

Language, Social Conflict, and Their Implications for the World of Education: A Case Study in One Region of Indonesia

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Abstract

Acts of violence in a changing society, as occurred in Balinuraga Village, South Lampung Regency, have had a significant impact on national stability. Based on this, the aim of this research is to analyze communication of social conflict between ethnic Lampung and ethnic Balinese in Balinuraga village, Way Panji District, South Lampung Regency. This type of research is qualitative research. Based on the problem investigated, this research is classified as case research, to provide a detailed description of the sources of conflict, impacts and social conflict communication management that are unique to the case. Primary data was obtained from 15 key informants from several ethnicities across generations and religions. The methods used to collect data were participant observation, in-depth interviews, document study, and triangulation.

The data collection instrument is a questionnaire sheet. The technique used to analyze data is qualitative descriptive analysis. Data analysis was carried out qualitatively interpretatively by applying conflict theory, conflict management, functional structural theory and communication theory. From the communication perspective, the current research found out that the source of social conflict between Balinese ethnic (Balinuraga) and Lampung ethnic (Agom Village) in 2012 in Way Panji District, was communication could be the source of conflict if communication is influenced by elements of group sentiment. This poor communication has an impact on social conflict in Balinuraga village. The government has handled the consequences of conflict through reconciliation; rehabilitation; and post-conflict reconstruction. Likewise, the people of Balinuraga have also handled conflict through ideological integration and social integration.

Keywords: Social conflict communication; Lampung ethnic; Bali; persuasive communication models

Introduction

In the perspective of social science, the horizon views social practices as a 'linguistic territory'. Why is this said? This is because, in every dimension and 'social arena', language is seen as the 'pole of language', because through language, all aspects strive to be analyzed and narrated. On the other hand, the existence of the 'social arena' as a pole of language, in a sociolinguistic perspective, is perceived as a place of tension for a meaning. Meaning is represented as an entity that is continuously produced and reproduced by every individual in the reality of their life. Therefore, a meaning never originates from the speaker; instead, meaning always arises from the perception of the individual listening to the speech. In other words, the interpretation of meaning in a language, which transforms according to the interpretation of the listener, will produce a dialogical context in the life of a society. The dialogism present between the speaker and the listener of the speech creates logical consequences, in the form of the life of a group or community becoming increasingly dynamic. A meaning that successfully achieves understanding will give birth to consensus; conversely, interpretation that creates multiple meanings will significantly result in dissent. This context of dissent will ultimately lead social life into a field of conflict (BR Brown, 2003; James, 2017; Stoetzler, 2015). In other words, conflict is defined as the non-singularity of the meaning intended by the speaker and the listener's incapacity to understand the substance of the speech.

The essence of the dynamics of social life lies in the existence of 'overlapping territories', where the presence of a plural society potentially gives rise to various consequences, one of which is segregation and social conflict. Social conflict becomes an inherent reality because the existence of individuals in relation to each other has a significant potential to produce differentiation. This distinction will ultimately lead to the conditioning of polarization (Carless, 2021; Davies et al., 2021). On the other hand, interactions between individuals or among communities signify that social life has the essence of efforts to build communication and interaction. The strength of this intersubjective connection will give birth to social systems and social institutions - these two aspects represent the solidity between intertwined social entities (Nikitina, 2015; Shapiro, 2019; Xuan et al., 2023). However, in the 'social fabric' that gives birth to social systems, there are implications. The consequences resulting from the convergence of social entities in the same 'dimension' lead to conflict, both manifest and latent. In other words, solidarity or social interaction always has the potential for divergence of individual or specific community (Huang & Jin, 2023; Jordheim & Ytreberg, 2021; Shormanbayeva et al., 2014). Social friction that may occur in the intersubjective reality between individuals has an unpredictable radius, and in certain contexts, the potential conflict that occurs can even have an explosive scale, where social dynamics and changes only strengthen sentiments and suspicions among individuals or social groups (Desan, 2013;

Fuqohak, 2021; Triantoro, 2019). What has been described above is inversely proportional to the main vision of forming a social group, which is to regulate patterns of behavior and communication between humans, to create a stable life, or sociologically known as social equilibrium (Bourdieu & Wacquant, 2013; Mawardi, 2015; Safirah et al., 2019; Swartz, 2022). Social systems that contain normative substances, which are 'flawed' in their implementation, indicate the existence of a degrading society, because the creation of these institutions is unable to minimize the emergence of conflict (Bilancini et al., 2024; Grumley, 2015; Mudannayake et al., 2024). In other words, the desire to live collectively through the presence of institutions and a set of values - through social systems, does not guarantee the formation of an obedient and compliant society.

