

## Aksi “Mesiat” Pada Masyarakat Sasak Lombok Kajian Psikologi Sosial Tentang Harga Diri dan Perlawanan

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### ABSTRACT

*This paper aims to describe the “mesiat” behavior and its relationship with self-esteem in the Lombok Sasak community. This paper is a summary of the results of qualitative research on the cultural psychology of Lombok. Data was collected through social media interviews, especially WA with 3 sources of Sasak traditional stakeholders and religious leaders who understand Sasak customs. Data were analyzed using qualitative techniques, namely thematic analysis techniques with social psychology and cultural psychology theoretical approaches. Research findings suggest that cheating or messing around is done with the motive of defending personal self-esteem and group self-esteem. Begelepuk is done because of deliberate factors, namely fighting to show martial skills or an accidental factor, namely to defend oneself from other people's attacks.*

**Keywords:** *Mesiat, self-esteem, tradition, sasak, culture*

### ABSTRAK

Tulisan ini bertujuan menguraikan perilaku “mesiat” dan hubungannya dengan harga diri dalam masyarakat Sasak Lombok. Tulisan ini merupakan rangkuman dari hasil riset kualitatif tentang psikologi budaya Lombok. Data dikumpulkan melalui wawancara media sosial terutama WA dengan 3 narasumber pemangku adat Sasak dan tokoh agama yang faham adat Sasak. Data dianalisis dengan tehnik kualitatif yaitu tehnik analisis tematik dengan pendekatan teoritis psikologi sosial dan psikologi budaya. Temuan riset menyebutkan bahwa begelepuk atau mesiat dilakukan dengan motif membela harga diri pribadi dan harga diri kelompok. Begelepuk dilakuka karena faktor kesengajaan yaitu perang tanding untuk menunjukkan keahlian bela diri atau faktor tidaksengaja yaitu untuk membela diri dari serangan orang lain.

**Kata Kunci:** Begelepuk, harga diri, tradisi, sasak , budaya

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## INTRODUCTION

I remember when I was a child in my hometown, on the outskirts of Mataram City, adults moving hastily carrying sharp weapons, including my father. He took a keris given to him by a spiritual teacher. Apparently, there was a fight between villages involving many adults in my village. After a long time, I just found out the cause was the football match

problem. There was a misunderstanding about the goal that entered my hometown team's goal but it was considered invalid because of a violation.

Another time, a childhood friend told me that there were frequent fights between villages of the same religion or of different religions because they started from small conflicts involving two people or a handful of people. Surprisingly, the small conflict was widespread and involved all the village youth and several adults so it was not clear who was against whom and about what. In the everyday language of the Sasak people, such fights are called mesiat.

Later, from childhood friends who are now traditional leaders, I received information that mesiat or sometimes called begelepuk can also occur between individuals and other individuals, either for the purpose of competing in fighting skills or because of hostility, resistance or self-defense. If a machine with the aim of a skill contest ends when the opponent declares himself defeated, then a machine with a purpose other than that, will usually end in death or injury. That is mesiat (no, immoral) behavior and its psychological relationship with the Sasak people on the island of Lombok, West Nusa Tenggara.

What exactly is the meaning of the message and motivation that moves individuals and groups to do so? This is what will be answered in this article. Is the machine driven by self-defense or self-respect or is there some other motivation? This question will be answered using the social psychology concept of interpersonal conflict and intergroup conflict or in the language of social psychology literature it is called social psychology on interpersonal and intergroup behavior<sup>1</sup>.

In the perspective of social psychology, there are two types of conflict that describe two different contexts in our everyday social life. First, the behavior that occurs between two people, which is generally caused by clear and concrete causes. Usually in the context of fighting over or maintaining clear and concrete resources such as economic and political resources. Meanwhile, the behavior that occurs between two groups or intergroup behavior is often caused by reasons that are not clear and solely related to social identity or values in a group<sup>2</sup>.

This collective identity motive can explain why individuals who are not in direct contact with the main cause in a social or communal conflict also involve themselves. Collective identity is the spirit of the Korsa soul which symbolizes the unity of various individuals in one identity which is bound by the same gene or common place of residence. Genetic identity and the identity of this place become a powerful force that moves individuals to involve themselves in a series of conflicts<sup>3 4</sup>. In the case of mesiat, especially in the context

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<sup>1</sup> Fadila, R., & Utara, U. S. "Hubungan Identitas Sosial Dengan Perilaku Agresif Pada Geng Motor." *Psikologia*, vol. 8, no. 2, 2013, 73–78.

