

ABSTRAK

Studi ini mengkaji penyebab kemunculan dan penopang kekerasan anti-Muslim di Sri Lanka pasca perang sipil. Fenomena kekerasan anti-Muslim mulai mencolok di Sri Lanka pada tahun 2012 yang diikuti dengan kerusuhan anti-Muslim di tahun 2014, 2018, dan 2019. Melalui perspektif instrumentalisme yang dipadukan dengan konsep segitiga konflik dan kekerasan, kekerasan anti-Muslim terjadi bukan disebabkan oleh perbedaan identitas semata. Kekerasan dipengaruhi oleh kepentingan elite yang mengeksploitasi konteks, struktur, sikap, dan kultur yang ada di Sri Lanka. Pengalaman termarginalkan selama era kolonialisme mendorong elite Buddha-Sinhala untuk mengembalikan supremasinya melalui pelintiran kebencian dengan menarasikan Muslim sebagai “others”. Namun, konteks dan struktur yang ada membuat Muslim mengembangkan sikap dan kultur yang lebih eksklusif. Sebagai tanggapan atas penguatan identitas serta respon defensif Muslim, elite Buddha-Sinhala memanfaatkan pengerasan identitas Muslim untuk menjustifikasi sentimen terhadap Muslim di kalangan Buddha-Sinhala. Dengan demikian, hubungan timbal balik antara Buddha-Sinhala dan Muslim membuat kekerasan rentan terjadi di Sri Lanka.

Kata Kunci: Kekerasan anti-Muslim, konflik etnik, wirausahawan politik, elite politik, pelintiran kebencian

ABSTRACT

This study examines the causes and sustaining factors of anti-Muslim violence in Sri Lanka post-civil war. The phenomenon of anti-Muslim violence began to stand out in Sri Lanka in 2012 which was followed by anti-Muslim riots in 2014, 2018, and 2019. Through an instrumentalist perspective combined with the concept of conflict and violence triangle, the anti-Muslim violence is not caused by differences in identity alone, but influenced by the interests of the elite which exploited the context, structure, attitudes, and culture that existed in Sri Lanka. The experience of being marginalized during the colonial era encouraged the Buddhist-Sinhala elite to restore their supremacy through hate spin by narrating Muslims as “others”. However, the existing context and structure make Muslims develop a more exclusive attitude and culture. In response to the strengthening of Muslim identity and defensive responses, the Buddhist-Sinhala elite used the hardening of Muslim identity to justify sentiments against Muslims among Buddhist-Sinhala. Thus, the constitutive relationship between Buddhist-Sinhalese and Muslims makes violence prone to recurrence in Sri Lanka.

Keywords: Anti-Muslim violence, ethnic conflict, political entrepreneur, political elite, hate spin