Discourses regarding conflict can be classified into four explanations. The four fundamental ideas regarding conflict are: First, every society is subject to a process of change in various aspects; social change occurs universally (Dahrendorf, 1959; Nendissa, 2022). Second, every society pays attention to inconsistencies and conflicts; social conflict is ubiquitous (Dahrendorf, 1959; Li & Meng, 2023). Third, every element within a society contributes to division and change (Coniglio et al., 2023; Dahrendorf, 1959). Fourth, every society is based on the use of violence by some of its members against others (Dahrendorf, 1959; Triantoro, 2019). Meanwhile, Pareto described history as an endless struggle for power. The dominant group strives to maintain its position and control. Power is a crucial factor in preserving the stability or status quo of those who control various forms of 'dimensional capital'. Mastery of 'dimensional capital' is an essential tool utilized by agents of power. By mastering this aspect, efforts to discipline 'objects of power' can be facilitated (Alvons, 2018; Corazza, 2023; G. Fang et al., 2022; Sohlberg, 2000). Violence may be deemed necessary to restore social balance when it is disrupted. Based on Dahrendorf's third assumption, a conflict of opinion can be posited: conflict and change are both causes and consequences of conflict. In other words, conflict can instigate change, and conversely, change can precipitate conflict, as both are dynamic processes. One conflict can give rise to another. However, it is crucial to remember that conflict's existence is intrinsically tied to the 'circulation of power' among certain groups. Conflict is used as a basis for legitimizing power itself.

If we look at the discourse regarding conflict above, from the perspective of critical discourse analysis and socio-linguistics, the occurrence of social friction is a result of the failure of the intersection of various entities, due to the ability of language to create distinctions or distinctions. This categorization is translated into a position between 'us' and 'them'. The terms 'us' – insiders and 'them' – outsiders are the result of producing meaning through the language system. Thus, a critical perspective views that the birth or escalation of a conflict in the empirical arena cannot be separated from the process of normalization or differentiation carried out by the language system. Thus, strengthening identity between two different social communities will have implications for strengthening the egosectoral spirit, because each party has identified themselves with these two linguistic classifications - 'us' and 'them'. The next elaboration explains that, language as a 'field of contact' between disputing parties, also creates strengthening differentiation through language symbols. Where, these symbols are identified as markers of a group - in this research the strengthening of linguistic signs can be seen from the narratives of the Balinese and Lampung ethnic groups. When these two terms are attached to a certain identity, that is where the language operates, carrying out linguistic strengthening of individuals or social groups who identify themselves with one particular ethnicity. Here it can be seen critically that, language contains meaning, meaning based on background (ethnicity, religion, or cultural status) can control every social entity within it, so that fanaticism and obedience to groups become increasingly

internalized, and when the stability of the community is disturbed, then individuals will show his loyalty to defend his own social group. This can happen because language has 'tied' everyone into a certain ethnic definition (Berendzen, 2010; Melnyk, 2011; Verdeja, 2009). For example, when the linguistic basis defines 'I am Balinese', then when someone tries to degrade that meaning, those who are affiliated with that community will try to be socially defensive in order to maintain the meaning of Balineseness. Here it can be seen that the language system has 'stitched' each individual and ensures that they are loyal to the meaning of the language through their identity or ethnicity.

If language explains phenomena textually, then the operation of a language can be seen contextually, especially in examining the context of social conflict. Theoretical assumptions about the conception of power in language and conflict can be contextualized to explore the existence of a Balinese transmigration program in South Lampung Regency, which started from 1963 to 2012. In that time period, at least 5 (five) acts of violence occurred due to social conflict between the Lampung ethnic group and the Balinese ethnic group. This escalation of social conflict between ethnic groups occurred in 2012 - Lampung ethnic people from Agom Village and Balinese ethnic from Balinuraga Village. The repetition of repression in this area can be traced chronologically in linear time. First, in 1982, the source of the conflict was a dispute between residents of Balinuraga Village and Sandaran Village. Second, the conflict between the residents of Bali Agung and Palas Village, Ketapang District. Third, on November 29 2011, there was an attack by the Balinuraga community on Marga Catur Village. Fourth, on January 24 2012, the people of Napal Village, who are ethnic Balinese, had a dispute with the residents of Dalam Village, who are ethnic Lampung. The incident was triggered by a commotion between village youths which was motivated by polemics over parking lots and speeding on motorbikes. Those who did not accept it then damaged and burned a number of houses of Inner City residents. The action also injured a number of residents. This act of violence was responded to by thousands of people descending from the Inner City and surrounding areas who burned and damaged around 89 houses of residents of Napal Village.

Empirically, the social strife that occurred in Balinuraga Village, South Lampung Regency, apparently had a significant impact on national stability. Previous research stated that the source of the conflict that occurred between the Balinese ethnic group (Balinuraga) and the Lampung ethnic group (Agom) on 27 to 29 October 2012 was caused by less substantial factors, namely the behavior of the Balinese ethnic group (Balinuraga) in social life which often offended people's feelings, which is not in accordance with the ethnic customs of the local community (Lampung), feelings of resentment from previous conflicts, feelings of hurt among Lampung ethnic groups because a lot of land has changed hands to Balinuraga Village residents through debt bondage, resolution of previous disputes that have never been resolved, breach of peace which has been agreed and there has been no implementation of strict sanctions against the parties who violate it, resulting in conflicts recurring (Ariestha, 2013). The source of conflict between Lampung ethnic and Balinese ethnic (Balinuraga) is due to failure of cultural acculturation, religious issues, as well as the absence of shared social space, limited movement for social interaction within the forum and Indonesian citizenship identity which still exists in ethnic egosectors (Humaedi, 2013). Based on reports, the Lampung riots from 27 to 29 October 2012 were a series of social frictions that occurred in that location, triggered by a misunderstanding in helping a girl who had fallen from her motorbike, which was considered harassment (Adyamathanino & Nailufar, 2021). The very high intensity of conflict in the area is one indication that, regional governments and their communities have not been able to manage the differences and diversity of various identities of ethnic groups, tribes, religions, traditions and cultures. Based on several phenomena of sources of