<sup>2</sup> Jenkins, R. "Social Identity." *Human Rights*, vol. 10, no. 1, 2008.

<sup>3</sup> Mackie, D. M., Devos, T., & Smith, E. R. "Intergroup emotions: Explaining offensive action tendencies in an intergroup context." *Journal of Personality and Social Psychology*, vol. 79, no. 4, 2000, 602–616.

<sup>4</sup> van Stekelenburg, J., & Klandermans, B. "The social psychology of protest." *Current Sociology*. 2013.

of communal disputes or conflicts between groups, this variable can explain clearly why many individuals are involved.

The island of Lombok, which is inhabited by the Sasak ethnic group as the majority apart from other ethnic minorities such as Bima, Sumbawa, Bali, Bugis, Javanese and others, has unique characteristics compared to other ethnicities. In addition to their uniqueness and special distinction, the Sasak ethnic group also has similarities with other ethnicities in solving daily problems such as conflicts between individuals and conflicts between groups.<sup>5 6</sup>

In the Madurese community, carok behavior is known as a solution to conflict problems that occur between individuals and other individuals. In Sasak society, this kind of conflict resolution behavior is also widely known in the community as mesiat, which is a power struggle to defend oneself or to defend a held belief about a truth. On the surface, this mesiat's behavior seems fierce and violent, but it actually has an open and elegant meaning and value for conflict resolution. Whether this mesiat is the same as the carok in the Madurese community or Siri in the Bugis community, of course this requires further study<sup>7 8</sup>

Violence does not always mean violence an sich, but contains self-defense values to maintain the dignity of oneself and the group. For example, in the carok behavior in Madura. Carok is done to maintain self-respect as a real man who is respectable in the eyes of others and society, as in the Bugis society with the siri culture. Among the Lombok Sasak people, behavior similar to carok is called Mesiat<sup>9</sup>

In the study of the psychology of conflict and violence, violence and terror committed by terrorist groups are often motivated by very noble motivations, including self-defense and groups from injustice committed by other parties. For example, the bomb terror carried out by the Jamaah Islamiyah group founded by Abdullah Sungkar and Abu Bakar Bashir was motivated by the intention of taking revenge against the United States and its allies who had intervened in the internal affairs of several Islamic countries such as Afghanistan, Cechnya and Libya.<sup>10 11 12</sup>

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<sup>5</sup> Safitri, A., & Suharno, S. "Budaya Siri' Na Pacce dan Sipakatau dalam Interaksi Sosial Masyarakat Sulawesi Selatan." *Jurnal Antropologi: Isu-Isu Sosial Budaya*, vol. 22, no. 1, 2020.

<sup>6</sup> Zuhdi, M. H. "Kearifan Lokal Suku Sasak Sebagai Model Pengelolaan Konflik di Masyarakat Lombok." *MABASAN*, vol. 12, no. 1, 2018

<sup>7</sup> Rokhyanto, R., & Marsuki, M. 2015. "Sikap Masyarakat Madura Terhadap Tradisi Carok: Studi Fenomenologi Nilai-Nilai Budaya Masyarakat Madura." *El-HARAKAH*, vol. 17, no. 1, 2015.

<sup>8</sup> Safitri, A., & Suharno, S. "Budaya Siri' Na Pacce dan Sipakatau dalam Interaksi Sosial Masyarakat Sulawesi Selatan." *Jurnal Antropologi: Isu-Isu Sosial Budaya*, vol. 22, no. 1, 2020.

<sup>9</sup> Puslitbang, P., Keagamaan, K., & Ruhana, A. S. "Memadamkan Api , Mengikat Aspirasi : Penanganan Konflik Keagamaan di Kota Mataram," *Sosiologis*, vol. 13, no. 2, 2018, 87–103.

<sup>10</sup> Sunesti, Y. "The 2002 Bali Bombing and the New Public Sphere: The Portrayal of Terrorism in Indonesian Online Discussion Forums." *Al-Jami'ah: Journal of Islamic Studies*, 2015.

