



# The Social and Economic Dimensions of Raden Intan II's Resistance from the Perspective of Natural and Social Sciences (IPAS)

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Article Info	Abstract
<p><b>Article history:</b> <i>Received:</i> 2026-02-06 <i>Revised:</i> 2026-04-20 <i>Accepted:</i> 2026-05-01</p> <p><b>Keywords:</b> <i>Raden Intan II; local colonialism; socio-economic structure; social sciences</i></p> <p><b>This is an open access article under the CC BY-SA license.</b> Copyright © 2026 by Author. Published by Yayasan Mujtahidin Sajimah Selong (Musa Foundation), Indonesia.</p>	<p>This study aims to analyze Raden Intan II's resistance against Dutch colonialism in Lampung, emphasizing the social and economic dimensions from a Natural and Social Sciences (IPAS) perspective. The focus of the study is directed at how the social structure of Lampung society and the colonial economic structure created conditions of inequality that encouraged the emergence of local resistance. This study uses a qualitative approach with a historical-analytical study design. Data were obtained through a literature review of history books, scientific journal articles, and relevant academic documents, then analyzed using thematic-structural analysis to reveal the relationship between social structures, economic systems, and collective community actions. The results show that Dutch colonialism operated as a socio-economic structure that disrupted the system of kingdoms and clans through the monopoly of the pepper trade, land control, and tax policies that burdened the people. These conditions triggered economic inequality and weakened the social sovereignty of the Lampung community. In this context, the resistance led by Raden Intan II cannot be understood solely as an individual heroic act, but rather as a rational and collective response to systemic structural pressures. The research conclusion confirms that Lampung's local history has strategic value as an object of contextual and critical IPAS analysis, and shows that IPAS can function as a scientific framework for understanding the relationship between humans, the economy, social structures, and power in the dynamics of local colonialism..</p>

## INTRODUCTION

Natural and Social Sciences (IPAS) is conceptually understood not only as an integrative subject, but also as a scientific framework that examines human relations with the natural environment, social structures, and economic systems within a specific spatial and temporal context. In this perspective, historical phenomena are understood as expressions of the socio-economic dynamics that shape human actions, including conflict, domination, and social resistance (Banks, 2016; Kartodirdjo, 2014). However, IPAS studies in Indonesia are still relatively limited in utilizing local history as a source of structural analysis, often falling into a purely descriptive and illustrative approach.

The Lampung region holds a strategic social position in the economic history of the Indonesian archipelago. Since the 16th century, Lampung has been known as a pepper production center integrated into regional and international trade networks, particularly through the port of Banten (Reid, 2011). This situation made Lampung vulnerable to



colonial intervention. The arrival of the Dutch through the VOC and subsequent colonial rule of the Dutch East Indies brought significant changes to the economic and social structure of Lampung society, particularly through the practice of trade monopolies, the takeover of clan lands, and the imposition of burdensome taxes (Ricklefs, 2008; Saputra, 2023).

These changes in economic structure had a direct impact on the social order of Lampung society, which had previously relied on the kingdom system and clan solidarity. The Dara Putih Kingdom, with its strong socio-political base, became the center of community consolidation in the face of colonial pressure. It was in this context that the Lampung people's resistance, led by Raden Intan II, emerged. This resistance was not solely military in nature but also reflected an effort to defend economic sovereignty and local social structures from colonial penetration (Rohmatillah et al., 2024).

Most previous research on Raden Intan II still places his struggle within a historiographical and biographical framework, with an emphasis on the chronology of events and the strategy of armed resistance (Saputra, 2023; Rohmatillah et al., 2024). Other research focuses on the heroic values and character education embodied in Raden Intan II's struggle, often positioning him as a moral symbol in local history education (Fitria & Hidayat, 2022). Furthermore, some studies highlight political and military aspects, such as fort construction and guerrilla strategy, but separate these analyses from the underlying colonial economic context.

