

## ABSTRACT

The objective of this research is to figure out the social construction, the historical and the structural contexts, and the mass mobilization regarding the destruction of churches in Situbondo.

The method employed is the social construction in which the researcher gathers information in the field through observation and in-depth interview, in addition to careful readings of the cultural texts. The information obtained from the informants, or *the first order understanding*, is comprehended through the theoretical framework of Berger and Derrida in order to reach new meaning called *the second order understanding*.

The historical context showed that Situbondo community were adhering strictly to their religion and tended to be nativistic, notably they were unwilling to receive the outside influences contrary to their heroic cultures forged by their history which were characterized by the inter and the intra-religion conflicts, as well as the political engineering.

The structural context of Situbondo was highly susceptible to incidence of the religious-political violence. In the framework of Gurr's thought, Situbondo community underwent decremental deprivation in line with land, aspirational problems, and many other problems that the sugar cane farmers faced with, as well as progressive deprivation in political homogenization and religious hegemonization. These conditions were very vulnerable to any conflict when militarism entered into the community life.

In respect with the mass mobilization, it appeared that each mass group was derived from the same culture or subculture. A leader of the mass group was the one who was recognized by and well known, members of his subculture.

The social construction on reasons that underlined the action of violence could be explained from Berger perspective. However, Derrida perspective was used to discern a multiplicity of social construction. The social construction of the religious-political violence showed that the action in the destruction of churches was an attempt to channel their dissatisfied emotions against the ruling elites' attitude and decision. This reflected the construction of thought as Berger's, suggesting that some violence happened due to the presence of threat from *the other* against *the self*. The social construction of the actors explained that the action in churches destruction must be done since their religion justified it in attempt to preserve their religious identities. This also described the construction of thought as Derrida's, maintaining the idea that the violence action was derived from *the self* toward *the other*, while other social construction lay between the construction of thought that belongs to Berger and Derrida.

Key words: religious-political violence, social construction, social context, mass mobilization