conflict in Balinuraga Village, South Lampung, there is another indication that is very essential as a source of conflict, namely communication failure. Communication failure refers to deficiencies in the process of sending and receiving messages between the communicator and the communicant. Language is the main aspect of communication, with language humans are able to express their thoughts and feelings. Language failure is an indication of interaction failure, sociology views language as a sign device. This sign device shows social expression, or a way to convey an idea. If ideas are not internalized properly, it will result in miscommunication, and be the first step to hostility between individuals (Couteau, 1995; Pillay & Karsgaard, 2022; Widdowson, 1996). In other words, language is a catalyst for individuals to convey their ideas or concepts in the reality of interaction with a diagonal pattern.

The social phenomenon that shows the conflict between the Balinese ethnic community and the Lampung ethnic community above, when viewed from a linguistic perspective, can be defined as a 'language phenomenon'. The occurrence of 'language phenomena' is caused by the creation of a line of demarcation or separation between two different social groups. The dichotomy that occurs between these communities is due to the internalization or cultivation of regional ideas or ideas about ethnicity that are deeply rooted. So, when faced with a heterogeneous situation, feelings and intuition to negate 'others' become stronger, because the language mechanism has defined them according to their ethnic character. Thus, Balinese who define themselves as Balinese ethnic, as well as Lampung people who view themselves as Lampung ethnic, view each other's existence differently. This differentiation and strengthening of regionalism is caused by a linguistic scheme that has segregated the two groups, so that when they are faced with diverse situations, it is difficult for them to affirm each other, because the language system has constructed individuals based on their respective regional origins (Bianchin, 2003; Couteau, 1995; Melnyk, 2011). In other words, language has developed certain connotations and 'placed' its users based on primordial characteristics (Sudaryani, 2018). So, words or language are 'something that is difficult to regulate', because when operationalized by the speaker, especially in the context of ethnicity or regional identity, the language system sometimes negates something that is outside itself (Hammer, 2000; Kozlarek, 2021). For example, when a Balinese identity has been formed, an identity outside of that is difficult for individuals with Balinese status to accept. In other words, pluralism sometimes experiences 'blockages' when language has segmented each social group based on their regional origin. Thus, the process of intersection is difficult to carry out.

The effect of this language practice can be seen in how it strengthens regional identity between two groups that were in conflict at that time, namely the Balinese ethnic group and the Lampung ethnic group. Negative perceptions or lack of trust that exist between the speaker and those listening to the speech will result in failure to affirm linguistic meaning. Therefore, the Balinese ethnic group (Balinuraga) is a Balinese people whose majority come from the island of Nusa Penida and are understood to have the character of being tenacious, tough and hard-working fighters who live their lives in transmigrant areas. This is possibly influenced by the harsh and dry conditions of their homeland in Nusa Penida, in addition to local theology which believes Ida Bhatara Gede Mas Mecaling as the giver of the gift of strength and supernatural powers, so that they behave arrogantly, arrogantly, and want to win alone. Balinese society from the perspective of change, has apparently experienced structural change, as stated by a French sociologist who has long researched social change in Bali, namely the integration of Balinese agrarian society in national and global networks has had deep consequences, and both in the way Balinese people occupy space. residence, geographical impact, urbanization, migration from within and outside the country as well as on the way society is structured and the impact of social stratification (X. Fang

et al., 2024; Shakirova et al., 2018; Zhao et al., 2023). Competition and contact with settled space by living in new ethnic circles, Balinese people are still in the stage of searching for patterns of social integration, customs, traditions and their way of communicating. These changes can occur in three elements, namely material infrastructure, social structure and ideological superstructure. Integration of the Balinuraga community towards internal and external influences regarding understanding their group sentiments, such as theological sentiments, geographical sentiments, ideological sentiments, clan sentiments, by prioritizing their group identity. Fanaticism towards the existence of other groups that ignore broader interests can result in horizontal conflict in accordance with the sentiment that is built. Based on the elements of change mentioned above, in integration efforts it is not uncommon for friction to occur which results in latent and manifest conflicts (Bauman, 1992; Decker, 2012; Killean, 2003). From background exposure grasshopper above, this research will focus on the operationalization of language as a communication tool. On the other hand, this research aims for analytical purposes communication of social conflict between Lampung ethnic and Balinese ethnic in Balinuraga village, Way Panji District, South Lampung Regency. The main focus that is built is the creation of conflict dimensions, escalation and solutions to the problems that occur.

