

## INTERACTION BETWEEN RELIGIOUS PEOPLE POST SOCIAL CONFLICT IN ACEH SINGKIL DISTRICT

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### ABSTRACT

*The case Singkil district in October 2015 in the form of inter-religious clashes that led to the burning of churches and loss of life is the fact that social interaction anatar religious adherents in the district of Gunung Meriah has not gone well. This study focused on the background of conflict, the interaction between religious communities after conflict and efforts to foster religious harmony after a conflict in Aceh Singkil. This study used a qualitative approach by using in-depth interviews, Focus Group Discussion (FGD), and study the documentation as data collection techniques. The results showed that the social conflict between religious communities is part of the social dynamics that occur in the community that stretches the inter-religious relations, but on the other hand can strengthen internal solidarity respective faiths. Forms of social interaction leads to the associative process and found to be also the potential that may lead to forms of dissociative interaction. Other forms of social interaction among religions is mutual cooperation, kinship, mutual silaturahmi and respect among religions. The search results show that during the Aceh Singkil district government has sought to provide guidance to inter-religious harmony though not maximized. This is evident from the Government's efforts impressed yet to find effective strategies for conflict resolution that is holistic, systemic and regenerative. Then it can be predicted that the events of religious conflicts are still likely to occur in the future, both in the district of Gunung Meriah and elsewhere, especially in the district of Aceh Singkil.*

**Keywords:** *Interaction; Religious; Social Conflict.*

### ABSTRAK

*Kasus yang terjadi Kabupaten Aceh Singkil pada Oktober 2015 berupa bentrokan antar umat beragama yang berujung pada pembakaran gereja dan kehilangan nyawa merupakan fakta bahwa interaksi sosial anatar umat beragama di Kecamatan Gunung Meriah belum berjalan dengan baik. Fokus penelitian ini pada latar belakang timbulnya konflik, interaksi antar pemeluk agama pasca konflik dan upaya membina kerukunan umat beragama pasca konflik sosial di Kabupaten Aceh Singkil. Penelitian ini menggunakan pendekatan kualitatif dengan menggunakan in-depth interview, Fokus Group Discussion (FGD), dan studi dokumentasi sebagai teknik pengumpulan data. Hasil penelitian menunjukkan bahwa konflik sosial antar umat beragama merupakan bagian dari dinamika sosial yang terjadi dalam masyarakat yang dapat merenggangkan hubungan antar umat beragama, namun di sisi lain dapat memperkuat solidaritas intern masing-masing penganut agama. Bentuk interaksi sosial mengarah kepada proses asosiatif dan didapati juga adanya potensi yang mengarah kepada bentuk interaksi disosiatif. Bentuk lain dari interaksi sosial antar umat beragama adalah gotong rotong, ikatan kekeluargaan, saling silaturahmi dan menghargai antar umat beragama. Hasil penelusuran menunjukkan bahwa selama ini Pemda Kabupaten Aceh Singkil telah berupaya melakukan pembinaan terhadap kerukunan antar umat beragama meskipun belum maksimal. Hal ini terlihat dari upaya Pemerintah yang terkesan belum menemukan strategi yang efektif bagi*

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*penyelesaian konflik yang bersifat holistik, sistemik dan regeneratif. Maka dapat diprediksi bahwa peristiwa konflik antar umat beragama masih berpeluang terjadi ke depan, baik di Kecamatan Gunung Meriah maupun di tempat lain khususnya dalam wilayah Kabupaten Aceh Singkil.*

