration because they receive all village information immediately. One informant even said that he knew that information about the village did not need to use regular meetings as they did but by knowing that everything they knew was directly conveyed to the residents and also

their families. In this regard, they have no problems with new information related to the interests of the villagers.

Elementary schools in their neighborhood did not specifically install the Siger Emblem. They only use formal symbols such as *Tut Wuri Handayani*. Likewise, the fence in the school environment does not contain Balinese pictures or ornaments. This elementary school does not use ethnic identity in its school environment. This is because schools are places that teach pluralism, so it is considered that there is no need for symbols of identity from the two tribes. In class, tolerance is taught which respects differences between ethnic groups. Thus, the school is a place where they gain knowledge that is not influenced by other conditions that have the potential to be overtaken by political interests or personal interests. Although not all Balinese say that school is a very neutral place because they know that the school in their environment is a homogeneous school because all students are Balinese, but behind that they know that the lessons taught by the school are neutral.

### 3.3 Cultural Values to be an Annual Agenda in South Lampung

Ethnic reconstruction through institutional strengthening is an effort to coexist post-conflict [22]. This happened in an effort to coexist harmoniously after the conflict between the Balinese and Lampung tribes in South Lampung. Ethnic reconstruction in terms of institutional strengthening can be implemented in the form of recognition of tribal identity as well as cultural symbols recognized by different tribes. This happened to residents of Bali and Lampung after the 2012 conflict.

It is not only the Balinese who respect the culture and customs of the Lampung people, and vice versa, the Lampung people are much more acknowledging and accommodating of the Balinese culture, namely *ogoh-ogoh*. Even the Lampung local government through the South Lampung regent stated that Balinese culture was one of the agendas of the South Lampung local government. This was revealed by the Regent of South Lampung as follows: "I really appreciate this activity, as a village tour, an annual *ogoh-ogoh* event. Hopefully later the Tourism Office and all staff can hold this calendar, South Lampung *ogoh-ogoh*," [23].

This recognition of cultural values is carried out to acknowledge the existence of the Balinese tribe, which is a minority ethnic group who has lived in South Lampung for a long time. It was mentioned by one resident that *ogoh-ogoh* was their tradition which had never been scheduled or even recognized by the South Lampung government. However, after the conflict occurred and also made peace, all residents, not only the Lampung tribe but also all the tribes living in the South Lampung area acknowledged. It has even received legitimacy by the South Lampung government by making it an annual agenda in South Lampung.

Recognition of Balinese culture and making the annual agenda at major events in Lampung is an effort to make Balinese culture inseparable from Lampung culture. This is because the Balinese have lived in Lampung for a long time and have become part of the Lampung population. Therefore, without losing the Balinese identity, it strengthens the Balinese identity in Lampung. The findings of this study are different from the findings of research on tribal conflicts in Negeria and South Africa. Inter-ethnic conflicts caused by colonialization always occur new conflicts because conflict management is not yet

appropriate. Therefore, efforts to resolve inter-tribal conflicts are carried out in a managed way by establishing economic and financial institutions the formation of the National Youth Service Corp (NYSC). The program requires university graduates in Nigeria to be assigned 12 months of service outside Nigeria to adapt themselves to the heterogeneous population in order to have regular discussions to prevent inter-ethnic conflict [7].

## 4 Conclusion

Recognition of cultural values, both ethnic minority and ethnic identity, can be used as conflict management for coexistence after inter-tribal conflicts. This is a way for residents to anticipate new inter-ethnic conflict occurred. Recognition of identity by merging the identity of each tribe is not to eliminate ethnic identity but instead strengthens identity.

In this regard, managing conflict by acknowledging ethnic identity is something that needs to be done so that new conflicts do not occur. Appreciation for that identity is carried out with symbols of cultural values that are far more valuable because peace commitments do not only use written agreements but actions of tolerance are far more important. In connection with that, merging cultural values is a way of trying to live in harmony.

This study focuses on the recognition of cultural identity to anticipate prolonged conflict. Therefore, it is necessary to re-examine in an era that is far more advanced, whether the recognition of cultural identity is an important way to show mutual respect. This is important because as technology advances and society changes faster, it will also be balanced with new ways to manage conflict, especially in conflict-prone areas.

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