It can be seen that the social conflict between these two ethnicities cannot be separated from the intersection of 'linguistic power'. Where, between the two groups both maintain their identity. In other words, there is no neutral language and communication. Language which is able to build a certain identity, has negative implications, when two groups are at two opposing poles. The invasion of ideas and communication that is not egalitarian, becomes a trigger for social friction - the process of affiliation between social entities experiences obstacles, because of the strong influence of language which constructs social background (identity) (Hudson, 2001; Tegegne, 2016; Nordquist, 2020). The more varied a language is, the more diversity it will expand. However, the intensity of this kind of diversity creates an opening for friction, especially as strengthening based on regional background, ethnicity and language as a medium of speech, occurs in interpersonal relations (Couteau, 1995; Harrington, 2016; Westfall, 2018). So, research that wants to look at the 'linguistic phenomenon' in the conflict between the Balinese and Lampung ethnic groups in the past, is important to look at, not only in the context of social conflict, but in the context of language as a tool for 'narrating' certain identities. This research is formulated in two research questions, namely: a) why language is an essential factor in creating social conflict and b) how linguistic phenomena are a factor in miscommunication and the root of conflict. The aim of this research is to conduct an analysis of the existence of language and the role of speakers in transmitting information. The transmission and interpretation of the information conveyed can be analyzed as a background to social conflict, due to the inability to analyze linguistic meaning and the existence of multiple interpretations of messages in a spoken language.

Literature review

The priority in this research is to look at the operationalization of language in the context of creating social conflict. However, apart from placing suspicion on the operationalization of language in a social dimension, it is important to look at some research that reviews conflict. This is perceived as a guideline to guide researchers in seeing the continuity between linguistic practice and the creation of conflict itself. So, in this literature review we will review social phenomena - conflict in previous research. The aim is to see the focal point of previous research, whether it uses language as a subject in analyzing social friction itself. The literature review is as follows.

Firstly, the results of the thoughts of scholars who have explored the conflict in South Lampung, have been widely carried out, including: In the book "Weaknesses and Strengths of Balinese People: An Autocriticism". Historical facts: After the collapse of centralized government during the Gelgel Kingdom era, the Klungkung State emerged, which became the continuation of the Krhesna Kepakisan dynasty. There were disputes with other countries in Bali (Kerepun, 2007). Bali today has inherited the characteristics/traditions of a feudalistic and despotic royal government, supported by a centuries-old caste system. Misperceptions and excessive implementation of the autonomy of banjars and traditional villages which in practice have become state traditional villages within the country. Balinese people find it very difficult to carry out self-criticism and introspection, and are allergic to criticism from other people, but like to be praised or praise themselves. And many important issues are deliberately left floating.

Second, in the book "Cultural Tafsir", translated by Francisco Budi Hardiman, the character of the Balinese people is likened to being a champion (Geertz, 1992). Cockfighting, the word for a rooster, is used metaphorically to mean "hero", "brave" or "strong man". An arrogant man whose behavior transcends his surroundings is compared to a champion without a tail, acting as if he has a big tail and feels capable of doing extraordinary things. Or according to a Balinese proverb, it is called "sia sangkur mabet jamprah", which means acting brave. Conclusively, Geertz's explanation helps to analyze the existence of the Balinese people anthropologically, namely as individuals who throughout their history have been closely linked to issues of structural ideological values and have the potential to create violence and conflict.

Third, previous research findings entitled "The Roots of Inter-Ethnic Riot Conflict in South Lampung" stated that religious diversity, ethnic identity and culture have unwittingly created building blocks that disrupt the harmony of social cohesion and interrelation (Ariestha, 2013). The cause of the cracking of this mosaic was later discovered to be the New Order's authoritarian system. It was stated that the New Order did not design harmony and peace between ethnicities and religions on the basis of diversity (plurality), but rather uniformity (uniniformity). Another reason is that there is a subjective cultural misperception in responding to the diversity of ethnic, cultural and religious identities in people's lives in Lampung Province.

Fourth, research entitled "Failure of Cultural Acculturation and Religious Issues in the Lampung Conflict", explains the process of failed Cultural acculturation which bases its analysis on the opinion of Edward E Azar (1990) regarding (protracted social conflict-PSC) (Humaedi, 2014). In his research, it was stated that Balinuraga is known as a group of Balinese people from Nusa Penida who are considered to be from the majority of society (sudra), have a tough, impolite character, so one of the causes of the riots can be said to be due to geographical sentiment, namely the people from Nusa Penida. The issue used for the emergence of this riot was from the perspective of the Lampung ethnic pi'il pesingiri which was raised and packaged by the issue of harassment of women wearing the headscarf, in addition to the issue of social interactions and relations which were very limited and lacked channels, so there was a failure of the cultural acculturation process.

Fifth, the research "Pasraman as a Media for Forming Post-Conflict Identity (Study of the Internalization of Tri Hita Karana in the Balinuraga Community of South Lampung)", revealed that the main media that was formed after the conflict was pasraman (Setiawan, 2015). The formation of identity through pasraman is carried out by internalizing religious cultural values regarding social harmony which in the context of Hindu teachings is the Tri Hita Karana concept. This effort is able to bridge the gap in religious life which initially only emphasized ritual aspects,

to create a balance between these rituals and Hindu moral and ethical teachings in understanding life together in a heterogeneous community environment.

