

The Talangsari Incident in Lampung in 1989: A Review of Social History

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Abstrak

Tujuan dari penulisan ini adalah memaparkan Peristiwa Talang sari yang dilihat dari sudut pandang sejarah sosial suatu peristiwa sejarah. Kehidupan sosial pra peristiwa, saat warsidi di desa talang sari dan pasca kejadian Talang sari menjadi objek kajian dan pembahasan tulisan ini. Metode penelitian yang digunakan adalah metode historis dengan Langkah-langkah antara lain heuristik, kritik sumber (intern dan ekstern), interpretasi dan historiografi. Berdasarkan hasil kajian menunjukkan bahwa kondisi sosial masyarakat Dusun Talang sari III sebelum kedatangan Warsidi dan kelompoknya berjalan dengan damai karena tidak ada paham yang berbeda. Hubungan sosial berjalan baik tanpa ada konflik yang berarti. Setelah kedatangan warsidi dan kelompoknya kemudian menetap, banyak terjadi permasalahan diantaranya banyak hasil perkebunan masyarakat yang diambil tanpa seijin yang punya. Hal ini memicu interaksi sosial yang tidak baik antara kelompok Warsidi dan masyarakat sekitar. Selain itu, tertutupnya kelompok warsidi menambah jauh interaksi sosial antara warsidi dan kelompoknya dengan masyarakat sekitar. Pasca terjadinya peristiwa talangsari, kondisi sosial masyarakat cenderung membaik, namun ada permasalahan yang muncul setelahnya. Selain pengikut warsidi yang masih hidup mengalami kesulitan secara sosial, mereka juga sulit membaaur dengan masyarakat sekitar.

Kata kunci: sejarah sosial, talangsari, Lampung.

Abstract

The purpose of this paper is to describe the Talangsari incident from the point of view of the social history of a historical event. The social life before the incident, when warsidi in the village of Talang Sari, and after the Talang Sari incident became the object of study and discussion in this paper. The research method used is the historical method with steps including heuristics, source criticism (internal and external), interpretation, and historiography. Based on the results of the study, it was shown that the social conditions of the people of Talang Sari III Hamlet before the arrival of Warsidi and his group were running peacefully because there were no different views. Social relations are going well without any significant conflict. After the arrival of warsidi and his group then settled, many problems occurred including many community plantation products that were taken without the permission of the owner. This triggered social interaction that was not good between Warsidi's group and the surrounding community. In addition, the closure of the warsidi group further adds to the social interaction between the warsidi and his group and the surrounding community. After the Talangsari incident, the social conditions of the people tended to improve, but some problems arose afterward. In addition to the surviving warsidi followers experiencing social difficulties, they also find it difficult to blend in with the surrounding community.

Keywords: social history, talangsari, Lampung.

INTRODUCTION

Talangsari is in the East Lampung region, which before the regional division was carried out, was still one area with the

Central Lampung district and Metro City.

This area experienced expansion after the realization of the 1999 regional autonomy law. As a result of this law, the

area which was originally named Central Lampung with the capital city Metro was split into three regions, namely East Lampung district with the capital city of Sukadana, Central Lampung with the mountain capital sugih, and the municipality of Metro (Syukur, 2001).

Talangsari is one of the hamlet names of several hamlets' names in Rajabasa Lama Village, Way Jepara District, East Lampung Regency. In Rajabasa Lama Village there is a Talang Sari III hamlet where before the hamlet was formed a hamlet was first opened for transmigrants named Talangsari 1 and Talangsari 2 hamlets. the names Cihideung and Kebon Duren are located side by side they are only bordered by one fence (Al-Chaidar, 2000). It was because of this proximity that the Rajabasa people negotiated for a long time, and they agreed that the two small areas would be rolled into one area. The combination of the two areas later became a hamlet with the name Dusun Talangsari III (Widjiono, 2001).

Talangsari III Hamlet has made a history that is remembered not only locally and nationally, but also has become an international spotlight. This is evidenced by the many foreign media reports highlighting this event. The people of this small hamlet in East Lampung did not expect that their area would make history and be remembered by the wider community to this day

(Syukur, 2002). This is inseparable from an incident that involved the community and government officials, causing dozens of casualties (although the actual number is still confusing). Not only was there a loss of life, but the incident also hurt the local community in the form of trauma and the impression that the people of Talang Sari III hamlet had rebelled against the state apparatus (Komnas HAM, 2008). The incident hurt the surrounding community, especially the victims or survivors of the incident.

The Talang Sari incident is interesting when studied and seen from the perspective of its social history. Historically, the Talang Sari incident left a dark historiography for the people. From the point of view of Human Rights (HAM), many human rights violations continue to be studied to this day (Widhiarto, 2015). However, this paper focuses on the study of the social history of the Talang Sari incident which occurred in 1989 in the village of Talang Sari III, Way Jepara District, East Lampung Regency which was studied using historical methods.