<sup>11</sup> Subhan, M. "Pergeseran Orientasi Gerakan Terorisme Islam di Indonesia (Studi Terorisme tahun 200-2015)." *Journal of International Relations*, 2016.

<sup>12</sup> Ramakrishna, K.. *The "Bouquet" of Darul Islam. Radical pathways : Understanding Muslim Radicalization in Indonesia*, 2009

Revenge in cases of terror acts is driven by solidarity and brotherhood among the faithful, allegedly in the mesiat case, or fights between villages are also driven by solidarity and brotherhood among the residents of the village. In the perspective of social identity theory, the strength of the ingroup is the driving force for defense, even though what is often defended is unclear. In a situation like this, the group soul overcomes the personal soul or in other words there is a fusion of personal identity into a higher group identity<sup>13 14 15</sup>.

Mesiat is a martial skill contest between two people or two groups that is carried out in the open and witnessed by many people with the aim of showing skills or to defend themselves. Among the customary stakeholders there is a distinction between begeleguk and mesiat. Begeleguk is done solely to compete for martial arts skills in a friendly atmosphere, while mesiat is carried out with the motivation to defend oneself or maintain dignity as a person, for example against a robber who wants to take someone's property or as part of a group or group leader representation. for example defending the family or village because they are being humiliated by other families or groups.

In the online newspapers on the island of Lombok, news about the mesiat has graced the faces of many local reports. For example, news about mesiat was done by Hardi or Amaq Rahini because they defended themselves from robbers who wanted to take their belongings and even wanted to spend their lives sleeping soundly in their room. Amaq Rahini finally managed to defend herself and even killed two robbers who broke into her house<sup>16</sup>.

Another case is that there is a village figure, namely Pak Maskur, the head of the Wakan Village Security Agency (BKD), Jero Waru District, who was killed by a gang of thieves for defending Pak Har, a member of the Wakan Village community who experienced cattle theft. Pak Har asked for help from the community, including the Village Security Agency. So, as the Chairman of the BKD, Pak Maskur joined the thief gang and there was a fierce unbalanced fight between Pak Maskur himself and the thief gang. Finally, Pak Maskur died at the hands of the thieves.<sup>17</sup>

Mesiat also occurs not because of a simple problem, for example the case that occurred in Lendang Bau Hamlet, Batu Jangkih Village, Praya Barat Daya District, Central Lombok Regency. A member of the BKD, named Gowok, meets a member of the community, Garim, who is playing gambling at his house. In his capacity as a BKD member, Gowok reprimanded Garim but he refused and said that gambling in his own house was not someone else's business. In the end, a fight broke out and involved Garim's family, Amaq Amanah. The argument ended with Amaq Amanah being seriously injured.<sup>18</sup>

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<sup>13</sup> Halevy, N., Kreps, T. A., Weisel, O., & Goldenberg, A. "Morality in intergroup conflict." *Current Opinion in Psychology*, vol. 6, 2015, 10–14).

<sup>14</sup> Fadila, R., & Utara, U. S. "Hubungan Identitas Sosial Dengan Perilaku Agresif Pada Geng Motor." *Psikologia*, vol. 8, no. 2, 2013, 73–78.

<sup>15</sup> Crossley, M. L.. "Narrative Psychology, Trauma and the Study of Self/Identity." *Theory & Psychology*, vol. 10 no. 4, 2000, 527–546.

<sup>16</sup> <https://radarlombok.co.id/mesiat-kawanan-rampok-bersimbah-darah.html>

<sup>17</sup> <https://radarlombok.co.id/mesiat-ketua-bkd-tewas-mengenaskan.html>

<sup>18</sup> <https://tajuklombok.com/berita/detail/mesiat-berujung-maut>

Mesiat does not only occur between individuals but also between groups or between villages as happened in Pagutan Kelurahan, Mataram City, between residents of Karang Genteng and residents of Petemon. Usually intercity mesiation occurs because of trivial problems between several individuals. For example, the mesiat which involved the two villages in Pagutan, Mataram City was triggered by mutual humiliation between young people. Not long after that it involved many individuals from both villages so that the mesiat could not be avoided and usually resulted in death and injury due to using sharp weapons<sup>19</sup>.

