

DA'WAH COMMUNICATION AND ETHNIC DIVERSITY IN SOCIAL CONFLICT SETTLEMENT IN CENTRAL LAMPUNG REGENCY, LAMPUNG PROVINCE

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Abstract

The conflict that occurred in Central Lampung Regency did not only occur between residents of Village I and Village II, Tanjung Harapan Village, Anak Tuha Padang Ratu District, but there were several conflicts that previously existed in Central Lampung Regency. The Lampung conflict was not only about ethnic differences, but it arose because of deeper issues. The impact of political penetration in Lampung gave birth to demographic changes between indigenous people and migrants. During its development, the newcomers are more diligent and their economy is advanced. The selection of native and immigrant residents increases with the selection of materials for the more moneyed newcomers. It is said that the inclusion of Islamic purification teachings further adds to the threat of difference. Elections in society are also increasingly visible, for example with the formation of the Indonesian transmigration children association. This has created jealousy with the indigenous people of Lampung, so that there are always misunderstandings in conflicts.

Conflicts that occur among fellow Muslim communities in the Anak Tuha Padang Ratu Subdistrict, Central Lampung Regency are triggered by social jealousy in everyday life, for example the welfare of life, especially in the economic sector and juvenile delinquency.

As social beings, humans cannot be sterile from interactions, whether social, political, cultural, religious and others. Differences in individual innate characteristics in an interaction such as physical characteristics, intelligence, knowledge, customs, beliefs, and so on make conflict a natural situation in every society. In other words, conflict will only disappear along with the loss of society itself.

In this study we used the theory of da'wah communication. The approach through the process of da'wah communication is a solution in providing guidance for individuals, families and through the community, of course with the motivation of harmony within the framework of Islamic ukhuwah. Then the next theory is ethnic diversity. In Central Lampung district, there are various ethnic groups so that the cultural phenomology is diverse. The last theory is social conflict theory. Social conflict recognizes two phases, namely the phase of disorganization or rift in society and the phase of disintegration or division in society.

This type of research is field research because this research is carried out in real life (Sutrisno Hadi: 1991, p.20). This research was conducted by observing and directly examining the object of research by describing the real situation.

The result was that the conflict between the Lampung and Javanese tribes occurred because of jealousy, especially the economy of the immigrants who were more advanced than the indigenous population, resulting in misunderstandings. Now there is peace. Post-conflict has been filled with da'wah communication through the Taklim Council and weekly recitations.

Keywords: *Ethnic Diversity and Social Conflict*

PRELIMINARY

A. BACKGROUND

Islam is a religion of love and help. It calls on his followers to live sincerely. Islam forbids its adherents to harm their fellow Muslims, both in words and in actions. Religious exclamations in the form of da'wah communication are steps that are appropriate to be applied to provide a good understanding, namely how to foster the harmony of life in an Islamic community according to religious teachings. This can be used to change the attitudes and actions of the Muslim community in Anak Tuha Padang Ratu Subdistrict, Central Lampung Regency, which often views that solving problems must be resolved by way of conflict.

The approach through the dakwah communication process is a solution in providing guidance for individuals, families and through the community. Of course, this is done with the motivation of harmony within the framework of Islamic ukhuwah.

Conflicts that occur among fellow Muslim communities in Anak Tuha Padang Ratu Subdistrict, Central Lampung Regency are triggered by social jealousy in everyday life, for example the welfare of life, especially in the economic sector and juvenile delinquency.

As social beings, humans cannot be sterile from interactions, whether social, political, cultural, religious and others. Differences in individual innate characteristics in an interaction such as physical characteristics, intelligence, knowledge, customs, beliefs, and so on make conflict a natural situation in every society. In other words, conflict will only disappear along with the loss of society itself.

In the realm of such interactions, conflicts of interest and affirmation of identity will emerge on a different scale. We often present it with interpersonal conflicts, intergroup conflicts, and ethnic conflicts.

The ethnic diversity that exists in Central Lampung Regency can become a unity if there is positive social interaction between each ethnic group on the condition that inter-ethnic unity must be maintained because the diversity of society makes it possible for clashes between ethnic groups. This is due to the different cultures of each existing ethnic group, resulting in different behaviors. There is an understanding about ethnicity that was first introduced by a Sumner figure, namely ethnocentrism. Ethnocentrism is the emotional attitude of a group, ethnicity, or religion that feels that their ethnicity is superior to other ethnicities.

Geographically, the people of Central Lampung Regency are gathered from various regions that ethnically tend to consider the existence of their own cultural values to be the best (ethnocentrism). If in this qualification a certain regional cultural figure has the opportunity or authority to make a decision, then the regional culture tends to be the main thing to be popularized as a guide for other regional-blood groups. It is this

decision regarding himself that will become the seed of conflict of sentiment and injustice because there are still other parties who do not feel represented.

In carrying out a life together, various ethnic groups with different cultural backgrounds will be involved in a reciprocal relationship called social interaction which in turn will develop into social interpretation. Social interaction is an absolute requirement for social activity to occur. In social activities there will be dynamic social interrelationship between people, people with groups and groups with groups.

B. Problem Formulation

Sourced from the background that has been stated, this study seeks to reveal the reality of the condition of the harmony of life of the Muslim community in Anak Tuha Padang Ratu Subdistrict, Central Lampung Regency, from frequent conflict exposure and its various causes.

Research Objectives and Research Benefits

1. Research Objectives

The aim of this research is to describe Da'wah Communication and Ethnic Diversity in Social Conflict in Central Lampung Regency.

2. Research Benefits

The benefit of this research is to provide benefits as one of the contributions of scientific thought in complementing studies that aim to develop knowledge in the field of da'wah, especially in solving social conflicts.

THEORETICAL REVIEW

A. DEFINITION OF DA'WAH

Etymologically, the word da'wah comes from Arabic, namely da'a-yad'u-da'watan, which means inviting, shouting, calling (Amin, 2008: 3).

Whereas in terms of da'wah is an invitation activity in the form of oral, written, behavioral and so on which is carried out consciously and planned in an effort to influence other people, both individually and in groups so that one understanding, awareness, attitude, appreciation and practice of religious teachings as a message delivered without any coercive elements (Arifin, 2000: 6).

B. DA'WAH ELEMENTS

In a da'wah activity there are several elements that must be present, these elements are:

1) The subject of da'wah

The subject of da'wah (da'i or communicator) is the doer of da'wah. Da'i are people who convey messages or disseminate religious teachings to the general public (Pimay, 2006: 24).

In general, da'i are often referred to as mubaligh (people who convey the teachings of Islam). The duty of a da'i is to call, invite, give teachings, and teach Islamic religion.