**Kata kunci:** *Interaksi; Umat Beragama; Konflik Sosial.*

### مستخلص

الحالة التي حدثت في مقاطعة آتشيه سينجيل في أكتوبر ٢٠١٥ في شكل اشتباكات بين المجتمعات الدينية والتي أسفرت عن حرق الكنائس وفقدان الأرواح هي حقيقة أن التفاعل الاجتماعي بين المجتمعات الدينية في منطقة جونونج مرياه لم يسير على ما يرام. ينصب تركيز هذا البحث على خلفية الصراع والتفاعلات بين أتباع الدين بعد الصراع والجهود المبذولة لتعزيز الوثام الديني بعد الصراع الاجتماعي في آتشيه سينجيل رجيسي. تستخدم هذه الدراسة مقارنة نوعية باستخدام المقابلات المتعمقة ومناقشات مجموعة التركيز ودراسات التوثيق كتقنيات لجمع البيانات. أظهرت النتائج أن الصراع الاجتماعي بين المجتمعات الدينية هو جزء من الديناميات الاجتماعية التي تحدث في المجتمع والتي يمكن أن تمتد العلاقات بين المجتمعات الدينية، ولكن من ناحية أخرى يمكن أن تعزز التضامن الداخلي لكل من أتباع الدين. يؤدي شكل التفاعل الاجتماعي إلى العملية الترابطة وتوجد أيضًا إمكانية للتفاعل الانفصالي. الأشكال الأخرى للتفاعل الاجتماعي بين الأديان هي التعاون المتبادل، الروابط العائلية، الصداقة المتبادلة والاحترام بين المجتمعات الدينية. تظهر نتائج البحث أنه حتى الآن تحاول حكومة إقليم آتشيه حكومة آتشيه سينجيل رجيسي تعزيز الوثام بين المجتمعات الدينية، على الرغم من أنه لم يتم تعظيمه. ويمكن ملاحظة ذلك من خلال الجهود التي تبذلها الحكومة والتي يبدو أنها لم تجد استراتيجية فعالة لحل النزاعات التي تتسم بالشمولية والنظامية والتحدد. لذلك يمكن التنبؤ بأن أحداث النزاع بين المجتمعات الدينية لا تزال تحدث في المستقبل، سواء في مقاطعة جونونج مرياه أو في أي مكان آخر، وخاصة في منطقة آتشيه سينجيل رجيسي.

**الكلمات الرئيسية:** التفاعل؛ المتدينون؛ والصراع الاجتماعي.

## A. INTRODUCTION

Indonesia is one example of a multicultural society not only because of ethnic diversity, culture, language, race but also in the field of religion. The religion recognized by the Indonesian Government is the religion of Islam, Catholicism, Protestant, Hindu, Buddhist, Kong Hu Chu. This fact demonstrates the religious differences adopted by the people of Indonesia. If the discrepancy is not properly preserved, it can create conflicts between the religious peoples that contradict the basic value of religion itself that teaches peace, mutual respect, and help each other.

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In carrying out religious obligations, every adherence of religion certainly should not interfere with each other, hostile but mutual respect. To create a harmony of religious life, every religious believer should always promote mutual respect, unity, please help, peace and full of friendship. The Realized Serenity, tranquility, and harmony of the religious people have significance and great benefits in various areas of life. This will lead to the order of society that lives full of fraternity, familiarity, family sense, gracious and respectful respect that is full of harmony, despite different beliefs.

Harmony among the religious people referred to here is a relationship of fellow religious people based on the spirit of tolerance, mutual understanding, mutual respect, mutual respect to the creation of cooperation in the life of the nation and State. Government and religious figures should always make efforts to the realization of religious harmony in both the field of service, arrangement and empowerment, including the establishment of the House of worship. Special in Aceh Province, then the process of establishment of House of worship should consider local wisdom and regional regulation or other provisions that apply.

The preservation of harmony between the religious people both regionally and nationally is the obligation of the Government, religious figures and all citizens. The scope of tranquility and order includes the falsement of religious harmony Realization, coordinating the activities of vertical institutions, to develop a harmony of mutual understanding, mutual respect, mutual trust among religious people, Even set the house of worship.