Meanwhile, studies that specifically address colonial economic factors such as the pepper trade, monopolies, and land taxes generally only consider these aspects as a backdrop to resistance events, rather than as primary analytical variables (Reid, 2011; Ricklefs, 2008). Consequently, the causal relationship between colonial economic structures, social disruption, and the emergence of local resistance has not been fully analyzed within the framework of science and technology. This situation indicates a significant research gap, particularly in efforts to make local history the object of systematic socio-economic analysis.

Based on this gap, the novelty of this research lies in its attempt to position Raden Intan II's resistance as a structural socio-economic phenomenon analyzed through an IPAS perspective. Unlike previous research that tends to be descriptive-historical or normative-educational, this article positions colonialism as an economic and social structure that produces inequality and encourages local community resistance. Thus, Raden Intan II is understood not merely as a hero or war leader, but as a social actor who responded to structural pressures through social mobilization, resource management, and political-economic strategies.

The urgency of this study lies in its contribution to the development of IPAS as a contextual analytical framework grounded in the local realities of the Indonesian archipelago. By making Lampung the analytical space, this research is expected to enrich IPAS studies with a historical-structural perspective, so that IPAS not only functions as a

vehicle for material integration, but also as a tool for understanding the relationship between humans, the economy, and power in real social dynamics. Based on this description, this study aims to examine the social and economic dimensions of colonialism that shaped Raden Intan II's resistance, and how this phenomenon can be analyzed from the perspective of IPAS as a structural study.

## **METHOD**

This research uses a qualitative approach with a historical-analytical study design, which aims to understand Raden Intan II's resistance as a socio-economic phenomenon within the context of local colonialism. A qualitative approach was chosen because it allows researchers to interpret social realities in depth by positioning historical events as part of the dynamics of the social and economic structure of society, not simply a chronological series of events (Creswell, 2014; Kartodirdjo, 2014).

This study specifically uses the Natural and Social Sciences (IPAS) perspective as its analytical framework. IPAS is positioned as a scientific approach that examines the relationships between humans, social structures, economic systems, and the environment within a specific space and time. Therefore, resistance to colonialism is analyzed not as individual actions, but as a structural response to the social and economic inequalities created by the colonial system (Banks, 2016; Ricklefs, 2008).

The research data sources consist of secondary data obtained through library research. These include history books, indexed scientific journal articles (national and international), research reports, and academic documents discussing the history of Lampung, the pepper trade, Dutch colonialism, and the resistance of Raden Intan II (Reid, 2011; Saputra, 2023). Sources were selected selectively, considering their substantive relevance, academic credibility, and direct relevance to the socio-economic dimensions of colonialism.

The data collection technique was conducted through documentation studies, namely tracing, critical reading, and systematic recording of relevant written sources. Documentation studies enabled researchers to identify social patterns, colonial economic policies, and forms of resistance among the Lampung people as recorded in various historical sources and scientific studies (Bowen, 2009). This technique is considered appropriate for uncovering the causal relationship between colonial structures and the dynamics of local resistance.

Data analysis was conducted using thematic-structural analysis, which involved several stages. First, the researchers identified key themes related to social structures (kingdoms, clans, and power relations) and economic structures (pepper trade, monopolies, taxes, and land ownership). Second, these themes were analyzed within the IPAS framework to examine the relationship between changes in colonial economic structures and the emergence of social resistance. Third, the analysis results were

interpreted contextually to demonstrate resistance as a systemic response, not an incidental event (Braun & Clarke, 2006; Miles et al., 2014).

To maintain data validity, this study employed source triangulation by comparing various literature from different authors, periods, and perspectives. This step was taken to minimize interpretation bias and ensure that the resulting analysis had a strong academic foundation and was scientifically sound (Creswell & Poth, 2018).