2) The Method of da'wah

Da'wah methods (kaifiyah al-da'wah, methods) are ways of conveying, both individuals, groups, and the wider community so that these da'wah messages are easily accepted (Amin, 2009: 95).

Tariqah is a method of da'wah. Wasilah is a tool used to convey Islamic teachings, so Tariqah is a method used in preaching. The method of da'wah is the way or method used

by preachers or da'i to convey the material teachings of Islamic da'wah. In conveying a da'wah message, this method is very important. Even though a message is good, if in conveying it using an incorrect method, the message can be rejected by the recipient of the message. Therefore, the Tariqah or method greatly affects the fluency and success of preaching.

The method of da'wah according to the Al-Qur'an is divided into three types, namely:

a) The Method of *Hikmah*

Da'wah with wisdom means da'wah with a substantive approach that leads to philosophy with good advice. Meanwhile, al-Sayyid Muhammad Husain al-Thaba'thabei defines wisdom as precise and firm words accompanied by arguments and arguments that can reveal the truth and dispel doubts. According to Mukti, da'wah bil hikmah is the ability of *da'i* or *mubaligh* to broadcast Islamic teachings by remembering the time, place and society they are facing.

From the definitions of these experts, it can be concluded that da'wah using the wisdom method means that preaching is carried out by first having to understand in depth all the issues of the da'wah target, the actions to be carried out, the community that will be the object of da'wah, the situation, time and conditions in which da'wah will be carried out.

b) The method of *al-Mau'idzah al-Hasanah*

Al-Mau'idzah al-Hasanah is mau'izhah or speech that at least does not offend the ego and hurt the feelings of other people, whether intentional or not.

c) The Method of *Mujadalah*

The *mujadalah* method is a method by means of dialogue gently, not stiffly and with a radiant face. Meanwhile, Sayyid Qutub argues that *mujadalah* means dialogue and discussion not to seek victory, but so that the object of preaching obeys and submits to religious teachings to reach the truth. (Pimay, 2006: 47-71).

3) Da'wah Media

Da'wah media (*wasilah al-da'wah*, media, channel) is a channel for conveying da'wah messages. This is a tool used to convey material preaching (Islamic teachings) to mad'u. These media can be through oral, written, painting, audio visual (Amin, 2009: 114-115). Hamzah Ya'qub divides *wasilah da'wah* into five types, namely:

- a) *Oral*. *Wasilah* is the simplest preaching that uses tongue and voice. Da'wah using *wasilah* can take the form, speech, lecture, guidance, counseling, and so on.
- b) *Writing*. This can be in the form of books, magazines, newspapers, correspondence, banners, flash cards, and so on.
- c) *Painting*. These are human works that can be used as *wasilah*, in the form of pictures, caricatures, and so on.
- d) *Audio visual*. It is a da'wah tool that stimulates the senses of hearing or sight and both, for example television, radio, internet, cellphones and others.

4) Da'wah material

The material of da'wah (*madah al-da'wah*, message) is the content of Islamic da'wah messages. *Maddah da'wah* is the teachings of the Islamic religion conveyed by da'i to mad'u. In general, the material of da'wah can be classified into four, namely *akidah*, *syari'ah*, *akhlaq*, *mu'amalah*, as explained below:

a) *Aqeedah* (Belief)

The main problem that becomes the material for da'wah is Islamic creeds. This aspect of the creed will shape human morality (akhlaq). Therefore, first used in the propaganda material is a matter of belief or faith. Faith is the essence of Islamic teachings.

b) Shari'ah

Law or syari'ah is often referred to as a mirror of civilization in the sense that when it grows mature and perfect, civilization reflects itself in its laws. The material of this preaching which is Shari'ah is very broad in scope. Shari'ah is universal which describes the rights of Muslims, non-Muslims, and even the rights of all mankind.

c) Akhlaq

The word 'akhlaq' comes from the Arabic plural 'khuluqun' which means character, temperament, and behavior or character. Meanwhile, according to terminology, morals are related to character problems or conditions of inner temperature that affect human behavior. This akhlaq material is oriented to be able to determine good and bad, reason and heart of humans.

d) Mu'amalah

Islam is a religion that emphasizes *mu'amalah* affairs more than religious matters. Islam pays more attention to aspects of social life than aspects of ritual life (Munir, Ilaihi, 2006: 21-31).

C. DIVERSITY OF ETHNICS

The ethnic diversity that exists in Central Lampung Regency can become a unity if there is positive social interaction between each ethnic group with the condition that inter-ethnic unity must be maintained because the diversity of society makes it possible for clashes between ethnic groups. This is due to the different cultures of each existing ethnic group, resulting in different behaviors. There is an understanding of ethnicity that was first introduced by a Sumner figure, namely ethnocentrism. Ethnocentrism is the emotional attitude of a group, ethnicity, or religion that feels that their ethnicity is superior to other ethnicities.

Geographically, the people of Central Lampung Regency are gathered from various regions that ethnically tend to consider the existence of their own cultural values to be the best (ethnocentrism). If in this qualification, certain regional cultural figures have the opportunity or authority to make decisions, then the regional culture tends to be the main thing to be popularized as a guide for other regional community groups. It is this decision regarding himself that will become the seed of conflict of sentiment and injustice because there are still other parties who do not feel represented.

Ethnicity refers to the character patterns possessed by certain ethnic groups. Therefore, ethnicity is often considered as a culture by Phinney. In other words, if we talk about ethnicity, we cannot escape from talking about the ethnic culture in question. The most commonly used assumption is that the norms, values, attitudes, and behavior displayed by individuals of certain ethnic groups represent the ethnic triplicate concerned where the individual comes from. These typical behaviors are rooted in cultures that have been passed down from one generation to the next.

D. SOCIAL CONFLICT

Social conflict recognizes two phases, namely the phase of disorganization or rift in society and the phase of disintegration or division in society. Social life is always influenced by several social factors. Therefore, social conflict will revolve around adjustment or rejection of these social factors. Social factors that influence the emergence

of social conflicts include goals and objectives, social systems, action systems, and sanctions systems.

The purpose of a social group or community is a reference for every citizen so that to achieve this goal they must get the understanding of every member of the community. If members of a social system no longer have an understanding, it will cause social conflict. Social norms that no longer support the achievement of community goals, many social actions are contrary to social norms, and social sanctions that do not work properly are a source of social conflict.

In general, social conflict can be defined as a conflict between members of society that is comprehensive in life. Social conflict is a form of dissociative social process in addition to competition. Throughout human history, this conflict has accompanied humans, for example in ancient times there were conflicts between gods in the form of wars and conflicts between tribes in defending and fighting over territory. The conflicts that have occurred in the present decade are even more diverse. However, Hobbes, Khaldun and Machiavelli have the view that the existence of social conflict is important for human life and society.

