

Abstract

Killing of *Dukun Santet* in Banyuwangi: A Study of Collective Violence in Constructivistic Perspective

This way a qualitative research in which Banyuwangi became a research setting, the town in eastern Java. The objective of the research was to seek the understanding of the mass killing of *dukun santet*.

Information was gathered using constructivistic perspective as ever developed by Berger&Luckmann. As one of many approaches in social science, this perspective focused on the understanding of social reality. And as the method, information was searched for in-depth by knowing what informant thought, knew and imagined. Thus, information was gathered as maximal as possible through elaborated observation of being engaged in in-depth interview with informants.

On the basis of the results, it could be concluded that the mass killing was performed on the some grounds, including personal revenge, social revenge, slander, resentment, herritage conflict and other cultural reasons. The mass killing was done in spontaneous manner, in organized way or preceded by ninja provocator. The victims of the mass killing were catagorized into the dead victim of *dukun santet*, alive victim of *dukun santet*, dead victim of non *dukun santet*, and alive victim of non *dukun santet*.

In general, regarding the mass killing, it appeared that the *dukun santet* was labelled as common enemy. This reality actually agreed with contructivistic point of view for the meaning of the mass killing was understood individually and in intersubjective context. Agreement in the meaning of mass killing depended on the extent to which relationship among individuals brought about concensus to build their social world.

Furthermore, the mass killing produced various meanings for cultural people and Using community. First, the killing was considered as common action, since there was displacement in *dukun's* position from being respected to be greatly insulted. This shift provided wide space and opportunity for the Using people to slaughter *dukun santet*. Second, the killing mass also possessed another meaning, namely the completed social revenge, and this respect, such as killing was quite close to rational reason. However, for he victim (the victim's family), the killing mass was understood as acceptable thing, as the result of the deviant attitude and behavior in the past. This victim's family responded in compliant way and let this problem to be brought before the court, and in another context, the victim's family still strongly revenged on people who really killed their family members. This latter meaning had great potentials of reproducing simmlar violence in the future.