## RESULTS AND DISCUSSION

### Social Structure of Pre-Colonial Lampung Society

The social structure of pre-colonial Lampung society was formed through a system of kingdoms that served as centers of social, political, and cultural authority. The kingdoms served not only as symbols of power but also as mechanisms for regulating community life, including the distribution of authority, territorial management, and strengthening social solidarity (Reid, 2011). This structure reflects human relations within an organized and relatively stable social system prior to colonial intervention, enabling the community to maintain social and economic balance independently.

Under the kingdom, Lampung society is structured into social units known as clans, which serve as the basis of social organization and collective identity. Clans not only regulate kinship relations but also serve as a forum for managing land, resources, and social obligations among community members (Reid, 2011; Ricklefs, 2008). This structure demonstrates the strong ties between people, territory, and social norms, which within the IPAS framework are understood as a form of social adaptation to local environmental and economic conditions.

The existence of kingdoms and clans created a participatory and consensus-based power relationship, where leadership gained legitimacy through social recognition, not coercion. This pattern enabled the development of strong social cohesion and a mechanism for community mobilization in the face of external threats (Schiefer & Noll, 2017; Holtug, 2021). In this context, local leadership, represented by Raden Intan II, did not stand above the social structure but instead operated within it as a representation of the collective will of the Lampung people (Saputra, 2023; Rohmatillah et al., 2024).

From an IPAS perspective, the social structure of pre-colonial Lampung society demonstrates that humans did not act individually, but as part of a social system bound by norms, territory, and shared interests. This structure became an important foundation in understanding the dynamics of resistance later on, because changes or disruptions to the system of kingship and clan, especially due to colonial intervention, would have a direct impact on social stability and trigger collective resistance. Pre-colonial social structure is not merely a historical setting (Kartodirdjo, 2014)), but a key element in the analysis of the relationship between humans, society, and power from an IPAS perspective (Banks, 2016).



## Lampung's Economic Structure and Pepper Trade

Lampung's pre-colonial economic structure relied on natural resource management integrated with regional and international trade networks, particularly through pepper. Since the 16th century, Lampung pepper has occupied a strategic position in the Indonesian trade system due to high demand from international markets connected through ports on the north coast of Java (Reid, 2011; Ricklefs, 2008). This position made the Lampung people not merely local producers, but part of a dynamic regional economic system that was responsive to market changes.

In pre-colonial times, pepper production and distribution were managed through social mechanisms rooted in clan and kingdom structures. Land rights and production were vested in the clan community, while the kingdom functioned to maintain trade stability and regulate external relations with powers outside Lampung (Kartodirdjo, 2014; Reid, 2011). This pattern allowed for a balance between economic interests and social order, ensuring that economic activity did not develop in an exploitative manner but was instead bound by the norms and collective interests of the community. Community interests were paramount in the utilization of existing resources.

Fundamental changes occurred when the Dutch colonial power began to intervene in the economic system. Through a monopoly on the pepper trade, the takeover of clan lands, and the imposition of high taxes, the Dutch systematically shifted economic control from local communities to colonial hands (Ricklefs, 2008; Saputra, 2023). Under these conditions, the people of Lampung were reduced to producers, losing authority over the distribution and exchange value of their own produce. This intervention not only created economic inequality but also damaged the social relations that previously supported the local production and distribution system (Fauzan et al., 2023).

The economic inequality created by the colonial structure had direct implications for increasing social pressure at the local level. The loss of sovereignty over land and production narrowed people's living space, while the accumulation of profits was concentrated in the colonial power (Masroh, 2015). This situation gave rise to systemic social tensions, as economic injustice persisted and was institutionalized through colonial policies (Kartodirdjo, 2014; Reid, 2011). Thus, the colonial economic structure served as a primary cause of disruption to the social stability of Lampung society, not merely as a backdrop to historical events.