Sociologists, Parsons, Jorgensen and Hernandez, argue that social conflict has benefits for society, namely as follows:

1. Conflict can increase cohesiveness and solidarity of group members
2. Raise hidden issues and hopes that can be a catalyst for social change.
3. Clarify group norms and goals
4. The emergence of individuals or community mentalities who can withstand all the challenges and problems faced so that the community can mature more.

However, conflict can also be destructive to group integrity and social integration on a broader scale, for example resulting in a situation of social "insecurity". The negative impacts of social conflict on society include:

1. The breakdown of group unity. This happens when there is a clash between members in one group.
2. Individual personality changes. Conflicts within groups or between groups can cause certain individuals to feel depressed so that they are mentally tortured.
3. The domination of the stronger party and the subjugation of the weak, which can lead to authoritarian power (in politics) or monopoly (in the economy).
4. The number of losses both to property, life and mentality of the nation, which leads to disorder in the social order.

Although social conflict is a form of social process that is dissociative in nature, so that it is seen by many as having negative and detrimental impacts, it can also be positive and constructive for the improvement of the social order of life. Social conflicts are negative if the conflicts that occur cannot be resolved peacefully.

RESEARCH METHOD

The research method is an important element for maintaining the reliability and validity of research results and basically the research method is a scientific way to obtain specific data, objectives and uses.

A. Type of research

This is field research, research carried out in real life (Sutrisno Hadi: 1991). Field research is research conducted by observing and directly examining the object of research by describing the actual situation.

B. Nature of Research

This research is descriptive qualitative. Data collection activities are carried out by describing the situation as it is without being accompanied by reasons or analytical views from the author. Koentjoro Ningrat (1985: 126) stated that descriptive qualitative writing accurately describes the characteristics of individuals, circumstances, symptoms of certain groups or determines the frequency of the existence of a certain relationship with a symptom in other countries in society.

In this case we describe the state of the research object as it is by describing how dakwah communication is in resolving various ethnic social conflicts in a pluralistic society in Central Lampung regency.

C. Population and Research Sample**1. Population**

Suharsimi Arikunto (2002: 108) argues that the population is the entire research subject. It can also be understood that the population is a generalization area consisting of objects/subjects that have certain qualities and characteristics that are determined by the researcher to be studied and to draw conclusions.

The population of this research is 155 people of village government, religious leaders, community leaders, traditional leaders and conflict communities.

2. Sample

The sample is a part of the population that is taken using a certain technique called a sampling technique.

In the research, not all population is used as a data source, but only part of the sample. The sampling technique used is the nonprobability sampling method, which means that it is a sampling technique that does not provide equal opportunities for each element or member of the population to be selected as samples. The sampling technique used purposive sampling, namely the technique of determining the sample with certain considerations (Sugiono: 2007).

Purposive sampling is done by taking subjects not based on strata, random or certain areas but based on the existence of certain goals. This method is allowed, that researchers can determine certain goals, but there are conditions that must be met, including:

- a. Sampling must be based on certain traits or characteristics which are the main characteristics of the population.
- b. The subjects taken contain the characteristics found in the population.
- c. Determination of population characteristics was carried out carefully in preliminary studies.
- d. Those who master or understand something through the enculturation process, so that something is not only known, but also lived.
- e. Those who are classified as still engaged in the activity being researched.

- f. Those who have sufficient time to be asked for information.
- g. Those who do not tend to convey information on the packaging themselves.

D. Data Collection Methods

The data collection method, according to Sugiono (2007), is the most strategic step in research because the main purpose of research is to get data. Without knowing the data collection method, the researcher will not get data that meets the established data standards. Therefore, we will determine and select a data collection method that will help answer the problem formulations that have been previously disclosed.

When viewed in terms of method, data collection techniques can be done by observation, interviews, documentation, questionnaires and triangulation (Sugiono 2007). The data collection methods we use are interview, observation and documentation methods. Here we describe several data collection methods that are combined into a triangulation method, including:

1. Interview Method

The interview method is a conversation between a researcher, someone who hopes to get information, and an informant, someone who is assumed to have important information about an object. The conversation was carried out by two parties, namely the interviewer who asked the questions and the interviewee who gave answers to the questions asked.

In our opinion, the interview method is a two-way communication process in the form of question and answer (discussion) between two or more people face-to-face in order to gather information from the interviewee without any medium. In this case, we conducted interviews with the parties involved in the coaching of converts, namely the conditions of the management, religious teachers, and converts who were the objects of guidance. In practice, the type of interview used is a structured interview guide in which the interviewer determines his own problems and questions to be asked. This interview method is used to obtain data from the administrators who are classified as samples.

2. Observation Method

Observation (Riduwan, 2004) is a data collection technique, in which we make direct observations to the object of research to take a close look at the activities carried out. The method of observation is the systematic recording and observation of the phenomena being investigated. Often times this method is interpreted as systematic observation and recording of symptoms that appear in research subjects. This form of observation is non-participant observation.

Non-participatory observation is an observation which in its implementation does not involve the researcher as a participation or the group under study.

3. Documentation Method

The documentation method is the collection of data obtained through documents in the form of writing, pictures, tables, or monumental works of a person (Sugiono: 2007). The study of documentation methods supports the use of interview and observation methods in research. That way the results of the research will be more credible/trustworthy because they are supported by documents that match the required data.

E. Data Analysis

Bogdan in Sugiono (2007) stated that data analysis is the process of systematically searching and compiling data obtained from interviews, field notes, and other materials so that they can be understood, and the findings can be shared with others. Susan Stainback argued that data analysis is critical in the research process. Analysis is used to understand relationships and concepts in data so that they can be developed and evaluated.

Based on the description above, it can be found that data analysis is a systematic thinking process from data obtained from interviews, field notes, documentation by developing, understanding, compiling into patterns and making conclusions so that they are easily understood by oneself and others.

RESEARCH RESULTS AND DISCUSSION

A. Profile of Central Lampung Regency

1. A Brief History of Central Lampung Regency

A brief historical description of Central Lampung consists of several times, namely:

1. The era of Dutch rule

The current area of Central Lampung Regency, during the Dutch administration era, was an Afdeling Sukadana Onder headed by a Dutch Controleur and in its implementation assisted by an Indigenous / Indonesian Demang, namely:

- a. Onder District Sukadana
- b. Onder District Labuhan Maringgai
- c. Onder District Gunung Sugih

Each District Onder is headed by a Demang Assistant who acts as a Demang assistant to coordinate Pesirah. Each Onder District consists of clans, namely:

- a. Onder District Sukadana consists of Marga Sukadana, Marga Tiga, Marga Nuban, Marga Unyai Way Seputih.
- b. Onder District Labuhan Maringgai consists of Marga Melinting, Marga Sekampung Ilir, Marga Sekampung Udik, Marga Subing Labuhan.
- c. Onder District Gunung Sugih consists of Marga Unyi, Marga Subing, Marga Anak Tuha, Marga Pubian.

