Collective Violence, Peace Building and Reconciliation: Anthropological Perspectives

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The collective violence has become the recurrence phenomenon in the post-colonial history of Indonesia. A different pattern of collective violence took place in different regime of government. Unlike Soekarno era that deployed military to fight against pogroms and rebellions, the regime of New Order under Soeharto used state apparatuses to perpetrate violence toward civil societies for creating stability. After the extermination of communist party sympathisers in 1965-1966, Soeharto oppressed people or groups that challenged his power such as Islam fundamentalism. People who opposed to the government plan were also forced to agree unless they were intimidated or executed. Moreover, the regime also put the deliberation of issues on ethnicity, race and religion under their control to prevent the intergroup conflicts. However, when the authoritarian regime of New Order begins to weak followed by the resignation of from his presidency in 1998, the ethno-religious violence erupted in several areas. Starting the riot in Situbondo which attacked the religious buildings, the violence wide spread in other cities such as Banyuwangi, Kebumen, Tasikmalaya, Lampung, Surakarta, Jakarta and Medan. Not only Chinese descent who were attacked or harassed, other ethno-religious groups and minorities drag and became victim of the violent conflicts. Some conflicts were resolved by the chase fire or peace accord with the intervention of the central government, some others were left ended without reconciliation. This panel is going to discuss the contribution of anthropological studies in the discourse of violent conflict and peace building approaches. We hope that we can learn and update new research and theoretical framework as well as methodological aspects in the study of violent conflict and peace.

FAMILIAL TERRORISM: AN ANALYSIS ON FAMILIAL SUICIDE BOMBINGS IN SURABAYA 2018

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This article examines the three bombings in Surabaya, West Java on May 2018 where a few minor group of intellectual was behind the scene of this bombings plot. By utilizing the Gramsci’s concept of organic intellectual and Hoffman theory of violent intelectual, we elaborate this bombing plot in an anthropological way of analysis. The Surabaya 2018 bombing was a series of bomb explosions in various places in Surabaya and Sidoarjo, East Java on 13-14 May 2018. Three places included places of worship in the Church of Santa Maria Tidak Bercela, GKI Diponegoro, and the Central Pentecostal Church of Surabaya (GPPS) Sawahan. Two other places each in the Wonocolo Flats complex in Taman, Sidoarjo and Surabaya Polrestabes Headquarters. Sociologically, the group of JAD (Jamaah Ansharu Daulah) in Surabaya was claimed to be responsible as perpetraitors. JAD is an organisation where many of organic violent intellectuals is grouped to run a radical support for anti-establishment movement in Indonesia aspired for the