

Inter-Ethnic Conflict Samawa and Bali in Sumbawa, Indonesia

Syaifuddin Iskandar

Departemen of State Administrative Science, Faculty of Social and Political Science, University of Samawa,
Sering Street, Sumbawa Besar, Indonesia
E-mail: syaifuddiniskandar@gmail.com

Abstract

Socio-cultural factors are dominant factors widen the conflict. The research objective was to understand the causes of ethnic conflict Samawa and Bali in terms of socio-cultural aspects of Sumbawa and know the integration efforts between the two ethnic groups using a qualitative approach according to the emic perspective of the perpetrators and witnesses conflict using simultaneous interactive model. The results of the study explained that the clash of cultures and ethnic conflict will occur in multi-cultural societies. Conflict can lead to chaos and change attitudes and behavior patterns in society, and conflict management is done by building understanding to maintain balance (integration) between ethnic Samawa and Bali who live in the community.

Keywords: Conflict, Ethnic, Cultural Social, Sumbawa

1. Introduction

Sumbawa Regency is one of regencies in West Nusa Tenggara Province, which is located in the tourism area between the islands of Bali, Lombok and Komodo Island, with a total area of 11,556.44 km² area. The original population (ethnic Samawa) reached 68.66% of the total population of 452.746 inhabitants, and 31.34% consisted of ethnic Balinese, Sasak (Lombok), Javanese, Sundanese, Madurese, Mbojo (Bima/Dompur), Bugis Makassar, Minang, Sumba/Timor, and Arab (BPS Sumbawa, 2011). Multiculturalism an ideology that recognizes and exalts the differences in equality, both individually and as a culture (Fay; 1996, Jary and Jary; 1991, Watson; 2000), included all the cultures of the communities that make up the smaller communities a greater realization (Reed, ed. 1997), a new social order for a plural society like Indonesia, with different backgrounds of ethnicity, social class, and religion, multiculturalism appears as a new social contract for the nation (Purwanto, 2011).

Potential natural wealth owned Sumbawa be an attraction for migrants, particularly by ethnic Balinese are motivated by factors of migration, transmigration, economic conditions, employment conditions, environmental conditions, so that within a period of 10 years (1970-1980) ethnic Bali managed to excel in access to economic resources, important positions of government, private, state-owned enterprises as well as the appearance in the culture and customs of public life Sumbawa which brings its own color in people's lives Sumbawa.

Display behavior and socio-cultural activities and traditional Balinese are considered conspicuous by ethnic Samawa the source and cause of conflict between ethnic Samawa by ethnic Balinese. Factors causing conflict with ethnic Balinese ethnic Samawa on socio-cultural aspects occur because of differences in understanding and cultural interests of the parties to the conflict (Kusnadi, 2002). The widespread presence of local conflict characterizes many developing countries such as Indonesia. Outbreaks of violent conflict not only have direct costs for lives, livelihoods, and material property, but may also have the potential to escalate further. These conflicts have brought a huge impact on the peace of its people resulting in human rights violation, higher death tolls, hampering economic productivity and the delay of environmental problems (Anwar et al., 2005).

Socio-cultural factors are dominant factors of the conflict extend some indicators that influence, namely: (1) because it involves ethnic identification media that are religious, (2) the character of social movements, (3) the relationship between religious attitudes with a view to the existence of natural resources and for human dignity, and (4) the gap between the cultural value system espoused by the reality of the lives of the local community (Atmaja, 2002).

Socio-cultural factors led to the identification based on ethnic-religious together form a pattern of conflict with the increasing sense of solidarity and awareness in Samawa ethnic groups. The focus of the literature to date is on large-scale ethnic or religious conflict, with little attention paid to random and localised acts of violence faced by individuals due to their ethnicity or religious affiliation, much of the research on ethnic and religious violence is narrowly focused in certain geographical regions (Murshed et. al, 2009; Barron et. al, 2009).