There is little study of the mesiat in an interpersonal context. Most of the conflict research on Lombok Island is seen from an inter-village or inter-religious perspective, for example the research by Lalu Zainuri only describes the diversity of Lombok people from a religious perspective and the research he is doing is expected to be the basis for utilizing social capital owned by the Lombok people in achieving progress. Then Hamdi's research examines the conflict of the NW religious organization which divides the largest mass organization in Lombok into two camps and the resolution offered by the researcher<sup>20</sup>. Finally, research conducted by Ishnan on the role of master teachers in resolving religious conflicts in North Lombok<sup>21 22 23</sup>

It can be said that research on conflicts or mesiat that occurs between individuals or groups outside the religious context needs to be done, especially for the context of Lombok Island. This kind of research will provide information enrichment and enlightenment to the public and academics, especially from the point of view of social psychology and cultural psychology and other social sciences.

This paper will answer questions related to mesiatric behavior in an interpersonal and intergroup context from a psychological perspective on the island of Lombok. First, what is the face of online local media coverage of the mesiat case and its influence on public psychology, what is the motivation for the mesiat that occurred in Lombok Island and what are the opinions of traditional leaders about immorality and its relationship to the cultural values of Sasak Lombok.

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<sup>19</sup> <https://majalah.tempo.co/read/kriminalitas/22098/tumbal-sebuah-mesiat>

<sup>20</sup> Hamdi, S. "Tuan Guru, Politik dan Kekerasan-Ritual dalam Konflik Nahdlatul Wathan." *Teologia*, vol. 26, no. 2, 2015.

<sup>21</sup> Ishanan, I. "Peran T.G.H. Mukhtar Amin dalam Pengembangan Dakwah dan Penyelesaian Konflik Keagamaan di Lombok Utara." *Al-I'lam: Jurnal Komunikasi Dan Penyiaran Islam*, vol. 1, no. 2, 2018

<sup>22</sup> Hamdi, S. "Tuan Guru, Politik dan Kekerasan-Ritual dalam Konflik Nahdlatul Wathan." *Teologia*, vol. 26, no. 2, 2015.

<sup>23</sup> Ishanan, I. "Peran T.G.H. Mukhtar Amin dalam Pengembangan Dakwah dan Penyelesaian Konflik Keagamaan di Lombok Utara." *Al-I'lam: Jurnal Komunikasi Dan Penyiaran Islam*, vol. 1, no. 2, 2018

## RESEARCH METHOD

Research on this theme was conducted using a qualitative method using websites, especially online newspapers, as the object of discussion. News and information about mesiat were collected and analyzed using qualitative analysis techniques, namely thematic analysis techniques. The analysis of the theme is divided into three major themes, namely mesiat and online newspaper reporting, mesiat and self-esteem, finally, mesiat and local values.

The results of the analysis are written in the form of a written report using social psychology and cultural psychology as a theoretical paradigm, namely theories and research results in the field of psychology in general and social psychology or cultural psychology in particular.

## FINDING AND DISCUSSION

### a. Media Lokal dan Pemberitaan tentang Mesiat

Mesiat and other names related to it such as supernatural powers, fights with criminals, fights between villages and others have become very powerful news themes coloring the news in various local newspapers, both print and online. Especially regarding online local news which is the purpose of writing this article, it can be said that it is also full of news about mesiat and other violent conflicts, both in the interpersonal context and in the context of groups such as between villages, intergangs or between villages.

Online local newspapers that report a lot about immorality are radarlombok.com., Lombokpost.com, suaranusa.com and lombokkita.com. These newspapers reported various messiic news in the context of defending themselves against the threat of life from criminals or thieves and conflict between villages. It can be said with certainty that the local online newspapers generally report about machines to defend themselves against life threats from muggers or thieves with gun violence.

An important question to be answered in this article, how does reporting about mesiat affect public psychology in Lombok? Several sources stated that media coverage of the mesiat and other violent conflicts in Lombok had a profound effect on them. For example, one of the interviewees through voice notes stated that some members of the community felt anxious about media coverage of mesiat and other violence.

