

Mewakhi and HIPPUN Adat Sai Batin : Histories and Local Knowledge of Adat Community In Lampung Sumatera Indonesia

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Abstract

This study aims to assess local knowledge and history of the indigenous peoples Sai Batin, in Coast Tanggamus District, Lampung Province. Lampung history and local wisdom are often expected to be a solution for the prevention and conflict and violence. Lampung is one of the conflict-prone areas, especially land and land conflicts.

Rooted conflicts because land disputes, land, and other land grabbing livelihoods ultimately lead to social inequality. Social inequality that has led to racial issues, so that the conflict led to ethnic and religious conflict although not the cause of the first.

However, the issue of ethnicity is then used as the foundation for the conduct of conflict and violence against other groups. Land for the people of Lampung is very important, because the ground too, many migrants from Java and Bali came to Lampung. Land of Hope for Lampung nickname is very appropriate because until recently the number of immigrants far more than the natives. Lampung is the purpose of colonization and transmigration area since 1905.

This study uses ethnographic methods to conduct in-depth interviews, observation and focus group discussions. The results of this study indicate that concept and HIPPUN Mewakhi Sai Batin wisdom is the potential for local communities can reduce conflict and violence.

Key Words : Mewakhi, HIPPUN Sai Batin, conflict and violence

A. Introduction

Lampung in General is an area with a heterogeneous society. This can be understood due to the Lampung region of destination was formerly since colonization and transmigration. Since 1905, Lampung has made Netherlands as one of the purposes of colonisation, especially from Java to Sumatra, Lampung is the destination of the largest colonization in Sumatra. Lampung is geographically strategically because in addition to its location close to the island of Java, making it easier for travel, it also has a few original inhabitants with a vast land area.

This was the land of dreams and perhaps for immigrants, as written by Levang (1990) that the land of Lampung is the land of hope so that he wrote a book with the title "Come to the land of Sabrang". Lampung is the name of an ethnic group who live in Lampung the original end of the southern part of Sumatra. Lampung is composed of two ethnic groups indigenous namely Lampung Pepadun and Pepadun Sai Batin.

Usually inhabiting the region of Lampung Pepadun inland in terms of geographic and Lampung Sai Batin is indigenous groups that inhabit the coastal areas or known by the coastal community. The number of ethnic Lampung that bit, i.e. approximately 10% of the entire population in the province of Lampung Lampung into ethnic minority causes in the population compared to ethnic immigrants.

Since the days of colonisation and resettlement of residents of Java and Bali that goes almost 70% meet the province of Lampung. Until now this ethnic Javanese dominate the population in Lampung next Bali, Sunda, Banten-Serang (Jaseng) and others. After nearly a century of colonisation and more decades after resettlement, Lampung said as the region which is quite kondusif and safe from ethnic conflict, though with a very heterogeneous ethnically. But the image is not valid forever, maybe for as long as this conflict does not appear, but is in the visible and invisible.

This is proven by the onset of the great conflict in Lampung in late 2011 and 2012 this earlier in the year. The first is the conflict in the Regency Mesuji. Conflict occurs because of a problem with land and property company plantation in Mesuji. Indeed, Lampung have land and is perfect with dry land estates, many private investors as well as the Government opened a large-scale plantations in Lampung, such as sugar, pineapples, palm oil, rubber, cassava, coffee, and more. The beginning of the conflict is a struggle for the land, that needs to be understood is for people of Lampung in customs, the land is not private property but rather belong to the indigenous or unalienated, which can be utilized by all citizens of the custom.

When the ground started commercialized with the Agrarian ACT No. 5 of 1960, which memarginalkan or marginalizing the rights to Unalienated and influx of plantation companies to Lampung, Lampung lives start to go into komsumtif and commercial concepts. Unalienated lands began to exclusively by making certificates of land rights, land struggles between clans/customs, corporations and Governments continue to occur. The Chairman of the Customs/clans in Lampung started looking for benefits and a claim over unalienated land. This is the forerunner of the wrongness of custom in Indonesia.

At Mesuji, need to understand is there's a tribe Mesuji that aren't part of the Float, but administrative entry into the province of Lampung. Mesuji clan is part of a group of ethnic Malay South Sumatra or Ogan Komerling Ilir. Mesuji clan and the people of Lampung in General is the farming community, the gardens so unclear ownership of land, because who the ancestors who once open land or gardening or in the local language is called with Nguma, claim belong to the lineage and marganya. So with the entry of private companies and the Government to the conflicts and violence Mesuji which resulted in bad.