The conflict phenomenon is influenced by various factors, among others: socio-economic factors, political and cultural. Therefore, it would require a comprehensive analysis with the standard integrated sociological paradigm, (Ritzer, 2002) which lies in the relationship between the four levels of social reality, namely: (1) the macro-objective, such as: society, law, bureaucracy, language and symbols, (2). macro-subjective, are like: culture, values, norms, (3). micro-objective, such as forms of social interaction and behavior patterns:

cooperation, competition, conflict, and (4). micro-subjectively, various social construction of reality conflict, such as the thought process, interpret and understand the events of the conflict according to the social construction of Sumbawa.

2. Research Methode

2.1 Types of Research

The method used in the study is a qualitative research approach to understand the patterns of interaction and conflict from the emic perspective of the perpetrators and witnesses conflict, so it is found that the theory was developed based on facts on the ground based on the first level of interpretation or understanding of the perspective of the perpetrator or witness conflict and the second order understanding with the interpretation of the first degree. Bogdan and Biklen (1982), qualitative approach has the following characteristics: (1) is more concerned with the understanding of the understanding of the actors themselves rather than explanation, (2) be directed to explore the world of meaning in the emic perspective or the perspective of the perpetrator, rather than seeking causal relationships, (3) more concerned with depth rather than breadth of coverage of a study. The qualitative approach used in the study to collect data: spoken or written and observed behavior (of both ethnic Samawa and ethnic Bali), background events that affect conflict ethnic Samawa with ethnic Bali.

2.2 Observations and Data Sources

The types of data collected are the factors that cause conflict in terms of socio-cultural aspects of Sumbawa:

- a. Human data sources, namely the actors/witnesses conflict Sumbawa from both ethnic groups who understand the events of the conflict, among others: public figures/leaders and formal leaders.
- b. Non-human sources of data, namely: statistical data; historical documents, photographs; sources other literature relevant to the research problem.

2.3 Data Collection Methods and Instruments

Data collection using observation, documentation and in-depth interviews with plunging directly into the field to observe and collect a variety of information needed, use the main instrument is the researcher.

2.4 Method of Data Analysis

The data obtained in the field and analyzed using a model of interactive analysis performed simultaneously, ranging from data collection, data reduction, comparison of data, presentation of data, and drawing conclusions. Data encoding is done openly for detailing, test, compare, develop concepts, and categorization as well as given a special code to determine the suitability of the relationship between categories and then into a proposition that needs to be developed with the selection of data to systematically prepare core categories associated with the category into propositions the research findings.

3. Results and Discussion

3.1 Socio-Cultural Conflict Ethnic Samawa with Ethnic Bali

Based on the analysis of the data can be understood that the causes of conflict in a social and cultural perspective Sumbawa is a conflict caused by the clash of cultures between the two ethnic groups. Bali as ethnic immigrants in Sumbawa has habits, behavior and appearance customs and culture inherent to Hinduism is professed. Traditional values that do not correspond to ethnic culture Samawa is often done by a group of Bali, "sabung ayam", gambling, drinking, selling wine, procession in traditional ceremonies, eloping is happening throughout the year, has gone beyond the boundaries of tradition, customs and Islamic religion professed by the majority ethnic Samawa.

Socio-cultural factors that cause conflict later developed and led to the identification of ethnicity based differences in religion, namely Hinduism and Islam, which is large enough to contribute to ethnic conflict events in Sumbawa. Ethnic self-identification became widespread Samawa followed by other ethnic groups who feel they have the same interests and religion is Islam and ethnic Balinese who identified as non-Muslim be a threat to other ethnic groups. Directly or indirectly, the Islamic religion in this case used as a medium of identification that has been able to influence the emotions of the masses is widely regarded as a container and provide an effective cultural space for members of other ethnic groups who participated in the movement of mass rioting blend without clearly recognizable identity. According Collone and Rica (2005) conflict situations can be described as a situation where there are forces opposing the direction and the strength that is roughly the same.