The community in Aceh Singkil District is a compound society consisting of diverse religions, especially Islam and Christianity. These two elements of society have a strong tendency towards their individual religious identity. This tendency can potentially lead to conflict among religious people. The conflict that occurred in Gunung festive district of Aceh knocked out is a conflict involving two camps between the people of Islam and non-Islamic religion with the marked burning church in the area. Many issues say that the burning is done because the non-Muslim society violates the agreement about the establishment of the church, but it has been agreed that the building of the church is only limited to some buildings. But the reality from year to year increasingly increased the number of houses of non-Muslim worship so that it causes social friction that effect the open conflict.

The case Aceh Singkil district on Tuesday October 13, 2015 is a clash between Muslims and Christians that ended with a church burning incident and the death of one of the Muslims and dozens of others injured. This indicates that in areas that are being adopted Islamic Shari'ah is not fully created inter-religious harmony.

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The social dynamics of the religious interfaith is triggered by the unfamiliarity, lack of coordination or even due to lack of religious consciousness so that the conflict between the religious people is openly inevitable. The conflict is not necessarily the case if the religious interfaith mutually respects and respects the prevailing rules of the region. Therefore, it needs a good communication process so that the conflict can be minimized. It is no longer a doubt that communication plays a vital role and has a strong purpose in life. Fundamentally, communication aims to create the same understanding or understanding to even connect the harmony together and will bring a change of attitudes, opinions, behaviors, or social change.

In response to these conditions by religious leaders need to coordinate and discuss regularly and continuously in order to inter-religious harmony in Aceh Singkil to be maintained and preserved. The government would need to be directly involved to resolve the conflict of religious harmony and always build inter-religious interaction after the social conflict that integrative social harmony as aspired to be realized well.

The relationship between religious and harmonious interaction is likely to give birth to social harmony that can provide comfort for all parties. This harmonious social life is the goal and hope of everyone. But when certain interests enter and influence the lives of citizens, the friction comes to ruin the social harmony that has been built. At least, that is an overview of the phenomenon that occurs in the community Gunung Meriah of Aceh Singkil District knocked out so that it has sacrificed the values of togetherness/solidarity in society. The sacrifice against the spirit of social solidarity has finally changed with a disrespectful atmosphere so that the community has been buried into an unfortunate social situation. Social gap is this less harmonious that is utilized by irresponsible people so that the social conflict between citizens and the pretext of religious differences is inevitable.

The issue of social interaction between religious communities in a region that has been a conflict as happened in the district Gunung Meriah of Singkil district would still be very interesting to study. So this study will focus on "interaction between religious people post social conflict in Aceh Singkil (Studies in Gunung Meriah of Aceh Singkil District)".

Based on the problems above, some of the following research questions are considered important to be the answer through the research process, which is as follows: (1) What are the background of social conflict between religious people in the Aceh Singkil district? (2) How is the interaction between religiously post-social conflict in Aceh Singkil district? (3) What kind of effort is taken to foster the harmony of the people after the social conflict in the Aceh Singkil district?

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This research was conducted in the subdistrict of Gunung Meriah of Aceh Singkil district. The determination of this location is based on 3 (three) considerations, namely, first geographical consideration. Geographically, the district of Aceh, in particular, Gunung Meriah sub-district is located in the border area between Aceh Province and North Sumatera province, especially in central Tapanuli district. The location that is very far from the capital of Aceh province (Banda Aceh) is not uncommon to cause this area to be a slightly lagged area compared to other districts in Aceh, both in terms of physical development such as facilities and infrastructure, and Non-physical development such as economic development, education and others.