Though the early going due to the seizure of the land, but then it widens into issues of ethnic conflict, the indigenous or clan. This is because the ethnic issues in the interest of a group of parties was manipulated. Likewise occurred in the village of Sidomulyo, South Lampung, in which resulted in ethnic conflicts and violence between Bali and Lampung ethnic Peisisir. The conflict originated from the seizure

of land and livelihood, or economic conflicts, but later led to the issue of SARA, because all this people of Bali as immigrants in South Lampung is more advanced economically compared to the life of its original inhabitants, giving rise to social jealousy.

Theoretically, although initially not diakari conflicts by ethnic issues or SARA, but conflict that could spread to the ethnic and religious issues, because of the ethnic and religious issues are sensitive issues that could be manipulated for the benefit of the other giving rise to reactions and fishing time, and ethnic groups to do violence to other groups.

Tanggamus Regency, a Regency in Lampung, is the result of the expansion of South Lampung district in 1997. Tanggamus Regency, Lampung coastal area with a group of indigenous Sai Batin. Nevertheless has a community group Tanggamus heterogeneous, consisting of the Inner coast of Lampung Sai Batin; marga Pepadun Lampung; Semendo; Java, Bali, China, etc. Despite the unprecedented severe conflict and violence, yet the need for conflict-prone point detection as vital data for local government and authorities to anticipate.

During this time the weakness of local government is not having important data about ethnic heterogeneity and does not have a mapping point of conflict-prone or culture area of the diwilayahnya themselves. Culture area is a mapping based on ethnic groups and cultures, not based on administrative, because the map culture area is not the same with the administrative map. Boundaries shown are the boundaries of cultural and ethnic boundaries, rather than a town or village. Learning from South Lampung and Mesuji occurrence, then it cannot be said that other regions in Lampung is not potentially conflict. This is because the socio-cultural community types are generally similar in Lampung.

B. Methods

This study uses qualitative methods with ethnographic approach, (Hammersley and Atkinson (1983). Ethnographic approach was used because of the potential to unearth local wisdom treated in-depth understanding and “thick description” (Geertz, 1973). The Data will not be collected and profound if not done in-depth understanding. The location of the research was in Lampung Regency Tanggamus, located on the West coast of Lampung. Data collection techniques used is the in-depth interviews, observation and FGD (Foccus Groups Discussion). The third thing was done to explore the knowledge, perceptions, and observe the behavior and action. FGD done to equalize the perception among heads of customs and clan in Tanggamus, so with their discussion to formulate its own local wisdom about the potential they have.

Data analysis was done with the three things namely triangulation, peer review and the member check. Triangulation is a strategy to check the validity of the data by performing a combination of interviews, observation and documentation. The combination of these techniques, three for each check, so that the data obtained are known kebasahannya. For example, the results of the interviews and then dikroscek with the results of observations and then dikroscek again with the documentation.

Member check, performed with the informant back to confirm about the existing data, or confirm such data to other informants about the validity of the data. Peer review is carried out by discussing the data obtained by the experts in their field, or a group of friends that science has the attention and interest that synonymous with the field, to discuss it, criticize and get advice from them. The third data analysis will be used in making the potential local wisdom in Tanggamus Regency, while

for mapping culture area in addition to the use third analysis will also use the FGD (Foccus Groups Discussion), to determine the area in which they reside, with the mapping of the building with them.

C. MEWAKHI AND HIPUN ADAT SAI BATIN

The issue of conflict and violence at this time is not a local issue but has become a national issue even internationally. The conflict is theoretically reasonable case occurs, as a marker of community dynamics are changing continuously, because the conflict is an indicator of socio-cultural change. But if the conflict extends to violence, that's being a vandal and a deviant behavior (deviant). Lately, nationally and internationally, Indonesia is known as the country that foreshadow violence (violence). Not just image, the current violence is indeed seems to be the way a person or community groups to show resistance.

Resistance (Scott, 1985) or resistance in what was secretly owned by the Eastern belaham the Earth, Malay, or Asia in General is now changing the collar open conflict that violence. A lot of things that cause violence occurred, between the difference of social disparities, welfare, unemployment, resulting in social stratification lame in the community, so that one group of prosperous and other groups living in poverty and squalor in which capitalist and consumerist this. This state of affairs was the one who sparked the ethnic conflict included SARA issues and religion, thus becoming sensitive and cause violence. Therefore required a rapid anticipation can cope with this national strategic issues, one of them with the proper methods for building countermeasures even so as not to happen again. Many experts say the local wisdom is one of the solutions for controlling this, therefore this research is very urgency to do.