Ethnic culture clash occurs due to cultural differences related to religious teachings espoused. Conceptually, religion is a kind of behavior that can be classified as beliefs and rituals relating to the creation, powers and supernatural powers. Religion or belief includes a set of rituals that terorganisasi socially imposed by members of a community or some segment of society. Koentjaraningrat (2002) is more neutral in terms of religion under the name of religion as part of culture.

Ethnic Bali is part of Sumbawa population, all activities related to religious rituals is a manifestation of

religious orders adopted , so that the implementation of the various rituals performed by the Hindus of Bali , with regard to the function and role of Hindu citizens who live in indigenous rural communities . The existence of ethnic Balinese persistence in working in all sectors can improve their living standards and their families so that they can buy the farm and moor land for residence, place of business, place of worship and praying diligently carry out, it is really a manifestation of the Hindu religion which obliges to his people to always devote themselves to the Lord , to the environment and to human beings . In general, embraced Islam teaches ethnic Samawa to his people about good and not good, lawful and unlawful. Hitchcock (1995) Islam is a universalistic creed that transcends ethnic and national boundaries. Muslims share a broadly based common heritage and identify with the wider Islamic community.

Indigenous traditions culture and religion are the majority ethnic Samawa Islam , Islam rests on syareat and moral sanction and sin for the people who deviate from traditional laws and syareat recommended and the implementation of religious orders, Muslims are encouraged to maintain a relationship with relationship with God and fellow human beings. Relationship with God through daily prayer and implemented a relationship with fellow implemented through social rituals that help each other , look after each other , and mutually nurturing (environment) .

3.2 Integration of Ethnic Ethnic Samawa with Bali

The ideal integration in Indonesian society, including the multi- ethnic society of Sumbawa is patterned culturally diverse , multicultural or pluralistic (Syamsuddin, 1996; Suparlan, 1999; Atmaja , 2002) . Achievement of objectives requires a requirement , ie, their different interests , goals , religion or ethnicity who live in the same space and time to be able to develop a social climate that is accommodating , cooperative , tolerant of differences , and come with the ability to adapt to the dominant culture , as reflected in absence of fluent and fluent cultures. Achievement is inseparable from the basic components of sociocultural systems prevailing in the society, in which the deal will include the coordination of fundamental cultural systems , the availability of social groups and cut crosswise (Pelly, 1994) .

Rex (1985) have called citizen culture is very important in the context of the formation of a multicultural society , the form of a single national culture or civilization as well as a set of individual rights that govern the public sphere that is based on equality between the individual and others receive too diverse cultures and customs in the realm domestic private. Public sphere covers the world of law , politics and economics, as well as education in relation to the selection, transmission and strengthening of cultural citizenship skills. Private sphere, including moral education, primary socialization and involvement of religious beliefs. Indonesian people are diverse yet no longer shaped ethnic and cultural diversity , but the diversity of cultures that exist in Indonesian society (Suparlan , 2002) .

The pattern of the relationship between ethnic Samawa with Balinese ethnic conflict and post- conflict before the situation becomes normal after showing a pattern of a harmonious life in interactional everyday life, economic activities, social community , which leads to an increase in the quality of relationship , mutual benefit and balanced as well as live concord and harmony in an integrated manner, thus formulated theories related to the causes of conflict and the socio-cultural aspects of integration patterns between the two ethnic groups, namely : a clash of cultures and ethnic conflict will occur in multi- cultural societies , if cultural factors as a reason accentuate each other and defend themselves. Conflict management is done to keep the balance (integration) among the various ethnic groups that live in the community, because the conflict is part of life of a society .

Local knowledge plays an important role in creating harmony with the way of acting in accordance with the status and role in a pluralistic culture sosal life . The role of local knowledge so much emphasis on harmony and harmony between people, so we need a means of social control that groups are not adventurous with conflict, the culture of shame and fear of culture (Geertz, 1983 ; Suseno, 1984) , harmonious inter-ethnic relations can be defined as a condition coexistence between ethnic groups are dynamic, harmony, harmonious and mutually balanced (Hartayo, 2004) .