Social history is the study of how a historical event is seen in the social activities of its people. So that the direction of the discussion in this paper is to lead to historical studies seen from the social activities of the community. Kartodirdjo (2016: 11) state that social history has very wide and varied

material. The work on the study of social history includes, among other things, the movement of the workers, the peasant movement, social protests, and so on.

Looking at the explanation of the work of social history shows that social history will examine, among other things, a historical event that also concerns social problems, including the Talang Sari III event. The social activities that will be studied include the social conditions before the incident occurred when Warsidi was in Talangsari and the social conditions after the Talangsari incident.

RESEARCH METHODS

The method in writing this study uses the historical method (History). The historical method is a way or technique of reconstructing past events, through four stages of work, namely heuristics (gathering sources), source criticism (external/material and internal/content), interpretation (interpretation), and historiography (writing historical stories) (Hamid and Madjid, 2011 ; Fadli, 2021). The historical method as a systematic set of principles and rules is designed to help effectively collect historical sources, evaluate them critically and present the results that have been achieved and displayed in written form (Padiatra, 2020).

The author carries out the heuristic stages, namely by finding and gathering sources. Next is source criticism, this stage is testing or verifying the data both

with internal and external criticism (Hamid & Madjid, 2012). The third stage of interpretation, in this case, must carry out an analysis or interpretation of the sources that have been obtained the interpretation must maximize his imagination so that the last stage, namely Historiography (history writing) can liven up the storyline of an event. In historiography, at least it can connect the story and the reality of the events that occurred so that it can provide a good and correct interpretation/interpretation for its readers (Daliman, 2012).

RESULTS AND DISCUSSION

The Talang Sari incident started with a phenomenal figure at that time named Warsidi. Warsidi was an ordinary citizen who later became special among his followers. Warsidi himself appointed himself as the leader of his group based on his teacher who had died and wanted to continue his struggle.

Warsidi was born in a small village called Sebrang Rowo, Borobudur Temple area, Magelang Regency, Central Java in 1939. He was born as the last child or commonly called the youngest who had a father named Marto Pawiro. Since childhood, Warsidi was liked by his friends because he was known as a diligent and hard worker. Unfortunately, Warsidi only received education up to the elementary school level (SD). After that,

he only recited the Koran to a village ustad named Kiai Sirot. With this provision, Warsidi and his older brother went to Lampung to follow his older sister who had transmigrated to Lampung earlier (Widjiono, 2001: 52-53).

After arriving in Lampung, Warsidi lived with his older sister named Maryumi while continuing to study religion. While studying Religion, Warsidi was fascinated by a man named Anwaruddin who was later appointed as his teacher. However, if one traces the teachings brought by the teacher, some are not appropriate, some teachings do not recognize the existing government because they are considered not by the teachings of the Islamic religion, so they consider their older sister Maryuni Kafir.

Before arriving in the Talang Sari area, Warsidi and his group had lived in North Lampung and because they did not have a good relationship with the local community and their teachings were contrary to government regulations and the surrounding community, Warsidi and his followers felt uncomfortable, so they finally moved and settled in Dusun Talangsari III.

Social Conditions of the Pre-Talangsari Community

The life of the Talangsari people is very simple. Before Warsidi's arrival and still called Cihediung, the community managed gardens which were the result of clearing forests which were then

planted with plantation crops and the results were sold. As with other transmigration residents, this village is also a village resulting from forest clearing and its residents make a living as farmers and gardeners.

In addition, the daily food of the Cihideung people is tiwul. Tiwul is the main food, source of energy to carry out its life activities. They call processed rice from cassava rice uleng rice (Widjiono, 2001:26). Tiwul is made from cassava which comes from community gardens. The life of the people is peaceful with cooperation activities that continue to be carried out.

Other than that, people's activities run as usual. Before the arrival of Warsidi and some of his followers, the community was not influenced by any deviant views and schools of thought, so social life was running well and there were no significant conflicts.

Social Conditions of the Community When Warsidi Was in Talangsari

After coming and settling in with Warsidi and his group. At first, the local people were not worried and still considered it normal because new residents often came to settle down. Their activities are almost the same as those of the local population and they often hold recitations. However, in its development, the community became restless, apart from suspicious activities such as making arrows and making other sharp weapons

as food for life. They are also exclusive and close to the surrounding community (Putra, 2015).

In addition, over time they also often take plants belonging to residents without the permission of the owner. This then made residents suspect the recitation group. The study group was also reluctant to socialize with the local community and was allegedly anti-government. This is shown by the attitude of those who are reluctant to pay taxes, are reluctant to put up the red and white flag at commemorations of national holidays, and work together with residents. The head of hamlet named Sukidi tried to warn against this kind of behavior but was rejected by the warsidi group.