The community was indigenous Tanggamus sai inner consists of six clans, namely: (1) Marga Gunung Alip (Talang Padang); (2) Marga benawang; (3) Marga Belungh; (4) Marga Pematang sawa; (5) Marga Ngarip; (6) Marga Negara Batin. Next in number with the condition of the area, inhabited by many different ethnic Tanggamus beside its own Float that ethnic Javanese, Balinese, Batak, Sundanese, Banten, Ogan, semendo, and others. Dengan beragamnya etnis yang mendiami Kabupaten tanggamus, tentunya keragaman budaya juga mewarnai daerah ini, baik budaya asli dan masing-masing etnis maupun budaya hasil akulturasi antar etnis yang ada. Atas dasar keragaman tersebut Motto kabupaten Tanggamus adalah "Tapis Sai Tanggom" dan pada lambangnya terdapat tulisan "Begawi Jejama" yang bermakna masyarakat daerah ini mengutamakan persatuan dan kesatuan dalam melaksanakan pekerjaan untuk membangun daerahnya.

With the various ethnic groups that inhabit tanggamus Regency, of course cultural diversity also coloring this area, both the original and the culture of each ethnic or acculturation results between ethnic cultures that exist. On the basis of such diversity is the Motto of the Regency Tanggamus is "Tapis Sai Tanggom" and on the coat of arms contained the writings of "Begawi Jejama" meaning the region's society give priority to unity and unity in carrying out work to build on its territory. It cannot be denied that the Regency Tanggamus is multiethnic, it is therefore more appropriate to see it as something incredible wealth. This diversity should not be used as a divergence that results in gaps among various tribes, but rather was viewed as a positive aspect that enriches the culture for the sake of development and prosperity of Regency Tanggamus.

A remarkable thing, Tanggamus Regency in storing its own cultural richness and unique, Tanggamus Regency culture this is a potential that needs to be developed. Tanggamus Regency cultural potential can be one of the assets for the development of this area. Seen from the aspect of an

academic, studying and digging the potential of the existing culture of the scientific side, Tanggamus Regency society in this regard the leaders of indigenous communities and people served to revive or revitalize cultures in Tanggamus Regency should be developed for the development of construction in Tanggamus Regency.

The concept of the philosophy of indigenous communities in creating the inner sai harmonization *Mak hikan siapa lagi, Mak tano kapan lagi*, with deliberation for the sake of avoiding and resolving conflicts. Residents who are not indigenous are not allowed to perform the ritual of the custom, when a concerned arbitrarily. Livelihood for immigrants is as a trader, so his other ethnic belun entrance clearly when it's time because they go to trade. Indigenous peoples in respect of migrants in the mix should be mutual respect.

Unprecedented conflict in indigenous Saibatin tanggamus, and in case of conflict it will be done Hippun custom (Deliberations). The taboo things not allowed in custom community Saibatin is the thing that is contrary to the norms of the religion. Expat is already considered to be ethnic brethren. With mutual respect for the indigenous peoples of Sai Batin has been instrumental in creating a harmonious and peaceful situation, and for the community of immigrants must be integrated by the indigenous peoples of Sai Batin.

The name of the indigenous group on indigenous saibatin tanggamus, Axis, is; Bandakh, Marga. In the indigenous saibatin there are the position and status of tanggamus in the custom top notch is at the lowest position, for Princes are Kimas. From every seat in the custom has different functions in each tingkatanya, Prince of the Navy with the tribe, and the tribe he supervises the child mentuha. The highest title for men in indigenous communities is a Pangeran, Raja, Batin, whereas the highest degree for inner woman was Queen and khadip.

The right to bear the title of oldest child is a full custom that has been credited in the custom. To earn a customary ritual itself is the *Nayuh* that must be traversed through the procession, attended and witnessed by relatives previously held by indigenous *Hippun* (deliberation) wear conditions *penggalang sila*. For residents who are not indigenous people Sai Batin are not allowed to play a role in the ritual.

Quite a bit has been happening changes and role of fungus any functionary of an existing custom reserved for his changes that happen in the political sphere. Custom merperan Ministers as well as the resilience by providing direction on indigenous peoples and also in conflict resolution by consensus for the sake of harmonization discussion. Any creed and dissent remains a factor in the causes of the incidence of conflicts in society.

The role of the citizens and not the indigenous peoples saibatin tanggamus is adjusting and also appreciate and follow the existing order, and also take care of custom events of lampung. Son of lom saibatin, tribes or tribal groups or *jakho suku Sai Batin* are kinship groups there is. The Group's oldest indigenous kinship Saibatin Tanggamus is Jakho tribe. The term exists on the system of kinship to the appellation or nickname is a Pun, Makhu and Sabai.