4 . Conclusion

1. Factors causing conflict with ethnic ethnic Samawa Bali in terms of socio-cultural aspects , caused offense among ethnic culture Samawa, habits, behaviors and cultures of ethnic Balinese striking generating conflict and culture clash between two ethnic groups in the social and cultural life of the community Samawa .
2. Ethnic integration efforts both Bali Samawa with post- conflict ethnic done by building a common understanding through formal and in formal meetings, interacting through social and economic activities , and social .

5. Recommendations

Based on the research results and conclusions above, can be advised of the following:

1. The existence of exemplary elite truly wise, wise to give a constructive example by way of campaigning on

- the importance of tolerance in a pluralistic society.
2. Keeping and maintaining a positive relationship, a way to understand and appreciate all the traditions that are owned and displayed by ethnic Balinese (positive), because ethnic Bali has become a part of the society of Sumbawa and has provided significant contribution in developing the potential of Sumbawa District in various fields .
 3. Lessons learned from the bitter experience of the past events of the conflict which has claimed many of the ethnic Bali so as to leave the negative habits that do not correspond to ethnic culture Samawa.

References

- Anwar, Dewi fortuna, et all.(2005). Internal violent conflict: Overview of History, Political Economy, and Policy in the Asia-Pacific (Konflik kekerasan Internal: Tinjauan Sejarah, Ekonomi-Politik, Dan Kebijakan di Asia Pasifik), Jakarta: Yayasan Obor Indonesia, LIPI, LASEMA-CNRS, KITLV- Jakarta.
- Atmadja, N.B. (2002). Conflict Management in the Multiethnic Indigenous Village Community in Buleleng Bali (Manajemen Konflik pada Masyarakat Desa Adat Multi-etnis di Kabupaten Buleleng Bali). IKIP Negeri Singaraja: M.M.S.K.
- Badan Pusat Statistik. (2011). Sumbawa in Figures (Sumbawa dalam Angka). BAPEDDA-BPS. Sumbawa Besar.
- Barron, Patrick; Jaffrey, Sana; Palmer, Blair and Varshney, Ashutosh (2009), 'Understanding Violent Conflict in Indonesia: A Mixed Methods approach', Social Development Working Paper 117, World Bank. Jakarta.
- Bogdan, R. C., and Biklen, S.K., (1982). Qualitative Research For Education An Introduction to Theory and Methods . Boston: Allyn and Bacon Inc.
- Collone, S., and Rika E. (2005). (Types picture in terms of Intrapersonal Conflict Gender Identity) Gambaran Tipe-Tipe Konflik Intrapersonal ditinjau dari Identitas Gender. Jurnal Psikologia Universitas Sumatera Utara, 1, 2, 96-104.
- Coser, A. Lewis. (1956). The Functional of Social Conflict. New York: The Free Press.
- Denzin, Norman K. dan Yvonna S. Lincolns (eds). (2000). Handbook of Qualitative Research. Second Edition. London: Sage.
- Fay, Brian. (1996). Contemporary Philosophy of Social Science: A Multicultural Approach. Oxford: Blackwell
- Geertz, Hildred. (1983). Multicultural and Community in Indonesia Aneka Budaya dan Komunitas di Indonesia, Jakarta: Ghalia Indonesia.
- Hartoyo. (2002). Relationship Between Conflict and Ethnic Harmony Original Lampung with Ethnic Immigrants In Dynamics Community Life Lampung Post-New Order (Konflik dan Keharmonisan Hubungan Antara Etnik Asli Lampung dengan Etnik Pendatang Dalam Dinamika Kehidupan Masyarakat Lampung Pasca Orde Baru), The International Seminar Papers: Salatiga: Yayasan Percik.
- Jary, David dan Julia Jary. (1991). Multiculturalism. Dictionary of Sociology. New York: Harper.
- Syamsuddin, H. (2001). Autonomy, Demokratisasi Conflict Resolution and Alternative Approaches Regional Center Otonomi Daerah (Demokratisasi dan Pendekatan Alternatif Resolusi Konflik Pusat Daerah). Semarang: Congress Papers APII.
- Hitchcock, Michael. (1995). Inter-Ethnic Relations and Tourism in Bima, Sumbawa. Journal of Social Issues in Southeast Asia; Oct95, Vol. 10 Issue 2, p233.
- Koentjaraningrat (1980). Culture, Mentalitet and Development Kebudayaan, Mentalitet dan Pembangunan, Jakarta: Gramedia
- Kusnadi, H. HMA. (2002), Problem, Cooperation, Conflict and Performance (Contemporary & Islam Masalah, Kerjasama, Konflik dan Kinerja (Kontemporer & Islam, Malang: Penerbit Taroda.
- Murshed, Syed Mansoob; Mohammad Zulfan Tadjoeuddin; Anis Chowdhury (2009) Is Fiscal Decentralization Conflict Abating? Routine Violence and District Level Government in Java, Indonesia, Oxford Development Studies, 37: 4, 397 - 421.
- Suseno, F.M. (1998). Finding Meaning Nationality (Mencari Makna Kebangsaan). Yogyakarta: Kanisius.
- Patrick Barron, Kai Kaiser, Menno Pradhan. Local Conflict in Indonesia Measuring Incidence and Identifying Patterns. World Bank Policy Research Working Paper 3384, August 2004. elibrary.worldbank.org/doi/pdf/10.1596/1813-9450-3384
- Pelly, Usman. (1994). Interaction Between Ethnic Groups in Pluralistic Society Interaksi Antar Suku Bangsa dalam Masyarakat Majemuk, Jakarta: Depdikbud RI.
- Purwanto, S.,A. (2011). Information & Communication Technology (ICT) and the Challenge of Multicultural Society: Some Cases of Internet facilitated Interaction in Indonesia. OMNES : The Journal of Multicultural Society 2011. Vol.2 No.2, pp.1-21. www.omnesjournal.org/upload/public/pdf/13/0.pdf
- Reed, Ishmed (ed.). (1997). Multi America: Essays on Culture Wars and Peace. Pinguin.
- Rex, John. (1985). "The Concept of Multicultural Society". Occasional Paper in Ethnic Relations, No.