In the context of this economic disruption, the resistance led by Raden Intan II can be understood as a rational response to the usurpation of the economic sovereignty of the Lampung people. The use of trade routes to acquire weapons, as well as the organization of a community-based logistics system, demonstrate that the resistance was built on an awareness of the importance of controlling resources in the face of colonial domination (Rohmatillah et al., 2024; Saputra, 2023). This resistance did not emerge as a spontaneous reaction, but rather as a structured effort to maintain the social and economic sustainability of the community in a situation of increasing inequality, as emphasized in



studies of social resistance that view resistance as a rational response to structural pressures that threaten subsistence and local social order (Scott, 1985; Polanyi, 2001).

### **Colonialism as a Socio-Economic Structural Disruption**

Dutch colonialism in Lampung operated not merely as political power, but as a socio-economic mechanism that systematically reconfigured the relationships between people, resources, and authority. Through trade monopolies, land control, and fiscal arrangements that benefited colonial interests, the Dutch established a structure of dependency that removed local control over the production and exchange of agricultural products (Ricklefs, 2008; Kartodirdjo, 2014). This transformation marked a fundamental shift from a relatively autonomous local economic order to an extractive system oriented toward colonial accumulation.

These interventions directly impacted the erosion of local social institutions. The kingdom and clan systems that previously regulated resource distribution and maintained social stability lost their functional legitimacy when clan lands were confiscated and community access to production was restricted. This weakening of institutions not only eroded the people's economic base but also disrupted the social mechanisms that had previously supported cohesion and conflict resolution. External economic pressures institutionalized through colonial policies were thus intertwined with social disorganization at the local level (Saputra, 2023). Colonialism further produced institutionalized inequality. Economic profits accumulated among colonial actors, while production costs and social risks were shifted to the Lampung community. This inequality was sustained by consistent colonial economic regulations and practices.

In this landscape of structural disruption, the resistance of the Lampung people cannot be read as an emotional or episodic reaction. It developed as a rational and organized response to accumulating socio-economic pressures. Local leadership served as a channel for articulating collective interests and a means of coordination in the face of structural domination. In this context, the resistance led by Raden Intan II reflected a collective effort to restore social and economic sovereignty eroded by the colonial system, not merely an expression of individual heroism (Rohmatillah et al., 2024; Saputra, 2023).

An approach that positions colonialism as the primary analytical variable, rather than a background event, allows for a more precise reading of Lampung's socio-economic dynamics. By linking colonial economic policies, the disruption of local institutions, and the emergence of resistance, this analysis positions resistance as a logical consequence of systemically produced inequality. This framework strengthens understanding of how human, economic, and power relations mutually shape each other within a local context connected to broader colonial structures (Polanyi, 2001; Scott, 1985; Wallerstein, 2004).

### **Raden Intan II's Resistance as a Structural Socio-Economic Response**

Within the IPAS framework, Lampung's resistance to colonialism is understood as a collective action stemming from structural socio-economic pressures. Local leadership serves as a bridge between systemic injustice and the community's capacity to respond in

an organized manner. In this context, Raden Intan II's leadership does not stand as an individual figure separate from society, but rather operates within the established social structures of clans and kingdoms, enabling effective social mobilization (Saputra, 2023).

The Lampung community's response to colonial pressure was realized through an integrated strategy of social organization, economic management, and spatial utilization. Clan-based mobilization served to strengthen solidarity and coordination between groups, while exploiting geographic conditions through the construction of forts and the organization of logistical routes demonstrated the community's adaptability in the face of limited resources and colonial military threats (Rohmatillah et al., 2024). This strategy demonstrates that resistance was built on a concrete understanding of the living space and social structures that underpin community sustainability.

The economic dimension was a determining factor in the sustainability of the resistance. The exploitation of trade loopholes to acquire weapons and the management of logistics through public kitchens (*pejunjongan*) demonstrated that resistance was inextricably linked to issues of production, distribution, and control of resources (Rohmatillah et al., 2024). This practice emphasized that resistance developed as a rational response to the seizure of economic sovereignty, with the ability to access and manage resources a key prerequisite for the struggle's resilience. Thus, the collective actions of the Lampung people were rooted in realistic economic calculations, not merely symbolic or emotional impulses (Ricklefs, 2008).