The highest title for men in society saibatin adata is a Royal, Kings, inner, Dalom, Sultan, whereas the highest degree for women is the Queen and Khadip. The right to bear the title of Customs was a descendant and heiress. To earn a customary ritual exists by itself i.e. *Nayuh/Buadok* which must be traversed through the procession, attended and witnessed by relatives of custom. For residents who are

not indigenous people saibatin are not allowed to play a role in the ritual. Quite a bit has been happening changes and role of fungus any functionary of an existing custom reserved for his changes that happen in the political sphere.

Pemangku Adat participate in endurance with spool and trial on indigenous peoples and also in conflict resolution by consensus for the sake of harmonization of the deliberations made at the Custom House. the social gap is still a factor in the causes of the incidence of conflicts in society. The role of the citizens and not the indigenous peoples saibatin *tanggamus* is adjusting and also appreciate and follow the existing order, and also take care of custom events of Lampung.

Kelama and *nabbay* are a group of kinship that is. The term exists in the system of kinship to the appellation or nickname is *tamong*, *kajong*, *mamak*, *minan*, *kappah*, *makhu* and *sabai*. Also allowed when there are *pendtang* who want to live in an area that is similar to the how to enter into a group of relatives first. The concept of the philosophy of indigenous communities in creating the inner sai harmonization is *khagom* consensus, with the deliberation for the sake of avoiding and resolving conflicts. Residents who are not indigenous are not allowed to perform the ritual custom.

D. ANALYSIS

The current Power and conflict tend to give birth to a force. The theory of violence was not much discussed in anthropology and sociology, because usually there on the realm of criminologists. However, lately the development community that the more open and increasingly transparent media, so that the action seems to be inherited and are performed. The theory of violence can be divided into two i.e. direct violence between people who mistreat or injure others, and the second is the structural violence theory from Johann Galtung (1969) in Lucien Van Liere (2010). Violence in some regions in Lampung can categorized as structural violence, where the factor of economic, cultural and social impact of violence. To control the conflict which led to the violence then needed a form of local wisdom to control and detect conflicts in every region in Indonesia.

Conflict research in Lampung has been done previously by some experts, but with a different perspective. This research obtained from the idea that a lot of potential local wisdom which can be utilized to control conflict. Where ethnic conflicts between the more widespread since the autonomous region today, namely the limits of local identity was increasingly questioned, thus implies the expansion area. Encouragement of the same and different identities that became a powerful driving force in the formation of the expansion area. From the results of this research can be obtained from the understanding that the need for a mapping on each area based on the administrative culture, not only to detect conflicts. Including a heterogeneous population with *Tanggamus* so indispensable map and this study.

Local wisdom is a form of the concept is often neglected and *dimarginalkan*. Also sometimes called the local wisdom with local knowledge (Geertz, 1983). The whole community-owned knowledge since the former values and this is what makes life community can order return of harmony. Local wisdom is often considered trivial, whereas local wisdom has been shown to have the ability in economic, social and culture to adapt to changes in society.

Local wisdom is a very dynamic order, and always have the ability to adapt to environmental change. Some previous studies of research Dove (2006), Netting (1985), Tjitradjaja (1994) and Lubis (1997) States that the local wisdom has the ability of adaptation to any changes, including conflict. Local wisdom in Lampung can be excavated from the cultural values of ethnic Lampung with the custom system formed within the clans. Since the former people of Lampung live in clans. Clans that consist of two forms of the clan system made by the local customs, and the second is a clan created by the Netherlands. Manipulation of the Netherlands as invaders is very influential on the development of custom Lampung life (Kingston, 1990).

Currently with a heterogeneous society, it is extremely difficult to detect a collection of clans, although consisting of two large indigenous groups namely Pepadun and Sai Inner. But life is already scattered within the boundaries of the area. The limits of administrative and demographic did not indicate the extent of ethnic and cultural olehkarenanya, it is necessary to construct a map that describes ethnic boundaries and cultures. This is because the changes that occur in the community of the community with cultural boundaries to infinity, or the community of Bounded Society to the Borderless Society (Abdullah, 2001).

Tanggamus Regency is the administrative boundaries and political, so ethnic groups existing in Tanggamus is not limited by administrative and political restrictions. Tanggamus Regency Heterogonitas can be explained by the large number of other residents live arrival and settling in the area, so that the Clan is the representativitas inner Sai native customs that occupies also experience various changes and social interaction with a wide range of other ethnic groups. Local wisdom is a form of the concept is often neglected and dimarginalkan. Also sometimes called the local wisdom with local knowledge (Geertz, 1983). The whole community-owned knowledge since the former values and this is what makes life community can order return of harmony.

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