2. Japanese period (1942-1945)

The area of Central Lampung Regency at the time of Japanese administration was Bun Shu Metro and the areas was divided into several Gun Shu, clans and villages. Bun Shu was headed by Bun Shu Cho and Gun Shu was headed by Gun Shu Cho while Marga was headed by Marga Cho, and the village was headed by a village head.

3. The Age of Independence

After Indonesia became independent and with the enactment of the transitional regulation of article 2 of the 1945 Constitution, the Bun Shu Metro was changed to Central Lampung Regency headed by a Regent. The first regent of Central Lampung Regency was Burharuddin with a term of office of 1945-1948.

4. Period of State Government (1953-1975)

With the dissolution of the Marga Government, a State Government was formed in its place. The State Government consists of a Head of State and the Country Council.

The Head of State is elected by the Country Council and the Village Heads. At this time in Central Lampung Regency there were Nine Negeri, namely:

1. Negeri Trimurjo with the center of government at Simbarwaringin
2. Negeri Metro with the center of government at Metro
3. Negeri Pekalongan with the center of government at Pekalongan
4. Negeri Tribawono with the center of government at Banarjojo
5. Negeri Sekampung with the center of government at Sumbergede
6. Negeri Sukadan with the center of government at Sukadana
7. Negeri Labuhan Maringgai with the center of government at LabuhanMaringgai
8. Negeri Way Seputih with the center of government at GunungSugih
9. Negeri Seputih Barat with the center of government at PadangRatu.

2. Government Administration

Administratively, Central Lampung Regency is divided into 28 Districts and 307 villages/wards (including UPT). The following are the names of the sub-districts in Central Lampung along with the area and number of sub-districts per district.

Table 4.1 Name, area per district and number of villages in Central Lampung Regency

No	District name	Number of sub-district/villages	An Area	
			Area (km ²)	(%)Against Total
1.	Padang Ratu	15	204,44	4,27
2.	Selaga Lingga	13	308,52	6,44
3.	Pubian	20	173,88	3,63
4.	Anak Tuha	12	161,64	3,37
5.	Anak Ratu Aji	6	68,39	1,43
6.	Kalirejo	16	101,31	2,12
7.	Sendang Agung	9	108,89	2,27
8.	Bangun Rejo	16	132,63	2,77
9.	Gunung Sugih	15	130,12	2,72
10.	Bekri	8	93,51	1,95
11.	Bumi Ratu Nuban	10	65,14	1,36
12.	Trimurjo	14	68,43	1,43
13.	Punggur	9	118,45	2,47
14.	Kota Gajah	7	68,05	1,42
15.	Seputih Raman	14	146,65	3,06
16.	Terbanggi Besar	10	208,65	4,36
17.	Seputih Agung	9	122,27	2,55
18.	Way Pengubuan	7	210,72	4,40
19.	Terusan Nunyai	7	302,05	6,31
20.	Seputih Mataram	12	120,01	2,51
21.	Bandar Mataram	12	1 055,28	22,03
22.	Seputih Banyak	13	145,92	3,05
23.	Way Seputih	6	77,84	1,63

24.	Rumbia	8	106,09	2,21
25.	Bumi Nabung	6	108,94	2,27
26.	Putra Rumbia	10	95,02	1,98
27.	Seputih Surabaya	13	144,60	3,02
28.	Bandar Surabaya	10	142,39	2,97
	Central Lampung	307	4 789, 82	100

Source: Central Lampung in Figures2020

3. Population

The population of Central Lampung based on the population census in 1971, 1980, 1990, 2000 and 2010 were respectively 997,349 people, 1,690,947 people, 1,901,630 people, 1,059,795 people and 1,170,717 people. Population growth in the 1971- 1980 period was around 5.97 percent per year, decreasing to 1.18 percent per year in the 1980-1990 period. This population growth again decreased in the period 1990-2000 and 2000-2010, respectively around 0.85 percent per year and 1.05 percent per year. In 2012 the population of Central Lampung was 1. 192 958 people, so the population growth rate from 2000-2012 reached 1.14 percent. The following is the population of Central Lampung Regency per District.

Table 4.2 Total population per district in Central Lampung Regency

No.	District name	Population		Population Density per km ²
		Number (soul)	(%)against the total	
1.	Padang Ratu	48.359	4,05	237
2.	Selaga Lingga	31.847	2,67	103
3.	Pubian	41.284	3,46	237
4.	Anak Tuha	35.985	3,02	223
5.	Anak Ratu Aji	15.662	1,31	229
6.	Kalirejo	64.001	5,36	632
7.	Sendang Agung	36.690	3,08	337
8.	Bangun Rejo	56.281	4,72	424
9.	Gunung Sugih	63.222	5,30	486
10.	Bekri	25.553	2,14	273
11.	Bumi Ratu Nuban	28.959	2,43	445
12.	Trimurjo	49.757	4,17	727
13.	Punggur	36.602	3,07	309
14.	Kota Gajah	32.200	2,70	473
15.	Seputih Raman	46.670	3,91	318
16.	Terbanggi Besar	109.429	9,17	524
17.	Seputih Agung	46.797	3,92	383
18.	Way Pengubuan	37.551	3,15	178
19.	Terusan Nunyai	45.205	3,79	150
20.	Seputih Mataram	46.505	3,90	388
21.	Bandar Mataram	73.561	6,17	70
22.	Seputih Banyak	42.418	3,56	291
23.	Way Seputih	17.198	1,44	221
24.	Rumbia	34.137	2,86	322
25.	Bumi Nabung	31.318	2,63	287

26.	Putra Rumbia	17.571	1,47	185
27.	Seputih Surabaya	45.108	3,78	312
28.	Bandar Surabaya	33.088	2,77	232
	Central Lampung	1.192.958	100	249

Source: Central Lampung in Figures 2020

4. Conflict between Javanese and Lampung tribes

Lampung is part of the transmigration area. Many tribes live side by side in the Lampung region, especially in Central Lampung Regency. The Javanese and the Lampungese live side by side peacefully. The inter-tribal conflict occurred on 27 November 2014 which resulted in burnt down of dozens of residents' houses and hundreds of houses damaged.

Based on the results of interviews with residents of Village I, the people of the Lampung tribe live with the Lampung customs and maintain the good name of the people of Lampung but still respect the immigrants, namely the Javanese. They realize that as fellow social creatures they must be able to take care of all their actions and speech so that there is no misunderstanding or something bigger (such as conflict). The people of the Lampung tribe also try to adjust and respect the immigrants, the Javanese. Despite living side by side with very striking differences, previously there had been no conflict between the residents of Village I and Village II (Java-Lampung). Based on the results of interviews with the residents of Village II, they also respect the people of Village I as the original residents in Central Lampung.