In this context, the resistance led by Raden Intan II represented a collective effort to restore the socio-economic balance disrupted by colonialism. Resistance was directed not only at Dutch military power but also at the colonial economic structure that produced inequality through trade monopolies and tax policies. Resistance can be understood as a process of power negotiation between local communities and the colonial system, which sought to maintain dominance over resources and labor.

Reading resistance as a structural socio-economic response allows for a more precise understanding of the dynamics of local colonialism in Lampung. Resistance does not emerge as a historical anomaly, but rather as a logical consequence of systemic institutionalized inequality. By linking economic pressures, the weakening of social institutions, and the emergence of collective action, this analysis demonstrates how the relations between people, the economy, and power mutually shape each other within the context of ongoing local colonialism.

### **Conceptual Implications for the Development of IPAS Studies**

This study demonstrates that local history holds great potential as a field for structural analysis in the social sciences, particularly for understanding the relationships between humans, the economy, and power. From a social science perspective, historical events cannot be understood separately from the economic structures and social institutions that surround them, as economic change often triggers social disruption that gives rise to conflict and resistance (Polanyi, 2001; Kartodirdjo, 2014). Thus, the social



sciences gain a stronger conceptual footing when local history is treated as a field for socio-economic analysis, rather than merely a narrative illustration.

The next implication is the assertion that local colonialism is a systemic structure, not an episodic event. In the Lampung context, colonialism operates through the control of strategic commodities, land management, and distribution control, thus creating institutionalized inequality. This view aligns with world-systems analysis that positions colonial territories as part of an unequal global economic structure, where resource-producing regions are subordinate to centers of economic power (Wallerstein, 2004; Elson, 2008). This perspective enriches IPAS with a macro-analytical framework that explains the linkages between local economies and global structures.

Within this framework, the resistance of the Lampung people led by Raden Intan II can be understood as a form of social resistance against structural domination, not merely an act of individual heroism. This resistance emerged when the economic and social structures were no longer able to guarantee the community's survival. This understanding aligns with Scott's (1985, 1990) theory, which emphasizes that local community resistance is often a rational response to systematic economic exploitation and structural injustice.

Another conceptual implication for IPAS is the strengthening of human agency as social actors, yet still bound by structure. Local leadership in the Lampung context serves as a mechanism for articulating the community's collective interests, ensuring that resistance is not sporadic but organized. This approach positions IPAS as a field of study capable of explaining the dialectic between structure and human agency within socio-historical dynamics.

Overall, this study confirms that the Indonesian Social Sciences (IPAS) has the capacity to integrate social, economic, and historical analysis within a coherent scientific framework. By using Lampung's local history as the basis for analysis, IPAS not only enriches understanding of colonialism and resistance but also develops a more contextual, critical, and relevant approach to the realities of Indonesian society. This approach opens up space for the development of IPAS studies that are not ahistorical and inseparable from the socio-economic structures that shape human action.

## CONCLUSION

The resistance of the Lampung people against Dutch colonialism, led by Raden Intan II, was a structural socio-economic response, not merely an act of individual heroism. This resistance arose from the disruption of local social and economic structures caused by colonial practices, particularly the monopoly of the pepper trade, clan land ownership, and tax policies that created inequality and weakened the community's economic sovereignty. In this context, the structure of the kingdom and clan served as a basis for social cohesion, enabling collective mobilization in the face of colonial pressure.



From a Natural and Social Sciences (IPAS) perspective, Raden Intan II's resistance reflects the close relationship between humans, economic systems, social structures, and power relations. Humans are understood as social actors with agency, yet acting within the constraints of oppressive structures, thus resistance is seen as a logical consequence of structural inequality. This finding confirms that local history has strategic value as an object of contextual and critical IPAS analysis, while simultaneously strengthening the development of IPAS as a scientific framework that is not ahistorical and relevant to the social realities of Indonesian society.

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