Generally, there are two (2) types of approaches that are often used in research, namely inductive deductive approach to quantitative and qualitative. According to Burhan Bungin, the deductive quantitative research where theory becomes a research tool since selecting and find the problem, build hypotheses and conduct field observations to the test data. This is in contrast to the qualitative inductive approach, where the data field are extremely vital in order to solve the problems of research. Bungin also mentioned that the inductive qualitative research, the data becomes extremely important, while the theory will be built based on the findings of the data in the field. <sup>1</sup>According to Agus Sholahuddin, that the important thing to note in the inductive qualitative research data, realities and phenomena that exist in the field.<sup>2</sup>

Research instruments are tools that can be used in order to collect the necessary data. The use of an instrument is determined by the gummy technique used. If the data collection is done with the test technique, the test problem itself is used as the instrument. Likewise, if the data collection is done through the poll technique, the instrument is a questionnaire. Likewise, when the data collection process is done by interview techniques, the instrument is an interview guideline and assessor itself.<sup>3</sup>

Data collection techniques used in this research is to conduct in-depth interviews (in-depth interview), Focus Group Discussion (FGD), and documentation of data.

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<sup>1</sup> Burhan Bungin, *Metodologi Penelitian Kualitatif, Metodologi Penelitian Ke Arah Ragam Kontemporer* (Jakarta: Rajawali Press, 2004), 28–31.

<sup>2</sup> Agus Sholahuddin, *Review Metodologi Penelitian (Hand out Mata Kuliah Metodologi Penelitian), Program Doktor Ilmu-Ilmu Sosial* (Malang: Program Pascasarjana Universitas Merdeka, 2010), 11.

<sup>3</sup> Suharsimi Arikunto, *Prosedur Penelitian, Suatu Pendekatan Praktik* (Jakarta: Rineka Cipta, 2006), 149.

## B. DISCUSSION

### 1. Theoretical study

#### a. Social interaction concept

In Indonesia Dictionary that the word implies interaction with each other to take action, to connect, influence and interrelationships.<sup>4</sup> These words provide insight that is called the interaction is a relationship with a person or group of people or group of people via specific symbols. Soerjono Soekanto Gillin cited the opinion that says that social interaction is social relations that the dynamic between individual persons, groups with other groups as well as individuals and groups.<sup>5</sup> Anwar Yesmil interpret social interaction with a contact or a reciprocal relationship or inter-stimulation and response between individuals, between groups and between individuals and groups.<sup>6</sup>

Humans are social beings who instinctively have a desire to establish a relationship with another person, either individually or in groups. Therefore, in the study of social sciences mentioned that human beings are social creatures. Sociologically, the establishment of common life or the life of a group preceded by contacts of individuals through a variety of time, chance and opportunity meet. Soerjono mention, when two people meet the real social interaction has been good, especially in the meeting followed by social activities such as looking at each other, smiling and shaking hands,<sup>7</sup> then the process of social interaction has been running normally.

In the daily life of every individual must always do the relationships that are interactive. Theoretically, an interaction will be well maintained when in it there is the social contact with others. These contacts can occur directly or indirectly. Direct contact can be the attitude of looking at each other, smiling at each other, shaking hands, talking, and so on. While no direct interaction can occur through the use of media, such as reading a message, idea or ideas that are poured into a work of art or writing of the letter.

In addition to social contact, interaction can also occur due to lack of communication with others both verbal and nonverbal communication. Communication is basically the provision of interpretation of an event that gave birth to a specific meaning. A person who tears it is understood that the person concerned is experiencing grief. Because the signs contained in an

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<sup>4</sup> Tim Redaksi Departemen Pendidikan Nasional, *Kamus Besar Bahasa Indonesia*, 3rd ed. (Jakarta: Balai Pustaka, 2007), 438.

<sup>5</sup> Soerjono Soekanto, *Sosiologi Suatu Pengantar* (Jakarta: Rajawali Press, 1990), 67.

<sup>6</sup> Yesmil Anwar and Adang, *Sosiologi Untuk Universitas* (Bandung: Refika Aditama, 2013), 149.

<sup>7</sup> Anwar and Adang, *Sosiologi Untuk Universitas*.

