

Disputes between Javanese ethnic communities and Lampung ethnic communities in Tanjung Harapan Village, Marga Tiga District, East Lampung

Rosy Febriani Daud¹

¹ Universitas Selamat Sri

Correspondence: daudrosy@gmail.com

Article Info

Article history:

Received Oct 12th, 2025

Revised Nov 10th, 2025

Accepted Nov 23rd, 2025

Keyword:

Dispute; Ethnicity; Public.

ABSTRACT (10 PT)

Involved in disputes vertically and horizontally due to ethnic differences and differences in viewpoints between each other. Differences become very fundamental in a dispute. Indonesia is a country that has various forms ranging from religious to ethnic differences which are very high and prone to disputes. This research uses qualitative research and descriptive methods. The instrument of this research is the research itself, while the research object focuses on the disputing parties, namely the people of Tanjung Harapan Village, Marga Tiga District, East Lampung. One of the ethnic disputes is between the Javanese ethnic group and the Lampung ethnic group. The two ethnic groups occupy the same place, namely the area in East Lampung Regency. These disputes include small disputes and nothing that involves physical harm. The aim of this research is to find out the disputes that occur in the Javanese and Lampung ethnic communities in Tanjung Harapan Village, Marga Tiga District, as well as to find out about the people in the village in managing the disputes that occur. The results of this research are that social aspects such as the arrival of transmigrants to Lampung make indigenous people isolated. Lampung people think that Javanese society is too dominating so that Lampung people feel colonized in their own territory. The way the people of Tanjung Harapan Village, Marga Tiga District, manage potential conflict is by limiting daily interactions.



© 2025 Rosy Febriani Daud. Published by Permata Harmoni Abadi. This is an open access article under the CC BY license (<https://creativecommons.org/licenses/by/4.0/>)

INTRODUCTION

The diversity of ethnic groups in Indonesia is the wealth and asset of the Indonesian nation. The development of increasing ethnic diversity in a region began since Indonesia's independence through a large-scale transmigration program, even to all islands outside Java. One of the destinations for transmigration during the New Order era was Lampung Province, which is closest to Java. Because ethnic diversity and plurality are increasing and the interaction activities between them are increasingly varied, many are positive and also have negative impacts. Due to the lack of understanding of ethnic identity in society, it sometimes causes social dynamics in the form of friction, conflict and even disputes. (Utami, 2007)

Humans need to interact with other humans to meet their needs. When this interaction is carried out more intensely and involves many subjects, a container is formed called society. Society is an accumulation of interactions between individuals in a single life unit that has rules, even if they are simple. This interaction is continuous and then transforms into a bond of the same sense of identity (Koentjaraningrat, 1990). The interactions that occur in society are not only carried out once or twice, but continue continuously. In society there are also laws that regulate interactions between individuals with each other so that they have the same vision and goals.

Based on the historical study of the diversity of Lampung society, Saroso (2004) stated that the colonization program carried out by the colonial government resulted in the entry of various tribes on the island of Java to move to all provinces of Indonesia including Lampung. It began in 1901 when the Dutch government moved 155 heads of families from Bagelen Village, Purworejo, Central Java to a wilderness in Lampung through an agricultural expansion program (colonization). People from Java were transported to Lampung to open agricultural areas for the interests of the Dutch. On the one hand, social interaction between communities of different ethnicities in Lampung has a positive impact.

Intensive interaction occurs both in village government institutions, educational institutions, social organizations, community environments and in places of worship triggering changes in attitudes and cultural values of the local community so that cultural assimilation and acculturation occur. For example, many Javanese people are good at speaking Lampung or vice versa, socio-economic networks that need each other, inter-ethnic marriages, even in terms of cooking.

Tanjung Harapan Village is one of the villages located in Marga Tiga District, East Lampung Regency. In this village, the people who live are very diverse in ethnicity or tribes and cultures. The Javanese people, specifically the Javanese ethnic group, are people who use Javanese in their daily lives with various dialects passed down from generation to generation. The Javanese people are people who live in Central Java and East Java, Surakarta and Yogyakarta as well as those who live outside Java, using Javanese as their mother tongue and daily language in communicating. In Tanjung Harapan Village, not only people from Java or Lampung live there, but there are also people from Palembang and Bali.