According to a source from Javanese ethnicity, conditions that were originally good have changed over the years with the ease of the times. Approximately in the last fifteen years, the friction between the two has often occurred. This was triggered by youths from the Lampung tribe who were considered impolite, liked to do things that triggered a scene, and preferred to solve problems by force. The more frequent conflicts involving residents of Village I and Village II resulted in the worse the relationship between Lampung ethnic and Javanese ethnic.

The conflict that occurred in Central Lampung Regency did not only occur between residents of Village I and Village II Kampung Tanjung Harapan, but there were several conflicts previously in Central Lampung Regency. The Lampung conflict was not only about ethnic differences, but arose because of deeper problems. The impact of political penetration in Lampung gave birth to demographic changes between indigenous people and migrants. The development is that the newcomers are more diligent and have a more advanced economy. The selection of native and immigrant residents increases with the selection of materials for the more moneyed newcomers. It is said that the inclusion of Islamic purification teachings further adds to the threat of difference. Elections in society are also increasingly visible, for example by the formation of the Indonesian transmigration children association.

On November 27, 2014 the people of Village I burned down several houses in Village II. The people of Village I came as a crowd of about 50 people to Village II.

The people of Village I went berserk and burned dozens of houses, about 50 houses were burned down and dozens of houses were damaged. The people of Village II lost their homes so they fled to seek protection. The incident was triggered by the disappearance of 2 youths from Village I who were allegedly killed by residents of Village II but their bodies were not found. When the people of Village I came to Village

II, they saw bloodstains at the substation post so that the people of Village I became angry and went berserk, burning the houses of the people of Village II.

The actual chronology that resulted in 2 youths being killed by the residents of Village II is as follows. The incident occurred because the two victims forced Hartoyo's cellphone to take away when he was in Village II, Tanjung Harapan Village, Anak Tuha District, Central Lampung Regency. Hartoyo fought back and there was an argument. The defendant Rusdi, Hartono's father, and the defendant Edi Suprayitno came to help Hartoyo. Soon the defendant Wagino participated. Seeing the two victims removing their sharp weapons, the three defendants fought back, resulting in a fight which resulted in the death of the two victims. After being killed, the bodies of the two victims were then put in sacks and placed on the edge of the rice fields. Then the next day the three of them buried the bodies of the two victims not far from the crime scene.

5. Process and Dynamics of Adaptation from Javanese Ethnic to Lampung Ethnic in Anak Tuha Padang Ratu District, Central Lampung Regency.

The presence and existence of Javanese ethnicity that has been going on for a long time in Central Lampung Regency, especially in Anak Tuha District, makes the adaptation process they carry out for the Lampung ethnic to take place dynamically with the various stories that accompany it. This section describes the phenomenon of adaptation and interaction between Javanese and Lampung ethnicities, which begins with an explanation of the motivation to transmigrate the Javanese ethnicity which is then followed by a description of the Javanese ethnic adaptation strategy. The final explanation in this section deals with the obstacles and challenges faced by Javanese ethnic when adapting to Lampung people.

6. Formal Adaptation

The formal adaptation referred to in this case is the adaptation made by Javanese ethnicities by utilizing formal moments such as halal bi halal events, commemoration of Islamic holidays, thanksgiving for the independence of the Republic of Indonesia, and several other formal events, both carried out by the government and organized on their own initiative.

In these formal occasions, there is a 'fluid' atmosphere between Javanese and Lampung ethnicities. The two ethnic groups seemed to mingle and communicate in an atmosphere full of intimacy. When we attended a thanksgiving event for Indonesian independence in Bagelan village, we witnessed a familiar atmosphere between the two ethnic groups. Some people from the Javanese ethnic group we met revealed that the opportunity and moments of celebrating independence like this were applied as a moment to strengthen the relationship between them (Javanese) and the Lampung ethnic group. This statement was made by Mt. as follows:

Events like this (Indonesian independence celebration, pen.) are only held once a year. So, this is a good opportunity to gather and stay in touch with other residents. We from the Javanese tribe can also meet and get closer to our friends who come from the Lampung tribe. That's why I talked a lot with my friends from Lampung¹.

He did not explicitly say that what Mt was doing was an effort to adapt to ethnic Lampung, from the way and behavior of Mt during the celebration of Indonesian

¹Interview with Mt, May 2020

independence, it was seen his efforts to get closer to the Lampung ethnic. A more explicit confession was conveyed by Mr, as stated below:

It must be admitted that the relationship between Javanese and Lampung people is not the same as relations between Javaneseor between Lampung people. Therefore, it is necessary to build a good relationship between the two tribes. Moments like this in my opinion can be used as an arena to build good relations between the Javanese and the Lampung ethnic groups. I myself took advantage of this moment to get closer and build good relations with friends from Lampung².

The moment of halal bi halal is the perfect moment for Javanese and Lampung ethnicities to stay in touch. When we attended the halal bi halal event held by the Gedong Tataan sub-district government, we witnessed the intimate atmosphere between Javanese and Lampung people. They seemed to be communicating cheerfully using Indonesian. Occasionally, Javanese people use the Lampung language when communicating with residents of the Lampung tribe. On the other hand, the people of Gedong Tataan, who are from Lampung, sometimes use Javanese when greeting and communicating with Gedong Tataan residents who are Javanese.

Events such as halal bi halal and commemoration of the Republic of Indonesia were used by the two ethnic groups to strengthen the relationship between them. For Javanese ethnics as 'immigrants', moments of formal events like this are used as an effort to get closer to the indigenous people of Lampung. This strategy is carried out by Javanese ethnic groups with the aim that their existence as residents of the Lampung area remains 'safe' so that they can live calmly and have activities and careers as they should without being disturbed by feelings of sentiment from people of different ethnicity.

Another formal moment used by Javanese citizens to adapt to the Lampung population is when politicians (members of the House of Representatives) gather them (Lampung and Javanese ethnicity) in a gathering event as a place to gather the aspirations of the people they (members of the House of Representatives) represent. In our observations, events like this are a little different from other formal events such as the time for halal bi halal or the celebration of Indonesian independence because the gathering initiated by the members of the House of Representatives is more 'political' nuances so that the nuances of the friendship are not too thick. From the context of adaptation and interaction between Javanese and Lampung ethnic, it is still visible, especially adaptation and interaction based on common political interests.