The activities of Warsidi and his group increasingly showed opposition to the government and the local community. So that it further adds social relations with the surrounding community because if the surrounding community holds activities on national holidays, the warsidi group never participates. Warsidi and his group are more closed to themselves (Zunnuraeni, 2013).

In addition, the warsidi group considers that everything on earth belongs to Allah and can be taken at any time without obtaining permission or prior approval from those who own it. This added to the restlessness of the local community regarding the activities

of Warsidi and his group (Usman, 2020). Apart from being a rather remote and closed place, many of its activities conflict with the surrounding community.

The activities of the Warsidi congregation have increased since the arrival of people from Jakarta. Many of Warsidi's congregation also learned self-defense, bomb-making, arrow-making, and martial arts. It was this activity that made the distance between the Warsidi congregation and the community even further. The community then concluded that Warsidi's congregation was very exclusive, not wanting to mingle with people outside their group. According to Sukidi, the activities of the study group have disrupted the life of the village community. Many people feel afraid and feel uncomfortable doing activities outside the home.

The restlessness of the surrounding community about the activities of the Anwar Warsidi Group prompted Sukidi as hamlet head to form night patrols with village officials and the local community, which were carried out in rotation. However, for almost two months the people felt scared, and the night patrols initiated by the hamlet had not been able to quell the fears of the local people. Many of Warsidi's men carried machetes and swung them around the streets for no reason. Because of this, residents are increasingly afraid, especially after they banned residents not to carry flashlights

at night and were not allowed to carry out night patrols. Eventually, the patrol posts were taken over by the study group (Priyosantoso, 2021).

The social situation in the community, when the warsidi were in the Talang Sari III area, caused the community to become restless and the relationship between the community and the warsidi group was not well established. This went on for some time until the climax was the occurrence of the Talang Sari III incident on February 7, 1989.

Social Conditions of the Community After the Talangsari Incident

The talang sari incident did not only impact Warsidi's group but also targeted the surrounding community who were Warsidi's followers. The warsidi group who are still alive after the incident were also affected. One of the impacts is that they are still considered to be followers of warsidi and remain ostracized for quite a long time (Radjab, 2018). However, the government is still trying to pay attention to the community, both for Warsidi's followers who are still alive and for the surrounding community who were affected by the 1989 Talang Sari incident, even though it has not fully run optimally.

For example, there was an ASN who was arrested and put in jail and after some time was released. After being released without being given a letter of

release from the Rajabasa Penitentiary of Tanjung Karang or the Gatam Tanjung Karang Military Command and being obliged to carry out an assembly to the Labuhan Maringgai Koramil for almost 4 years without being given the slightest transportation which is very far from home, and this has made the family's economy worse off.

Apart from that, while being detained, he never received a salary and rice money, instead, he received a salary suspension letter of 50 percent of the basic salary. After being released until the term of office as a civil servant ends (retirement) there has never been a promotion, either regular or periodic. Have repeatedly submitted requests to the Tk. I Lampung Education and Culture Office in Teluk Betung, Gatam 043 Korem in Tanjung Karang, the DPRD and the East Lampung Elementary Education Office for restoration of the status of returning 100 percent of basic salary to retirement was not successful. Even though during his status as a civil servant, he always experienced various deductions, such as Taspen deductions (Utami, 2017: 57-58).

The journey of the government's attention to the people affected by the other Tata Sari incident is to hold dialogues and hold meetings. After the meeting, at the end of July 2015, the Head of the Office of Social Affairs and Labor visited the victims' community in Talangsari and in his remarks

acknowledged that so far, they had been affected by stigma and this was the first time they had seen the lives of the Talangsari residents first-hand (Putri, 2017).

The government at the district and sub-district levels, was asked to pay more attention to Talangsari residents by providing access to social programs and coordinating with related agencies to build Talangsari hamlets with proper social facilities and infrastructure (Utami, 2017: 59). This aims to pay attention to the people affected by the incident. However, they are still part of the Indonesian state community which should continue to pay attention to the feasibility of their lives.

The social condition of the people of Dusun Talang Sari III should continue to receive attention. How certain parties help to restore social conditions and social relations with the wider community (Akmaliah, 2016: 5). This is important because the people of Dusun Talangsari III still have the same rights as other people, without being ostracized.

CONCLUSION

Based on the results of the study, it was shown that the social conditions of the people of Talang Sari III Hamlet before the arrival of Warsidi and his group were running peacefully because there were no different views. Social relations are going well without any significant conflict.

After the arrival of warsidi and his group then settled, many problems occurred including many community plantation products that were taken without the permission of the owner. This triggered social interaction that was not good between Warsidi's group and the surrounding community. In addition, the closure of the warsidi group further adds to the social interaction between the warsidi and his group and the surrounding community.

After the Talang Sari incident, the social condition of the people tended to improve, but some problems arose afterward. In addition to the warsidi followers who are still alive, they experience difficulties socially, it is also difficult for them to blend in with the surrounding community, and this has resulted in some people being affected socially to this day.

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