The news created a kind of reluctance to leave the house alone, especially at night. However, there were also other sources who stated that reporting on mesiat and other violence had absolutely no effect on society because there was an assumption that what was reported by the media was often not as scary as what is in everyday social reality. In fact, it is stated that media coverage of violence can be a warning for the public to be careful and vigilant <sup>24</sup>.

Based on the data obtained from a number of sources, it can be said that media coverage still affects public psychology, both in terms of negative impacts or positive impacts. Of course this is in line with what is mentioned in the literature on media

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<sup>24</sup> De Leeuw, R. N. H., & Buijzen, M.. "Introducing positive media psychology to the field of children, adolescents, and media." *Journal of Children and Media*, vol. 10, no. 1, 2016.



psychology, namely that the news media is very influential on the psychology of individuals in society.<sup>25</sup>

From a media perspective, of course reporting on crime and violence is an interesting offering of information to be conveyed to the public because it has the appeal to be known, either as knowledge related to developments in the current situation in an area or as anticipatory knowledge in preventing and avoiding the possibility of experiencing crime and violence. This is also reflected in a number of local newspapers on the island of Lombok, both printed and online, which also report a lot about the mesiat.

#### **b. Mesiat and Self-Esteem**

In both Sasak and Balinese, mesiat comes from the word siat which means battle. If we refer to the google site, the word mesiat is discussed more in the perspective of Balinese traditions and culture. There are many meanings and contexts discussed about the word mesiat in Balinese traditions and culture, while in Sasak tradition and culture, this word has not been discussed much. However, because Sasak is related to Balinese and Sumbawa, it is believed that the meaning of mesiat in Sasak is not much different from Balinese.

In the language of Sasak, mesiat also means fighting, the use of which does not extend much to ritual matters as discussed in the context of Balinese tradition and culture. Mesiat will only be seen as a behavior that describes the expression of thoughts, emotions and actions of Sasak people in everyday social life.

Psychologically, the mesiat is included in the category of conflict and violence. Conflicts occur because of conflicts of interest between one party and another which can be resolved peacefully or violently. Therefore, it can be said that the mesiat is a way of resolving conflicts using violence, either with weapons or non-weapons (Hafid, 2016; Littman, 2018)

In the study of social psychology, mesiat can be seen from the psychological perspective of relationships between individuals and relationships between groups. If the mesiate involves individuals with other individuals or individuals with several other individuals then the mesiat is inter-individual behavior, whereas if the mesiat involves between groups, for example between between villages, the mesiat in this context is inter-group behavior. (Hewstone, 2000; Puslitbang et al., 2014)

As far as the author investigates, the events that occurred in Lombok Island could be in the context of conflict between individuals, conflict between groups or conflict between individuals and groups. Several mesiat incidents reported by a number of local newspapers on the island of Lombok emphasized this, namely that there are messages that occur between individuals and individuals because of offense or self-defense from the persecution of others, there are machines that are carried out by individuals with many people such as mesiat to defend themselves from violence committed by criminals or thieves with gun violence, and

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<sup>25</sup> Ganor, B. "Terrorism as a Strategy of Psychological Warfare." *Journal of Aggression, Maltreatment & Trauma*, vol 9, no. 1/2, 2004, 33–43.

there are machines that are committed between groups, for example, mesiat between villages.

Self-esteem is a key word that explains why mesiat occurs, whether in the context between individuals, between groups, or between individuals and groups. The extent to which self-esteem can move a person to take actions of self-defense and groups in everyday social life has actually been explained at length in various psychological literatures. What is self-respect and how can it move individuals and groups to act in self-defense, retaliation and other acts of violence?

In general, in various psychology literature it is explained that self-esteem or self-esteem is the feeling that the individual feels that he is very valuable or valuable. In other words, self-worth is how much you value and like yourself. Self-esteem consists of various beliefs about yourself such as judgments about your appearance, beliefs, emotions and behavior.<sup>26</sup>

In psychological studies, this self-esteem is a unique attribute because it is believed to be able to predict certain behavioral outcomes, for example academic achievement, happiness, satisfaction with other people, involvement in violence and other crimes.<sup>27 28</sup> Findings about the effect of self-esteem on certain behaviors, including self-defense of individuals and groups when feeling pressured by a situation reinforce the notion that mesiat is often done because of suppressed self-esteem.