3. Centre for Research in Ethnic Relations (CRER).

Ritzer, G. (2002). *Sociology of Science Associate paradigm (Sosiologi Ilmu Pengetahuan Berparadigma Ganda)*. Jakarta: Penerbit CV. Rajawali Pers.

Watson, C.W., (2000). *Multiculturalism*. Buckingham-Philadelphia: Open University Press.

This academic article was published by The International Institute for Science, Technology and Education (IISTE). The IISTE is a pioneer in the Open Access Publishing service based in the U.S. and Europe. The aim of the institute is Accelerating Global Knowledge Sharing.

More information about the publisher can be found in the IISTE's homepage:

<http://www.iiste.org>

CALL FOR JOURNAL PAPERS

The IISTE is currently hosting more than 30 peer-reviewed academic journals and collaborating with academic institutions around the world. There's no deadline for submission. **Prospective authors of IISTE journals can find the submission instruction on the following page:** <http://www.iiste.org/journals/> The IISTE editorial team promises to review and publish all the qualified submissions in a **fast** manner. All the journals articles are available online to the readers all over the world without financial, legal, or technical barriers other than those inseparable from gaining access to the internet itself. Printed version of the journals is also available upon request of readers and authors.

MORE RESOURCES

Book publication information: <http://www.iiste.org/book/>

Recent conferences: <http://www.iiste.org/conference/>

IISTE Knowledge Sharing Partners

EBSCO, Index Copernicus, Ulrich's Periodicals Directory, JournalTOCS, PKP Open Archives Harvester, Bielefeld Academic Search Engine, Elektronische Zeitschriftenbibliothek EZB, Open J-Gate, OCLC WorldCat, Universe Digital Library, NewJour, Google Scholar