4.6. Informal Natural Adaptations

In our observation, natural adaptation strategies are more often used by Javanese ethnic to ethnic Lampung. Natural adaptations are not limited by specific times and formal moments or places. Natural adaptations take place at every meeting between residents who come from the Javanese tribe and those from the Lampung tribe. In terms of place, natural adaptation takes place at the gathering place (hanging out) of the villagers or at a crossroads in the village. Usually places like this are the places of origin for young people, both young people who come from Javanese and Lampung ethnic. To one of the youths who came from the Javanese tribe, we asked him about his habit of hanging out at the T-junction of the Bagelan village road. The answer is as follows:

²Interview with Mr, May 2020

We used to hang out here every evening before sunset, especially if there is no work like this, sir. Yes, that's good, especially when we can exchange ideas with other friends. There are also friends from Lampung here. So, we can plan all kinds of jobs³.

In addition, adaptations that are natural in nature also take place in public places or facilities such as markets and educational institutions. The adaptation process in the market takes place simultaneously during the buying and selling transaction process between Javanese and Lampung ethnic groups. Natural adaptations also take place within educational institutions, whether involving teachers or parents of students. In our observation, the natural adaptation that takes place in these two places (markets and educational institutions) is motivated by the existence of a common interest between Javanese and Lampung ethnicities. The interests of buying and selling, for example, can be used as an arena to strengthen friendship between them. Likewise, the same interests in the world of education have strengthened the brotherhood of the two different ethnic groups.

Miss. Sm, who we met when picking up her child, who was at school, told of her activities while waiting and picking up her child at one of the elementary schools in Gedong Tataan.

While waiting for my child to come home from school, I usually chat with other students' parents. Sometimes there are parents of students who come from the Lampung tribe and there are also those of the same ethnicity as me, the Javanese. Talking about anything, the important thing is to connect. But what is very important is that we get to know each other and get closer to our fellow parents⁴.

The activities and experiences experienced by Miss. Sms were also experienced and carried out by the parents of other students. Even though these activities are their routine, in our opinion it can be interpreted as an adaptation effort that is natural in nature because such an approach leads to the creation of an order of life and good relations between Javanese and Lampung ethnicities. In other words, the natural adaptation process as above allows Javanese ethnicity to socialize themselves or show good attitudes and behavior in front of the original ethnic Lampung, so that the Lampung ethnic people have a good impression and assessment of Javanese ethnicity. This good impression was what Miss. My had of Miss. Sm, that she got when she interacted while waiting for their children to come home from school. To us, Miss. My said:

Oh, she's so nice. It just so happens that we both have children in this school, so we often chat and connect very much when we talk... Oh no, for me ethnic differences are not a problem. I'm with anyone, OK. Especially with Mrs. Sum. He's a Javanese who has been here for a long time, in fact she was born here. She is a good person⁵.

The natural adaptation that takes place in the market is also very fluid, among people of different ethnic groups. In the Gedong Tataan market, for example, it can be seen how Javanese people adapt and interact with people who are Lampung ethnic. The

³Interview with Pt, May 2020

⁴Interview with Sm, May 2020

⁵Interview with My, May 2020

interaction between sellers and buyers in the market is very busy, Indonesian language with a thick Javanese accent can be an indicator that distinguishes between residents of Javanese ethnicity and those of non-Javanese ethnicity. Based on this indicator, we observe how the Javanese in Gedong Tataan adapt to ethnic Lampung. Natural adaptation strategies that take place in the market community like this take place regularly and continuously.

Although there are no specific 'missions' from the Javanese to adapt or approach the people of Lampung in the context of formal adaptation. The adaptation process takes place naturally along with the activities and daily routines they do. This natural adaptation is inseparable from their shared interests (Javanese ethnicity and Lampung ethnicity). This background of interest also shows the place where the adaptation takes place. For farmers, for example, adaptation takes place in the middle of their agricultural land. Those who work as Civil Servants (PNS) adapt to the room or office environment where they work. For example, public transport drivers, they can naturally adapt when they wait for passengers at the terminal.

When we saw four farmers in Gedong Tataan gathering and chatting on their rice fields, we took the time to meet them. Three of the four farmers are farmers with Javanese ethnic background and one of them is a farmer from ethnic Lampung. The four of them admitted that almost every day they met on the farm and discussed various things related to their business, and they admitted that they were like brothers and sisters.

The process and dynamics of adaptation between Javanese and Lampung ethnic groups also take place in the civil servants' workspace. When we looked for population data in Gedong Tataan sub-district, the nuances of interaction and adaptation between Javanese and Lampung ethnicities were also very good. They use the opportunity to rest and spare time at the office to communicate and sometimes eat together at the dining place they choose. The nuances of familiarity were even more visible with the funny jokes between them. There were no nuances of ethnic differences between them. They are like a big family from one ethnicity.

"Yes, here we are, sir. Every day if we have the opportunity, we can chat and joke, so that it is not too tense, sir. Especially if someone invites you to eat, well, it's delicious and exciting, sir. Yes, it's pretty good to eat for free. Hahaha ... for me personally there is no consideration in choosing friends who like to hang out from a certain tribe. The important thing is we can be the same and be able to connect when chatting. Yes, like this, as you can see today"⁶.

The spontaneous statement of a civil servant during a casual chat with us reflects his views and feelings about his relationship and interactions with his work partners in the office. The natural interactions as described by him are indirectly the natural adaptation processes and dynamics he does to his office colleagues, including his Lampung office mates.

7. Ethnic Identity Manipulation

Besides taking place formally and naturally, the adaptation of Javanese ethnic to Lampung ethnic also uses another strategy by manipulating their ethnic identity. This strategy is carried out by Javanese ethnics in various moments and opportunities when meeting and interacting with residents of Lampung ethnicity with certain intentions and

⁶Interview with Ty, May 2020

motives. As 'migrants', the Javanese in Pesawaran sometimes feel their existence as 'outsiders' even though they were born and raised in Lampung. This feeling triggers their desire to construct and behave as Lampungese.

In addition, the existence of stereotypes addressed to Javanese living in Lampung, at least has contributed to the manipulation of their ethnic identity (Javanese). According to Rejono (2003: 123), there is a stereotype addressed to Javanese people living in Lampung, which can be made by certain people as satire, ridicule, confession, or encouragement, which if conveyed by other tribes can take the form of an insult. The stereotype is that it is said that the Javanese (especially those who arrived in the early days) who came to Lampung were due to the word 'rang'. The word 'rang' itself has a double meaning, namely:

The first 'rang' comes from less 'poor and needy'. Javanese people moved to Lampung because they were classified as poor or poor in their place of origin. There were no rice fields or subjects, and even if there were not enough for daily needs. They lacked food, shelter and clothing. It was because of this deficiency that made such people decide to go to Lampung.