The Lampung ethnic community is the indigenous community, the Lampung ethnic community is a minority community in Tanjung Harapan Village. The indigenous community who live in the Lampung area and have a lineage from their ancestors, namely the Lampung ethnic community and the community who live according to the norms and cultural values of Lampung. The Lampung community has its own culture which is of course different from the community who live according to other ethnic communities. The Javanese and Lampung communities live side by side in one village, even though they come from different ethnic backgrounds. The Javanese and Lampung communities in everyday life have a distance in terms of communication. The diversity of ethnic groups in an area often creates a less conducive atmosphere when issues regarding socio-economic disparities color the discourse of nationality and statehood, especially when immigrants have a high work ethic and enthusiasm that brings the economic level of immigrant residents to be more established and causes social jealousy from the indigenous people. Social aspects such as the arrival of transmigrants to Lampung have isolated the indigenous community. The Lampung community considers the Javanese community to be too dominant so that the Lampung community feels colonized in its own territory. (Miyati, 2006)

RESEARCH METHODS

This study uses a qualitative research method whose research focus is directed at finding out the description of the research subject. Qualitative research is a research and understanding process based on a methodology that investigates a social phenomenon and human problems. In this approach, researchers create a complex picture, examine words, detailed reports from respondents' views, and conduct studies in natural situations (Creswell in Arkandito, et al., 2016). In this study, researchers used qualitative research and descriptive methods. Qualitative research is research that is descriptive and tends to use analysis. While the descriptive method is a type of research whose purpose is to present a complete picture of a social setting or is intended for exploration and clarification of a social phenomenon or reality.

The goal is to explain a phenomenon as deeply as possible, which shows the importance of the depth and detail of the data being studied. This technique is used to find out the disputes that occur between the Javanese and Lampung ethnic communities, in Tanjung Harapan Village, Marga Tiga District, East Lampung Regency. Data search and collection are focused on qualitative data through field research and literature. In the field, data collection methods are carried out through interviews, observations, and documentation. While library research activities are carried out by looking for valid and relevant sources through written materials. In this approach, researchers create a complex picture, examine words, detailed reports from respondents' views, and conduct studies in natural situations (Creswell in Arkandito, et al., 2016). The data validity technique uses source triangulation. The analysis method used is through observation and interviews. Furthermore, data reduction to classify, direct, remove unnecessary, and organize data. To present data that has been obtained from data collection in the field so that it is more meaningful and easy to understand, the data must be analyzed. In this study, data analysis used the Analysis Interactive Model from Miles and Huberman.

RESULTS AND DISCUSSION

Lampung is one of the provinces in Indonesia that has a diverse society. This diversity can be understood from two perspectives. First, vertical diversity which is marked by the existence of social

stratification in society, this is usually indicated by social status, wealth, and others. Second, horizontal diversity of society which is seen as marked by the reality of the existence of social unity that is equal to each other, this is usually seen based on differences in ethnicity, religion, and race (SARA). The variety of ethnicities, religions, and races in Lampung province of course also brings differences in the ways of life or culture that exist in it. This reflects the differentiation between ethnicities but together they live in one community. Positively, social interaction is only possible if there is an atmosphere of mutual trust, respect, and support.

The occurrence of social contact where the subjects who will interact physically meet is a manifestation of trust and respect. Then the emergence of communication in this social contact is also a manifestation of mutual respect and support. Social interaction is dynamic and adapts to the needs of its human subjects. Social interaction arises as a result of human life needs, according to Gerungan, several factors that influence it include:

1 Imitation

In the process of social interaction, a person will tend to judge others both physically and in terms of their behavior. In this case, it is possible that someone will imitate what is considered good or bad from others.

2 Suggestion

In social interaction, suggestion is the process of providing views and convincing others of those views. Suggestion is the effect of understanding social problems that have been communicated.

3 Identification

In social interaction, identification is the process of recognizing and learning about the behavior and characteristics of other individuals. This is based on the fact that each individual has a desire to place themselves in certain situations when they are with other individuals.