The process of reading and interpreting the reading sources above focuses the roots of the conflict on its contextual dimensions only. There has been no review that explicitly looks at conflict as a consequence of linguistic practice. Thus, the conclusions from the literature review guide researchers to find novelty in research, especially reviewing and analyzing holistically regarding misconceptions in linguistic practice as triggers for social conflict.

Research method

This research uses a qualitative approach. Qualitative research is a research method that emphasizes observing phenomena and deepening understanding of the substance of an event. Apart from that, this research approach also focuses on locus and problems that are specific, detailed and only occur in one place. With the aim, a specific research setup will produce comprehensive data elaboration (Liu, 2022; Matta, 2019; Tolley, 2014). This research examines the phenomenon of social conflict in the dimensions of language and communication, between the Lampung ethnic group and the Balinese ethnic group in Balinuraga Village, Way Panji District, South Lampung Regency. Procedurally, this research takes the form of analyzing language tensions in strengthening identity to unravel the background of conflict, and language as a textual aspect and influence on contextual aspects has significance in efforts to read the subjective and symbolic conditions of a particular social community (Johnson & Christensen, 2014; Paju, 2022; Paul, 2017). Case study research which focuses on the dimensions of language and communication, aims to examine events or occurrences that have occurred (AP Brown, 2010; Carter & Little, 2007; Feely, 2020; Pardee et al., 2018). Case studies are research carried out by further investigating the causes of social conflict and collecting data that can be developed or proven to solve the problems in the research.

The research takes the form of a field study which produces primary data supported by secondary data from various sources. Primary data was obtained through interviews with 15 key informants, coming from several ethnicities across generations and religions. The methods used to collect data were participant observation, in-depth interviews, document study, and triangulation. The participant observation data collection method is a qualitative data collection method which is carried out by making close observations of a particular person, culture or society (Howe & Eisenhart, 1990; Reed & Alexander, 2009; Tolley, 2014). In applying the method, the researcher involved himself to gain an in-depth understanding of the social conditions at the research locus. The aim of using interviews was to collect primary data as well as clarify information regarding the social conflict between the two ethnic groups. Furthermore, the document study method is used to collect data from certain notes or anecdotes, especially those related to the phenomenon of social conflict, as well as literature analysis aimed at textually explaining phenomena that have occurred or are currently occurring.

In the interpretive data analysis method, data acquisition will be limited to previously determined categories (Johnson & Christensen, 2014; Miller & Greenwood, 2006; Niebauer et al., 2020). The data analysis stage includes several steps, namely: first, data reduction. This stage is a process of sorting information obtained in the field. Not all data obtained from sources is substantial and coherent with research discussions, so it is necessary to separate information that is linear with research objectives and non-linear with research, especially regarding the operationalization of languages that trigger conflict in the Balinuraga area. Second, data display. This stage aims to review the results of data sorting regarding the reality of the conflict in

Balinuraga. If from the previous data sorting process, data is still found that is not substantial, then when the data is displayed, information from the source will be visible again which can help analyze the findings, then information that does not represent the social situation of the research will be separated again from the substance of the findings. The display of data in the context of conflict in the Balinuraga area ultimately aims to compile information and interpretation of communication management pre-conflict, during conflict and post-conflict, so that the observed conflict phenomena can provide value in preventive and discursive processes.

Analysis of language and communication methods, looking at the acquisition of research data through the actions of researchers in the field, is read not only as empirical action, but behind empirical meaning, there is always language practice which is the cause of social pathology - conflict. Because, the social world and its dynamics cannot be defined without language as a 'catalyst' between concepts and reality. Therefore, the focus of qualitative methods in this research will be analyzed from a linguistic perspective, specifically looking at diversity and the potential for social friction as a 'language phenomenon'.

Results

Based on field findings and the data selection process, the research results in this study can be presented. To facilitate the data display process, two sub-findings will be presented as follows.

Language and communication as sources of conflict

Based on findings in the field and the process of describing empirical data, there are at least 8 (eight) sources of conflict, which are the background to the breakdown of inter-ethnic solidarity in South Lampung. However, specifically there are two significant factors that mark the regressive condition of social group collectivity in this location, namely social communication and the reconstruction of mass media information which is the basis for creating polemics. In terms of information, researchers found a conceptual formulation regarding social friction in South Lampung, called information hyperbole as source of conflict. The information received by two conflicting social groups both receive news that is not good, in fact what they read or watch only validates their suspicions about the other. Contextually, linguistic symptoms that trigger social conflict can be seen from the news which narrates the editorial in the form of, "an accident on a motorbike driven by two Lampung ethnic girls who was accidentally hit by a youth from Balinuraga Village, the Balinuraga youth intended to help but it was considered harassment." Hyperbolic information from informants was obtained from various studies and shows its existence tumpang overlap in language meaning. An explanation of this news can be seen in the following review of several sources. The first source, " a Balinuraga youth tried to chase a woman from Agom Village with the intention of getting to know her, so he fell from his vehicle. The young man tried to help by lifting him up, but someone shouted at him as sexual harassment." The second source, "a woman from Agom Village was harassed (her thigh was grabbed), the victim was harassed." A third source, "the victim fell because he was being chased and accidentally nudged, the Balinuraga youth, as if he intended to help, instead fondled the victim's body by holding her breasts." (Ariestha, 2013). Fourth source, "around 10 young people from Balinuraga on motorbikes accidentally hit a young woman riding a motorbike and fell, young people from Balinuraga tried to help, but it was considered harassment" (Rivaldy et al., 2022). Fifth source, "a group of Balinese youths who were crowding on the Patok-Agom-Way Arong road bridge teased them by trying to "hold their breasts", so that in the end the two girls fell" (Humaedi, 2014). The linguistic tendencies found in the content of the news are linguistic and communication practices