The second 'rang' from the word 'wirang' or 'shame'. They say that in Java they are embarrassed by what they have done. They have done something that is not appropriate, such as stealing, robbing, pickpocketing, gambling, drunkenness, and various other disrespectful actions which are commonly termed 'mo limo', these five cases are "Emoh Main" (no want to gamble), "Emoh Ngumbi" (don't want to drink intoxicants), "Emoh Madat" (don't want to smoke opium or marijuana), "Emoh Maling" (don't want to steal or collude), and "Emoh Madon" (don't want to commit adultery). Some of them want to repent. To get rid of that impression, they left their place of origin and went to Lampung. In the new area (Lampung) they hope to change their way of life, and want to live well, because they believe that in new areas people rarely trace the origins of someone's departure.

It is the stereotype that is in the form of a story, among others, which is still the understanding of some circles in Lampung today. Not all informants (especially those from Java) agreed with the story, but sometimes they felt 'uncomfortable' with the existence of the story, especially since the story was consumed by some Lampung people. This study also found that the ethnic identity manipulation efforts carried out by the Javanese ethnic group were sometimes influenced by the existence of 'oblique' stories (negative imagery) about the Javanese in Lampung.

Based on our observations, the attempts at ethnic identity manipulation by the Javanese were not "dramatic" but only carried out in a simple way. The use of Lampung regional language is the dominant effort made by Javanese ethnics in manipulating their ethnic identities. The ethnic identity manipulation efforts carried out by the Javanese ethnic can be described in the form of a model of impression management and manipulation of Javanese ethnic identity in Lampung as follows:

10. Barriers and Challenges of Javanese Ethnicity During Adaptation to Lampung Ethnic

For immigrant communities, adapting and interacting with indigenous people has its own challenges and obstacles because cultural differences make the interaction between migrants and indigenous people to some extent affect the dynamics of interaction between them. This is what happened to South Lampung. Based on the results of the research, it was found that at least three obstacles were felt by the Javanese

transmigration community when adapting or interacting with the Lampung community. The three barriers are language barriers, psychological barriers, and socio-cultural barriers, which can be explained in the following description.

4.8. Language

Culture or ethnicity is characterized by language. Culture without language is uncivilized culture. Language determines cultural characteristics, and from language it is known the cultural degree of an ethnic group. Likewise, Liliweri (2001: 128) summarizes the views of anthropologists and sociologists about the relationship between language and culture. Liliweri (2001: 129) says that every culture makes language as a medium to express the principles of teachings, values and cultural norms to its supporters. Language is a mediation of thoughts, words, and actions, and is learned to serve every human thought. Language translates values and norms, translates human cognitive schemes, translates perceptions, attitudes and beliefs of humans about the world of its supporters.

This view of language further emphasizes that language is always identical to a certain culture, and even becomes one of the aspects that distinguishes one ethnicity from another. Cultural or ethnic differences allow differences in the language used, so it is very natural that the problem of language becomes a problem when two people of different cultures meet (communicate). This phenomenon occurs when Javanese ethnic communities as transmigration residents interact and adapt to the indigenous people of Lampung in Pesawaran regency.

Several Javanese ethnic people we met admitted that one of the obstacles they faced in communicating or adapting to Lampung people was because of their limitations in using Lampung language. Although they can do little by little, they are also haunted by feelings of fear of being wrong and afraid that the Lampung language they use does not meet the standards of politeness and refinement in Lampung language. The following confession from one of the informants reinforces the indication that there are obstacles to adaptation due to language factors.

If we want to be close to someone, it would be great if we could use their language. For example, me, sir, as a Javanese living in Lampung, it would be great if I could speak Lampung language. So, the chat can be connected. To be honest, sir, I sometimes feel afraid to be close to the Lampung people, afraid to say the wrong thing, Sir.⁷

The language problem (barrier) is not only caused by the lack of understanding (ability) of the Javanese to use Lampung language, but also related to the reaction of Lampung people themselves when they hear the Javanese use the Lampung language. Some informants who are Javanese admitted that on average they have experienced how "negative" Lampung people respond when they (Javanese) speak Lampung in front of Lampung people.

According to TN, a transmigrant resident from Java, he had difficulty speaking Lampung because often Lampung people themselves felt ridiculed when Javanese speaks Lampung.

⁷Wawancara dengn Ad, Juni 2020

I do understand and can speak Lampung language, sir, but it is difficult for us to implement it because the people of Lampung themselves feel ridiculed when we, the Javanese, speak Lampung. Usually when a Javanese speaks it always has a Javanese accent. Well... that's when they felt that we were playing with their language.⁸

The same statement was made by Ed⁹, a Javanese Bagelan resident, as follows:

How should I say it ... it's really hard for us Javanese to speak Lampung language like native Lampung people. Our Javanese accent cannot be lost. That's why if we speak Lampung, it is considered to be mocking. They (the people of Lampung) said 'don't you speak such a language, just use your Javanese'. So that's it, Sir, our difficulty in connecting with friends from Lampung.

The statement of the two Javanese Bagelan residents was also confirmed by SF, a Lampung resident. To us, SF confirmed the reaction of the Lampung people to the Javanese who speak Lampung. SF said that;

"As far as I know it is, sir. There are Lampung people who feel offended when Javanese speak Lampung because they are considered mocking. But I was not among those who were offended. For me it's just normal, if you want to speak Lampung or Javanese.It's the same. "⁹

Not all Lampung people are angry and offended when a Javanese uses the Lampung language. This is still felt by the Javanese as an obstacle to adaptation. According to Gm (an informant from Javanese ethnicity), the use of Lampung language in communication is their effort to increase intimacy and also as a form of appreciation for Lampung area which has become the area where they live. Thus, it is hoped that the people of Lampung can accept them as brothers in their village and region, namely Lampung area, without thinking about which ethnicity they come from.

"Our goal is not to mock, sir. We want to live together with them (Lampung people), and we deliberately use Lampung language to make it more familiar, but instead they are seen as mocking."¹⁰

The experience shared by the informant indicated that there is still a “negative” response from Lampung ethnic to the adaptation efforts made by the Javanese through the use of Lampung language when interacting with Lampung residents.

11. Cooperation between Lampung and Javanese Ethnic

Table 4.6.