4 Sympathy

In social interaction, sympathy is an individual's interest in another individual, which gives rise to feelings of wanting to know him/her better. Sympathy is the basis for feelings of love and affection. Social interaction is a requirement for integration to run well, the requirements for social interaction according to Abdulsyani include:

- a. social contact, namely the existence of a physical meeting between subjects of society as a form of intention to communicate. This social contact can occur between individuals, between groups, or individuals with groups.
- b. communication, namely the delivery of expressions, facial expressions, sensory language that gives meaning to the behavior of others and expresses opinions or ideas that the person wants to convey, and vice versa. The flow of social interaction begins with cooperation to be able to meet each other's needs, then individuals compete with each other to meet these needs so that competition is created, if the competition that occurs is unhealthy and brings each other down, especially until physical contact occurs, then it has reached the stage of conflict, and the last is the process of reducing disputes called accommodation. This cycle will continue to repeat itself even though it is relatively long. As is well known, humans/groups of humans are social creatures who cannot live alone and need each other. The process of fulfilling human needs that occurs over a long period of time will trigger a process of social dependency both individually and in groups. In this process, each individual or group of people will be codified about their respective needs fulfillment skills which are used as selling points for fulfilling other needs. The fulfillment of needs between communities that have their own codification of expertise will naturally form a pattern of social interdependence that can trigger disputes and/or integration. According to Wirawan, these patterns of social interdependence include:

1) Pooled interdependence

This is a form of hierarchical dependency between superiors and subordinates. Superiors need subordinates to help them perform their duties, while subordinates need superiors for their careers to continue, which will affect their life needs. The number of subordinates who are equal will be greater and will compete to be the best.

2) Sequential interdependence

This is a form of equal dependency that complements and complements each other, but cannot be exchanged.

For example, the dependency between vegetable seed sellers, fertilizer sellers, vegetable farmers, middlemen and vegetable traders.

3) Reciprocal interdependence

Is a form of equal and complementary dependence and fills each other, which can be exchanged. For example, the practice of doctors and pharmacies, cloth sellers and tailors, etc. The three forms of social dependence/interdependence have different consequences. Although they need each other, the form of political dependence is more likely to lead to conflict because cooperation only occurs in the hierarchy of superiors and subordinates. While the competition below which is greater in number is very vulnerable to conflict of interest. The form of sequential and reciprocal dependence is more likely to lead to integration because there is a sense of mutually beneficial cooperation, and so they will maintain the differences between them. Ethnicity is a social category or social identification. This means that ethnicity is a concept created based on the social characteristics possessed by a group of people that distinguish them from other groups. Ethnicity is a property of intergroup relations where cultural differences between groups are communicated systematically and continue continuously. This relationship is relational and situational in nature where ethnic characters are involved in it. Differences between ethnicities can give rise to ethnocentric behavior (excessive bias towards members of one ethnic group), prejudiced behavior (having bad thoughts) and other negative behavior manifested in visible actions, such as discriminatory acts and audible actions that are manifested in the use of language. Both of these types of actions and other negative actions foster inter-ethnic potential. (Sibarani, 2010).

The diversity of tribes in one area, previously the majority of the population were native Lampung people, now many Javanese ethnic immigrants living in Lampung have resulted in differences of opinion and perspective, resulting in disputes between the Lampung and Javanese tribes. The lack of harmony in relations between the Javanese and Lampung ethnic groups is caused by social inequality.

The most fundamental dispute in the problems between the Javanese and Lampung ethnic groups in Marga Tiga District, East Lampung is that immigrants who have a high work ethic and spirit bring the economic level of immigrant residents to be more established. Ethnic immigrants are generally successful as entrepreneurs and plantation managers and cause social jealousy from the natives. Social aspects such as the arrival of transmigrants to Lampung have isolated the native community. The Lampung community considers the Javanese community to be too dominant so that the Lampung community feels colonized in their own territory. The Tanjung Harapan Village community has its own way of managing disputes, such as the Javanese and Lampung communities limiting their interactions with each other. Limiting interactions according to the Javanese and Lampung communities, in addition to avoiding disputes, the Tanjung Harapan Village community does avoid disputes.