that are misunderstood. In other words, the narrative in the news is no longer substantial, but tendentious, and tries to validate emotions between two social groups. It can be explained that the narrative or editorial news contains double meanings and fundamentally discredits certain parties.

From the news above, it can be analyzed that there are various aspects or elements of language that are framed to create misleading, such as: First, the words "intend to help" or "try to help" become "intend to help". News editors try to carry out 'framing of meaning' by emphasizing the words "disturbed" or "teasing" which have negative connotations. Second, the emphasis on the word harassment, which is narrated by "grabbing her breasts", "holding her breasts", or "stroking her body". Third, the words "accidentally grazed" became the words "chased" and "deliberately nudged". Fourth, "ten young men" became the words "youth gathered together". Fifth, the words "using a bicycle (bicycle dipper) by Balinuraga youth", became the words "riding a motorbike". In conclusion, attempts to 'frame the wording' have created social misunderstanding. This misunderstanding then had an impact on creating a stigma that the Balinese people in Balinuraga had an arrogant, upper class character, and their arrogance was manifested in the motorbike group - named Leak Barak. This labeling is what the Lampung ethnic community awakens to the value of pi'il pesenggiri or fighting for their self-esteem which has been trampled on by the people of Balinuraga.

Miscommunication as a source of conflict

Miscommunication can occur due to human error from the communicator, misunderstandings and wrong assumptions from the communicant, poor communication, or communication that is not on target. The conflict between the Balinese ethnic group (Balinuraga) and the Lampung ethnic group gave rise to exclusivity and sectoral egotism, considering the existence of their group to be superior to other groups. Primordialism, which appears as a linguistic effect - can be seen from mass media coverage, has negative implications and inhibits intersectionality between different groups. This is also a factor in creating acculturation failure. In the context of miscommunication, the implementation of linguistic practices can be seen from strengthening social background, through discursive practices, namely discussing social status in social practices or religious practices. Miscommunication as a failure in language practice, shows the existence of language that 'drags' humans into controversial aspects, especially in each individual's efforts to be recognized. Contextually, linguistic practices that give rise to miscommunication can be seen from 'orchestration' of carrying out religious ceremonies which are always lively between two ethnic groups to show certain social classes, building places of worship, and magnificent places to carry corpses. The accumulation of two factors created conflict in Balinuraga, then continued in other areas. As a consequence of a conflict - the result of miscommunication and extrapolation of social status through language or communication, gives birth to another effect, namely, destructive reality. This can be seen in the 2012 conflict, the unfavorable situation, suspicion and violence that the school age population may have felt. This is reasonable because, apart from feeling fear, the affected community (school age) saw their school building being burned by the mob. This condition also has long-lasting effects on local residents, namely the emergence of feelings of shame, mutual suspicion, depression and disruption in social relations. Psychologically, conflict greatly affects mental health, attitudes and post-conflict trauma. According to data received from the Coordinating Ministry for People's Welfare of the Republic of Indonesia, the impact of social/horizontal conflict in Balinuraga Village, South Lampung on 27 – 29 October 2012, left traces of violence, such as 16 people died, 12 people were injured, several people experienced mental disorders, 1,781 people were displaced, eleven two-

wheeled vehicles were burned, 3 four-wheeled vehicles were burned, 402 houses were damaged - with details of 288 heavily damaged, 39 moderately damaged and 75 slightly damaged, 1 school damaged, units namely Dharma Bhakti Middle School, 1 house of worship (pura) was damaged.

Discussion

Language practice as a social practice has logical consequences. Language that becomes detached or autonomous from its speaker's meaning always gives birth to consequences. In communication, language and meanings that have been misconstrued have the potential to create segmentation, social sentiments, and conflicts. Thus, language and its operationalization are substantial in shaping 'social topology', whether it be a progressive topology (solidarity, harmony) or a regressive one (division, degradation in interpersonal or inter-community communication). Therefore, to elaborate on the effects caused by language, especially the creation of conflicts and language as a factor in the occurrence of miscommunication, there are two sub-topics to explain that language is a vulnerable element to meaning repositioning and has the potential to give birth to disruption. The explanations are as follows.