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individual or a phenomenon that occurs *senantiasa* give information to someone. That is what underlies the birth of symbolic interaction theory pioneered by George Herbert Mead.<sup>8</sup>

The social reality shows that humans always interact through symbols, both natural symbols and scientific symbols. The natural symbol is everything that is created in this nature without human intervention, namely a natural phenomenon that is linked events that will occur, such as cloudy which is understood as a symbol of rain. In addition to the natural symbols there are also scientific symbols that are the result of human creativity, such as spoken language, writing language and body language. Spoken language is a speech by someone in interacting with a lot of symbolic meanings.

While the language of writing is a collection of agreement of people against certain symbols that give birth to the same meaning. Interactions using letters symbols to give birth to a word, sentences and paragraphs are the most popular forms of symbolic interaction in any society. In addition to spoken and written language, body language is also most commonly used in interacting. Smiling faces are generally understood as a symbol of pleasure or excitement in addressing something of the phenomenon. This symbol has been understood and given the same meaning by the people of the world.

### b. Forms of social interaction

Yesmil Anwar and Adang mentioned that there are some forms of interaction found in social life, such as:

1. *Cooperation*, i.e. a joint venture of each individual or group to achieve a specific goal jointly;
2. *Accommodation*, i.e. a certain condition that demands every individual or group to shape and maintain balance in the life of the joint so as to give birth to a balanced lifestyle by referring to the rules or social norms That has been agreed;
3. *Assimilation*, i.e. the emergence of the unification effort into other groups that are outside of him with the intention of achieving greater group objectives.<sup>9</sup>

Viewed from the side of the process of social interaction occurs because of several forms, namely: a) The interaction in the form of imitation, b) interaction in the form of identification; c) interaction in the form of suggestion; d) The interaction in the form of

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<sup>8</sup> George Ritzer and Douglas J. Goodman, *Teori Sosiologi Modern*, Terjemahan (Jakarta: Kencana, 2004), 265.

<sup>9</sup> Anwar and Adang, *Sosiologi Untuk Universitas*, 196.

motivation; e) interaction in the form of sympathy; and f) the interaction in the form of empati.<sup>10</sup>

c. Theoretical approach

To understand and analyze the phenomenon of social interaction between religious communities in Gunung Meriah of Aceh Singkil district, then some theoretical approach worth considering. Based on the existing problems, the symbolic interaction theory, conflict theory and the theory of social change is considered appropriate for use in searching, finding and analyzing the latest developments related to the interaction between the Islamic community with the Christians in Gunung Meriah, Aceh Singkil District.

When linked to the phenomenon of this study, the theory of conflict is mainly constructed by Coser is viewed can be used as guidelines to analyze and interpret the phenomena that occur at the sites. However the conflict in of Gunung Meriah can be seen as a common phenomenon that is indeed the case without being able to be limited by space and time. Therefore the existence of conflict theory be important in the process of this research, especially in understanding and analyzing the data relating to factors that trigger conflicts in society Singkil. While the theory of interaction, especially symbolic interaction is used in order to build inter-religious harmony towards a harmonious life.

## **2. Research and Analysis Results**

a. Factors causing conflict between religious people

Social conflicts between religious communities in the sub-district of Gunung Meriah of Aceh Singkil district is part of the social dynamics that occur in the community. Theoretically every conflict is always triggered by a number of factors, and in fact, that's what happens in society Gunung Meriah.

Conflicts of course does not happen by itself, but is triggered by certain factors, such as economic factors, socio-cultural, political and religious factor itself. These factors have lasted a long time in the life of the local community that has been accumulated to be the highlight saturation that were expressed in the form of social conflict between religious groups. On the other hand the process of building houses of worship such as churches and undung-undung built without permission by a community of Christians is another reason for conflict in 2015 ago that resulted in the loss of life and property.

When analyzed further, that scientific facts and natural facts often demonstrate that everything that is happening in this nature is no exception in social life is always triggered by

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<sup>10</sup> Anwar and Adang, *Sosiologi Untuk Universitas*.