In the case of a group or communal mesiate, the sense of collective identity is the main driving force why many individuals are involved. In a situation like this, the self-esteem of the individuals coalesces and forms collective self-esteem which becomes powerful energy. Individual fear turns into courage and determination to act that are often beyond reason or sane mind. In the study of social psychology, the individual soul is united with the integrity of the group so that the individual merges in group or community solidarity<sup>29</sup>.

Similar to the carok case in Madura, which is often associated with self-respect (Bustami, 2014), mesiat is behavior that is chosen individually and or collectively to maintain self-respect and dignity as well. The difference is that carok in Madura often occurs in the context of maintaining self-esteem, especially those related to the honor of women or wives. Meanwhile, mesiat in Lombok is carried out in the context of maintaining religious and group respect, personal and group safety and property safety.

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<sup>26</sup> Sutton, R., & Douglas, K. "Social psychology". In Social psychology. 2013.

<sup>27</sup> Orth, U., & Robins, R. W. The Development of Self-Esteem. Current Directions in Psychological Science, vol. 23, no. 5, 2014.

<sup>28</sup> Baumeister, R. F., Campbell, J. D., Krueger, J. I., & Vohs, K. D. "Does High Self-Esteem Cause Better Performance, Interpersonal Success, Happiness, or Healthier Lifestyles?". Psychological Science in the Public Interest, vol. 4, no. 1, 2003

<sup>29</sup> Thomas, E. F., Rathmann, L., & McGarty, C. "From "I" to "We": Different forms of identity, emotion, and belief predict victim support volunteerism among nominal and active supporters." Journal of Applied Social Psychology, 2013.



However, the essence of carok in the Madurese community or siri among the Bugis and mesiat among the Sasak people is self-defense and dignity. In this case, it can be said that the three ethnic groups are very much influenced by religious values internalized within them, especially related to the teachings and values of the maqashid sharia, namely maintaining religious honor and self-respect..

### c. Mesiat dan Nilai Lokal

In the perspective of cultural psychology, every behavior in a particular cultural context is strongly influenced by local values that exist in society and is cared for from one generation to the next. Henrich, including the action of the mesiate<sup>30</sup>. Local value is a reference value to see whether a certain behavior is considered right or wrong.<sup>31</sup> This view was also written by Saloom in a scientific article on Islamic acculturation and local values in the perspective of psychology. In the article, it is stated that religious and non-religious behavior in the social life of Indonesian society is very much influenced by local values that develop in a society. It is further stated that the attachment between human behavior and local values is psychologically acceptable to common sense and is a human tendency<sup>32</sup>

In other words, any behavior in traditional society is strongly suspected to be related to local values which are the source of individual identity and collective identity. In Sasak society, the basic cultural values that guide behavior are called "tindeh" which means obeying the rules, obeying principles and holding fast to the truths that are believed.<sup>33</sup>

One of the application of the basic value of "tindeh" is to defend yourself or maintain self-esteem when there are attempts by others to undermine individual self-esteem or the collective self-respect of society. In Islamic studies, overlapping with self-defense or maintaining self-esteem as a derivative is an application of the maqashid sharia which specifically includes efforts to protect religion, life, reason, descent and property. In this context, it can be said that the mesiat in self-defense and group situations is the application of maqashid sharia, especially to defend oneself, property and descent.

The author views that the interpretation of tindeh by referring to the basic values of Islam related to the five specific maqashid sharia is very logical because the Sasak people, as devout followers of Islam, certainly deeply appreciate local values that come from Islamic teachings. Customary and traditional teachings with Islamic teachings are often a unity that is not separated from one another. Sasak is Islam and Islam is Sasak which seems to be strongly reflected in the application of the rules of social life.

Thus, it can be said that the mesiat is self-defense behavior individually and collectively which is driven by self-esteem or self-esteem that comes from the basic

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<sup>30</sup> Henrich, J. "Culture and social behavior." *Current Opinion in Behavioral Sciences*. 2015.

<sup>31</sup> Yunus, R. "Nilai-Nilai Kearifan Lokal (Local Genius) Sebagai Penguat Karakter Bangsa Studi Empiris Tentang Huyula," 2104, 141.