The main cause of this problem is the strong stereotypes and prejudices between the two ethnic groups. In fact, there have been efforts to establish intercultural communication to overcome this problem. This effort is based on the assumption that if the two ethnic groups can establish a box or interaction by developing meaningful intercultural communication, then cultural misunderstandings can be minimized as an effort to reduce stereotypical, prejudiced and ethnocentric behavior. Social relations between the Javanese and Lampung communities do not appear like village communities in general. Living in one sub-district does not make social relations visible in everyday life because of the high ethnocentrism of the Javanese and Lampung communities towards their respective cultures. Social relations between the Javanese and Lampung communities, in Tanjung Harapan Village, sometimes there are disputes, although the disputes that occur are only minor disputes and can still be resolved. When they meet on the street, they also turn their backs on each other. The Javanese ethnic group always assumes that the Lampung ethnic group is a society that is often feared because of its harsh character, while the native Javanese ethnic group itself is better known for its friendliness and gentleness in speaking.

This study will also examine the lives of two different ethnic groups that live side by side. In Tanjung Harapan Village, the people are Javanese and Lampung ethnic groups. The characteristics of the people of Tanjung Harapan Marga Tiga Village are diverse in terms of ethnicity, religion, and customs, but the majority are Javanese. Disputes are a social phenomenon that is present in social life, so that it is inherent, meaning that disputes will always exist in every space and time, anywhere and anytime. In this view, society is an arena of conflict or an arena of disputes and integration that are always taking place. Therefore, disputes and social integrity are phenomena that always fill every social

life. The things that encourage disputes and integration are similarities and differences in social interests (Setyadi and Kolip, 2011).

This is in line with Kesuma's opinion (2017) that society has an emotional closeness caused by a sense of interdependence of regional capabilities, as well as family ties as a result of amalgamation. Social competition takes place healthily, but disputes are indeed unavoidable and are usually triggered by criminal acts. However, society is not easily provoked by problems of tribe, race and religion. The solution is more through family deliberation and law. In social life, no human being has exactly the same thing, whether in terms of ethnicity, interests, desires, wills, goals and so on. From each dispute, some of them can be resolved, but some cannot be resolved, resulting in several acts of violence. Dispute means quarrel, conflict and opposition. While social disputes are conflicts between members or communities that are comprehensive in life. Dispute is the process of achieving goals by weakening the opposing party without paying attention to the prevailing norms and values.

CONCLUSION

The most fundamental dispute in the problems between the Javanese and Lampung ethnic groups in Marga Tiga District, East Lampung, is that immigrants who have a high work ethic and spirit bring the economic level of immigrant residents to be more established. Ethnic immigrants are generally successful as entrepreneurs and plantation managers and cause social jealousy from the natives. Social aspects such as the arrival of transmigrants to Lampung have isolated the native community. The Lampung community considers the Javanese community to be too dominant so that the Lampung community feels colonized in their own territory. Ethnicity is a concept created based on the social characteristics of a group of people that distinguishes them from other groups and disputes are social phenomena that are present in social life, so that they are inherent, meaning that disputes will always exist in every space and time, anywhere and anytime. In this view, society is an arena of dispute or an arena of conflict and integration that is always taking place. Therefore, disputes and social integrity are phenomena that always fill every social life.

REFERENCES

- Dr. Robert H. Lauer, 2001, *Perspektif Tentang Perubahan Sosial*, Jakarta : PT. Rineka Cipta, hal. 98
- Elly M. Setiadi dan Usman Kolip, *Pengantar Sosiologi Pemahaman Fakta dan Gejala Permasalahan Sosial: Teori, Aplikasi, dan Pemecahannya* (Jakarta: Kencana Prenada
- Media Group, 2011), hal 345
- <http://www.lampungtengahkab.go.id/pemerintahan/kecamatan/79-kota-gajah.html>
- <https://www.google.co.id/maps/place/Kota+Gajah,+Kabupaten+Lampung+Tengah>
- Koentjaraningrat, *Pengantar Ilmu Antropologi*, Jakarta: PT Rineka Cipta, 1990 Kusnadi, *Masalah Kerja Sama, Konflik dan Kinerja*, Malang : Taroda, 2002, hal.67
- Miles, Matthew BA and Michael Huberman, *Analisis Data Kualitatif*. Penerjemah Tjetjep