Language: Infodemic, melapofism, and extrapolation – linguistic construction as the basis for the creation of social conflict

The critical perspective views language not only as text but also as talk. This context indicates that language, as a social practice and constructor of phenomena, can create the 'truth' of its speaker (Dewi & Sujana, 2021; Lamb, 2013; Norris & Murphy, 2020). The 'truth' in this context is not absolute truth, but a truth that is not value-free, or the linguistic aspect as a tool to steer public opinion (Delamont, 2010; Sairin, 2004; Thevenot, 2011). This means that through language and specific discourse, "truth" can be redefined according to interests, tendencies, sentiments, or other doctrines (Soebijantoro et al., 2012; Talakua, 2017). This is where the central role of language lies, especially in communication, where language serves as a tool to construct "social reality." This theoretical exposition can be seen in several news articles, which tendentiously reconstruct certain sentences, leading to the discrediting of specific social groups. For example, narratives explaining that "a woman from Agom Village was harassed (touched her thigh), the victim was molested." Or, "the victim fell because he was chased and deliberately bumped into, the young man from Balinuraga, instead of intending to help, touched the victim's body by grabbing her breast." Such substantial degradation of a text like the news quote above can be interpreted as a repositioning of linguistic practices. Language no longer serves as a medium to convey messages but is used as tools to explain "social issues" (Dasor, 2020; Kusumawardani, 2020). The term "social issues" referred to is discourse with an asymmetric nature, meaning discourse constructions that stigmatize certain communities, leading to negative labeling. This negative labeling is always inversely related to what is written textually and what happens contextually (Jones, 2018; Kurz & Salvadori, 2023). Thus, disinformation of this kind, if not filtered, will lead to the potential creation of conflict. From a socio-linguistic perspective, such a reality indicates the paradox of linguistic phenomena (Ardi et al., 2021; Uchida et al., 2024). The contradictory nature between text and context is known as 'infodemic'. Infodemic is a situation where language loses its contextual meaning. Individuals and the reading process of news emphasize terms framed by gatekeepers (Irham, 2015; Perdana, 2015), without comparing them with other news. Therefore, affirmation of information that has undergone agenda-setting is accepted without critical analysis (Aqila et al., 2024; Erika & Maria, 2022). In other words,

infodemic through news narratives like that can affect the cognitive aspects of individuals or certain communities and lead to the creation of friction or horizontal conflicts.

The follow-up to the infodemic phenomenon is the emergence of melaprofism. The intensity of reporting and the 'framing' of language on certain words or sentences cause readers to be unable to distinguish (Irham, 2015; Aqila et al., 2024) which information is attributive and which is substantive. Thus, their insensitivity to the consumption of attributive information ultimately becomes the background for the creation of melaprofism (Nisa, 2015; Tiffit, 2020). In linguistic studies and research on communication, melaprofism becomes one of the factors causing social clash (Aqila et al., 2024; Mu & Ma, 2022; Susanti & Koswara, 2017), especially in diverse social communities. The lack of understanding of certain information becomes the main trigger for how social life can easily experience destruction. Social orders and systems are destroyed due to the misinterpretation of the language system's operationalization. When contextualized, the phenomenon of melaprofism as a linguistic and communicative symptom can be observed in the social conditions of South Lampung community (Balinuraga). Language that leads to conflict – in the context of melaprofism can be seen from misunderstandings about soroh (genealogical). The blood-based generational system can be read as a linguistic construction that is often misinterpreted – melaprofism. Soroh creates distinctions among social groups that define their community's existence differently from each other. The sentiments above can trigger social solidarity as a *bruk siu* culture – an analogy in Balinese language that leads to accommodating the basis of mass psychology, where if one person commits an anarchic act, it will be followed by other group members. Certainly, this aspect has negative connotations in the context of social life. The *bruk siu* culture is often used by traditional Balinese villagers to judge individuals or minority groups collectively, meaning a collective movement without common sense, "*gangsaran tindak kuangan daya*" (acting faster than using logical considerations). In other words, *bruk siu* is a social phenomenon resulting from the misunderstanding of the soroh concept holistically and the individual's inability to understand this concept at the language level. Thus, it is often misinterpreted that the existence of soroh is closely related to a blood-based domination system in a vertical pattern. The framing of certain soroh considered special then becomes attributive information and is used as a legitimization to degrade other communities. Thus, the fact of melaprofism regarding genealogy becomes one of the conflict factors in the Balinuraga region.

Another effect of the language phenomenon that leads to conflict is extrapolation. Extrapolation is a term in language and communication studies that views language as a linguistic entity vulnerable to 'excessive meaning'. This excessive and beneficial meaning is often skewed towards one party. Typically, extrapolation no longer considers the text or context of a language but leans more towards the formation of shared meaning – a concept that explains that language is used as a medium to shape power culture by certain parties. The power culture being constructed tends to marginalize other communities. This marginalization is susceptible to resistance by marginalized groups. It can be observed that extrapolation and efforts to construct shared meaning are synonymous with the arrogance of the majority that lacks intelligence in resolving conflicts. This reality can be interpreted as the operation of vigilante justice or 'judgment based on personal will', carried out collectively (Harrington, 2016; Veldhuis et al., 2019). Externally, the creation of conflict between these two social entities – the Balinese and the Lampung ethnic groups, is also caused by extrapolated reporting or exaggerated meanings from news narratives. Excessive reporting will suspect specific communities, giving birth to egosectoralism and exclusivity. Theoretically, the creation of social friction between two entities experiencing distinction can linguistically be read as an act of inconsistency by the communicator by forcing the internalization

of ideas to dominate others (Amin, 2017; Fuqohak, 2021; Hook, 2001; O’Kane, 2018). In other words, in the 'social space', there is always a constellation of language used as a tool to repress the existence of certain communities. The latent effect of this language repression is resistance as a recognition effort from the marginalized group (Coleman, 2013; Fox & Alldred, 2018; Richards, 2004). In short, the dimension of language and communication has a destructive effect, where the conflict radius between disputing parties encompasses a very broad dimension."