<sup>32</sup> Saloom, G. "Akulturasi Islam dan Nilai lokal Dalam Perspektif Psikologi." *KALAM*. 2017.

<sup>33</sup> <https://majelisadatsasak.org/2020/09/08/tindih-sikap-dasar-manusia-sasak>

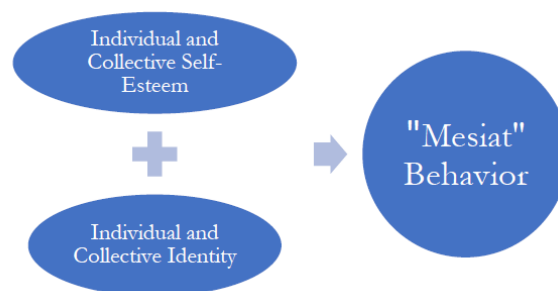
philosophy of "tindeh". For the Sasak people, this overlap is a source of strength and energy to fight against injustice even though life is at stake, so it often ends in the death of one party or at least serious injuries.

In the past, the basic philosophy of this action also stirred up the resistance of the Sasak Tribe against aggressors from outside the Island as well as the Dutch and Japanese colonials. Therefore, during the occupation of the Kingdom of Bali, up to the Netherlands and Japan, the Sasak Society's resistance to the aggressors and the colonialists did not stop. There was always resistance and rebellion from time to time, from one generation to the next. Growth fractures disappeared and replaced until Indonesia entered the gate of independence.<sup>34 35</sup>

In social psychology studies, self-esteem is also a key factor that encourages members of a group to fight in their own way<sup>36</sup> or in social psychology studies of violence, self-esteem occupies a central position that moves a person to fight against other people who commit injustice or oppress themselves<sup>37</sup>. At this point, the mesiat has something in common with other resistance behavior, such as carok in Madura and siri in Makassar, which is driven by a self-respect that must be guarded and respected by others.

From the overall discussion of the previous mesiat, it can be said that the mesiat is a self-expression driven by the desire to show self-respect that must be defended and maintained when humiliated or when threatened. Self-esteem is then strengthened with the spirit of wanting to show identity, both as a very valuable individual and as a respectable member of society in the face of injustices committed by other parties individually or as a group.

The role of self-esteem and self-identity as well as social identity in deciding to do mesiat can be described as follows:



**Figure 1**  
**Role of Self-Esteem and Identity toward Mesiat Behavior**

<sup>34</sup> Puslitbang, P., Keagamaan, K., & Ruhana, A. S. (2014). *Memadamkan Api, Mengikat Aspirasi : Penanganan Konflik Keagamaan di Kota Mataram*. 13(2), 87–103.

<sup>35</sup> Saloom, G. "Dinamika Hubungan Kaum Muslim dan Umat Hindu di Pulau Lombok." *Jurnal Harmoni*, 8, 2009.

<sup>36</sup> Hiariej, E. "Aksi dan Identitas Kolektif Gerakan Islam Radikal Di Indonesia." *Jurnal Ilmu Sosial dan Ilmu Politik*. 2010

<sup>37</sup> Anderson, C. A., & Bushman, B. J.. "Human Aggression". *Annual Review of Psychology*, vol 53, no. 1, 2002, 27–51.

## CONCLUSION

News about mesiat, both in the context of interpersonal conflict and conflict between groups, filled local online media and printed local media on the island of Lombok. This news coverage illustrates that conflict and violence are real experiences in social life in the community, including among the Lombok Sasak people

Mesiat is behavior performed by individuals or groups in order to maintain self-esteem and is generally carried out by men. Mesiat is driven by the local values of the Sasak people which are gathered in the basic principle of "overlapping". This overlapping itself is an internalization of Islamic values and teachings related to maqashid as-sharia, namely maintaining religious honor, mental honor, property honor, lineage honor and common sense honor.

In practice, mesiat is carried out in a situation of urgency such as self-defense from the threat of crime by criminals who deliberately commit crimes and defending themselves from threats from other parties that injure collective self-esteem even though often the causes are trivial things. Mesiat behavior like carok in Madura and Siri in Bugis Makassar is an expression of cultural values about individual self-esteem and group self-esteem. Self-esteem is an existentialist attribute which shows that individuals and communities exist and exist in the context of social interactions at the local and global levels.

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