Various Motives for Cooperation between Javanese and Lampung ethnic

No	Motive of Cooperation	Meaning of Motive	Example of Cooperation
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⁸Wawancara dengn Tn, Juni 2020

⁹Wawancara dengn Sf, Juni 2020

¹⁰Wawancara dengn Gm, Juni 2020

1	Ekonomi (10 informan)	The economic motive for cooperation between Javanese and Lampung ethnic is motivated by economic desires and goals, such as obtaining material benefits.	<ul style="list-style-type: none"> • Cooperation between Javanese businessmen and Lampung employees. Likewise, vice versa. • Cooperation between Lampung farmers and Javanese farmers in agricultural and plantation areas.
2	Politik (8 informan)	Political motive is a source of inspiration and motive for someone to collaborate with political goals in reaching a position, or certain awards for their cooperation partners, either parallel or horizontal partners or vertical partners (superiors and subordinates).	<ul style="list-style-type: none"> • Cooperation between political party activists with Lampung ethnicity and Javanese ethnicity in one political party. • Cooperation between Lampung and Javanese ethnic who are both successful teams of candidates in the Regional Head Election. • Cooperation between leaders and subordinates in the context of the bureaucracy • Cooperation between teachers and parents of students in giving gifts in hopes of certain rewards.
3	Kekeluargaan (6 informan)	The motive behind the cooperation between Lampung and Javanese ethnic is based on the elements of kinship and closeness, namely kinship which is interpreted narrowly based on descent, or which is interpreted as 'loosely' based on the level of closeness such as neighbors and friendship.	<ul style="list-style-type: none"> • Cooperation between Javanese and Lampung ethnic, which was initiated by cross marriage. • Cooperation such as mutual cooperation between residents in one environment.
4	Agama Semua/30 informan)	The motive for cooperation is motivated by consideration and a spirit of religiosity (religious equality).	<ul style="list-style-type: none"> • Trade cooperation in the recruitment process for employees based on religious considerations or motives. • Cooperation in religious activities and commemoration of Islamic holidays

Source: Research Results, 2016

The four motives for cooperation are not dichotomous or mutually exclusive. They are just a typology to show the dominant tendency of each attitude shown by the research informants. Thus, it can be said that each informant may have different motives for cooperation in different cases and conditions. However, it is normal for each informant to show a dominant tendency in one of the four cooperative motives because the results of this study show such a tendency (there is a dominant motive in any cooperation carried out by each informant).

1) Economic Motives

The relations between Lampung and Javanese ethnic are closely related to economic problems. In this relationship (relations in the economic field), the two ethnic groups usually show certain cooperation by always paying attention to the achievement of goals and mutual enjoyment without one party feeling disadvantaged. Their cooperation (Javanese and Lampung ethnicities) in this field is mainly motivated by economic motives, that their cooperation is dominated by materialistic economic considerations.

The cooperation they do is temporal and situational in nature, and it really depends on the economic interests they want to get. In our observation, cooperation between Lampung and Javanese ethnic motivated by economic motives is mostly carried out by entrepreneurs from both ethnicities. Other elements and professions that have an economic motive for cooperating are farmers. The cooperation they do lasts as long as the economic relations they have established are still ongoing. Usually, the cooperation between them will "end" at the same time the economic affairs they are struggling with are finished.

2) Political Motives

The political motive referred to in the context of this research (especially those related to the motives behind the cooperation between Javanese and Lampung ethnicities) is something that becomes a source of inspiration and motivation for someone to collaborate with political objectives in order to achieve certain positions or awards from cooperation partners, partners who are parallel or horizontal (have the same position or level) or partners who are vertical (superiors and subordinates).

3) Kinship Motives

Kinship motives in the context of this study are the motives behind the cooperation between Lampung and Javanese ethnics that is based on kinship and closeness. The meaning of kinship in this context is not only interpreted narrowly based on the family tree and hierarchy of kinship or descent, but kinship is defined as 'loosely' which is not only limited to kinship relations that are based on kinship and descent but also based on the level of closeness such as neighbors and friendship that is based on a feeling of kinship, intimacy, brotherhood and the same fate among individuals.

In our observations, the family motives behind the cooperation between Lampung and the Javanese ethnicities are mostly carried out by families of the two ethnicities who are bound by marital ties (cross-marriage). Cooperation between them began to build from before marriage (introduction and proposal period) to post-marriage. Their cooperation can be in the form of visiting and helping each other, including in terms of material assistance for those in need from individuals who have excess assets. Their cooperation is more visible when there is a family celebration, such as one of their family members

holding a celebration such as a wedding, circumcision, and other celebrations, so other families (including those of different ethnicities) come to help and work together to make the celebration a success.

4) Religious Motives

Religion is one of the motives behind the emergence of cooperation between Javanese and Lampung ethnics in transmigration areas. In our observation, religious motives are the dominant motive when compared to the three previous motives (economic, political, and kinship motives). The dominance of religious motives in the context of cooperation between Javanese and Lampung ethnicities is inseparable from the similarity of religion (Islam) which is adhered to by generally (if not all) individuals of the two ethnicities. Religious motive is the motive behind the birth of the two ethnic groups as long as they still adhere to Islam.

Because it is motivated by the aspect of religiosity, religious motives tend to perpetuate inter-ethnic cooperation. Religious values (motives) can glue the values of brotherhood together, while the values of brotherhood usually drive the emergence of cooperation. Even sometimes, religious motives (equality of religion) can 'tarnish' the ethnic color of each individual, so that they always feel as a community that has the same background. The feeling of a common background is what makes someone willing to cooperate with other individuals.

CONCLUSION AND SUGGESTION

Based on this research it can be concluded as follows:

A. Conclusion

1. The mass action and clash between the two Tanjung Harapan village, Anak Tuha Subdistrict, Central Lampung Regency were conflicts caused by a misunderstanding.
2. Condemned the rioting that involved residents of Village I and Village II which caused dozens of houses to burn and hundreds of residents lost their homes.
3. Making the law the commander in the process of solving cases and as a dignified solution.
4. Central, regional and security forces to prioritize neutrality so as to restore the condition of citizens who have become victims.
5. Providing encouragement and support to the National Commission on Human Rights as well as local, national and international legal institutions to promote peace.
6. Prioritizing the completion of the reconciliation and peace process by involving traditional elements.
7. The Javanese and Lampung indigenous peoples agree to prioritize the principle of togetherness and unity in order to maintain the harmony of life.
8. Communication of Da'wah in the form of recitation every month needs to be improved so that conflicts can be avoided.

B. Suggestion

Suggestions that can be submitted relating to the results of this study are as follows:

1. It is necessary to make efforts to handle conflict by all levels of society, the government, and the media crew. Conflicts that occur should be handled in order to

- make a peace agreement. Conflict actors should refrain from being swallowed up by issues that can exacerbate conflict and worsen the problem.
2. Early prevention of social conflict is necessary. The Central Lampung government must be more responsive in efforts to manage conflicts that have not occurred or have already occurred.
 3. Local governments must pay more attention to opportunities for conflict in the regions. The Central Lampung District Government, especially Anak Tuha District, must also be able to map conflict-prone areas between villages in Central Lampung Regency.
 4. It is necessary to formulate a monitoring system for villages and communities in them that are prone to continuous conflict so that in carrying out social life there is no deviation and friction - friction between residents that causes conflict

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