Miscommunication in language practices and social conflict: Its implications on pedagogical practices

The reality regarding the chaotic situation in South Lampung is a form of miscommunication in language practice. Miscommunication that results in the creation of social conflict and various losses caused by media reporting, and the regressive nature of communication to solve social problems. If traced, the linguistic phenomenon that triggers miscommunication between the communicator and the communicatee is highlighted by news narratives such as "intended to help" or "trying to help" becoming "intending to help". News editors attempt to 'frame meaning' by emphasizing words like "disturbed" or "harassed" – with negative connotations. Or the emphasis on words like harassment, narrated with "touched her breasts", "grabbed her breasts", or "caressed her body". When analyzed sociolinguistically, the belief of individuals or certain communities in the emphasis on words is determined by collective identity and primordial spirit. The news explains that the "victim" comes from the Lampung ethnic group, and the "perpetrator" comes from the Balinese ethnic group. Media efforts through tendentious communication and discourse become triggers for the emergence of egosectoral spirit to 'defend dignity', especially when the 'reputation' maintained involves the honor of the group. Thus, language in this context has begun to operate to influence the perceptions or cognitions of specific groups. The follow-up to the success of influencing these perceptions occurs when language and the 'framing' process through news narratives can create social action from specific social groups.

"Media reporting aimed at creating polarization – between the Balinese and Lampung ethnic groups, is a success of language and miscommunication in separating two 'poles', leading to conflict. It can be observed that such media reporting results in social division. The impact of the social/horizontal conflict in Balinuraga Village, South Lampung on October 27 – 29, 2012, left traces of violence, such as 16 deaths, 12 injured, several people suffering from mental disorders, displacement of 1,781 people, eleven two-wheeled vehicles burned, 3 four-wheeled vehicles burned, 402 houses damaged – with details of 288 severely damaged, 39 moderately damaged, and 75 lightly damaged, and one school, SMP Dharma Bhakti, damaged, as well as one place of worship (pura) damaged."

The phenomenon of language and the destructive reality it produces have multidimensional impacts. Facts about displacement, destroyed houses, or damaged schools affect the development of children – students, psychologically. The conditions that occur influence social development and the cognition of learners (Pourkalhor & Esfandiari, 2017; Suweta, 2020). Fear, worry, or even trauma as effects of the conflict affect their growth and development. The most significant consequence of this situation is the hindered teaching and learning process, or the disruption of credit attainment as a prerequisite for learning success (Dussel, 2009; Madan, 2006; Parboteeah et al., 2009; Stepanyants, 2009). In other words, the operationalization of language, misconceptions, miscommunication, and various linguistic practices that have failed to reach consensus impact education. Reasoning processes in the classroom experience distortion because students suffer trauma. Discursive activities that should occur reciprocally between teachers and students are

hindered due to inadequate infrastructure during and after the conflict (Dyson et al., 2022; Roy & Brown, 2022). In other words, language not only creates textual distortions but also significantly influences context. Language as a sign system, allocated as a means of stigmatizing social communities, has a profound impact on social life. Inequivalent articulated language leads to the degradation of pedagogical practices because framed language triggers polemics and other destructive effects (Ivemark & Ambrose, 2021; Pinto, 2021). This hindered pedagogical practice can be seen from the presence of learners who have to face the facts of violence, such as deaths, injuries, some suffering from mental disorders, displacement, and so forth. In conclusion, language in its status as a nodal point is not only text-dimensioned but also operates empirically. Language, which is never neutral, becomes the basis for mobilizing the masses to stigmatize other communities, leading to divisions (Gerber & Brincat, 2016; Sarkela, 2022). The divergence that occurs results in various destructive effects, impacting various dimensions, one of which is the hindered academic achievement process due to disrupted teaching and learning processes during and after riots.

Conclusion

Language is the 'field' of operation of signs and signifiers. Language is not only seen as a communication practice or textual practice, but it contains meaning as 'contextual behavior'. This is because language can shape perceptions and conditioning the behavior of individuals and specific social communities. The implication is that language always brings society into a reality of conflict due to reductional meanings. Empirically, the existence of language in the aspect of reductional interpretation leads to the creation of social conflicts, such as the one that occurred between the Balinese and Lampung ethnic groups. These social groups are in conflict because language narrated through mass media has succeeded in extrapolation, over-professionalism, and infodemic. This situation results in conflict because the framed language discredits certain communities. Social friction in the Balinuraga region has multidimensional impacts, especially on education. Education becomes the most affected sector as school buildings are destroyed. This phenomenon affects teaching and learning activities or pedagogical practices. Not only experiencing physical destruction, the conflict between the two ethnic groups results in trauma and fear among students, which has implications for the decline in their learning performance.

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