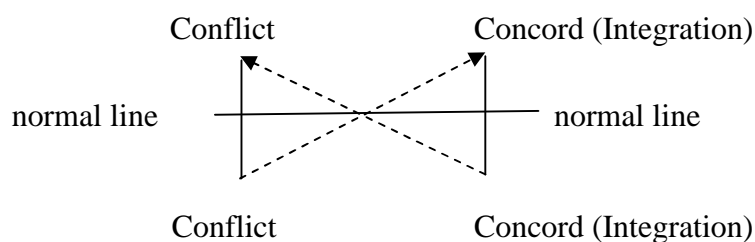


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certain causes. The reasons are also often multi factors, meaning it is often influenced by several factors that relate to one another. It is also found in studying information and data related to the social conflict between religious people in Gunung meriah of Aceh Singkil District.

Based on data obtained during the data collection and analysis process it is understandable that the trigger factor in the open conflict between the religious people in the Gunung Merrier district is not single and sudden, but it is influenced by a number of certain factors that are plundering. Among them are religious politics conducted by religious believers. Even religious diversity in the knocked out was also used as the political comodities of the elites to acquire and or perpetuate power. Another reason is the emergence of stereotype among religious believers that brings out the feeling of lack of pleasure and a sense of lack of mutual trust in the religious people outside of him. The economic gap caused by expanding Christian farms/plantations is also another aspect of the emergence of social turmoil in the community of mountain festive. Another factor is the mixing of cultures among religious people, especially at the traditional ceremony of wedding parties with the music until late at night.

Theoretically, conflicts always occur in community life in both closed and open form. Therefore, to minimize the potential conflicts, the spirit of integration is seen as important to be developed in a life together. On the basis of these theoretical considerations, the theory of securities is considered important as well as the offer of new theories to maintain social harmony among religious people. The principal essence of this effect theory can be described as follows:



This theory illustrates that when the conflict is below the normal line, the Harmony (integration) will be well built. Conversely, if the spirit of integration (harmony) is below the normal line then the conflict has happened. Any potential that will arise to the surface or that will be depressed down to the normal line is determined by the interaction process that occurs both between individuals and between groups. That is, when the values of togetherness among religious people began to be depressed until it is under the normal line (untolerance) Then there will certainly be tensions between religious people. However, if the spirit of togetherness can be maintained properly, the social harmony between the religious people will be well established.

b. Forms of interaction between religious believers

People are individual beings and social beings, so that one with the other requires interaction, it has become innate since birth as a creature of mutual need. Interaction is a cornerstone of a relationship that seeks to perform all actions based on the norms and social values that are applicable and applied in society. People in community life are interconnected and need one another. This need causes a process of social interaction among others.

Forms of social interaction between religious communities in Aceh Singkil lead to the associative process, in which obtained their relationship pattern to blend between society characterized by relations of cooperation, accommodation and assimilation in interaction patterns community, however, is found also the potential that may lead to forms dissociative interaction such as tension and conflict but may be covered by the Gampong government's role in fostering inter-religious relations are harmonious and harmony. Furthermore, other forms of social interaction among religions is their mutual cooperation, kinship and mutual silaturahmi and respect among religions.<sup>11</sup>

Social interaction between fellow believers in Gunung Meriah as a whole is very good, even in general, people have mutually accepted the differences of belief, mutual respect and even in the affairs of other than They are working together. However, sometimes the friction that is very sacred (belief) is also capable of a major conflict to the burning of the house of worship, or even until there must be a loss of life due to the case.

c. Development efforts interreligious harmony Religion Post-Conflict

Conflict is a phenomenon that will never disappear in human life. But it can be minimized in every life for greater social interest. The solution to any problem faced by any person or group is an inevitator that must obtain the attention and seriousness of all parties. Socially and institutional responsibility, the Government has a big role and responsibility to solve various problems faced by its citizens compared to the responsibilities of others individually.

The efforts to cultivate harmony between religious people today have been conducted in various forms, both from the provincial government, the district or in the local community. Counseling to religious and community leaders has also gained the Government's attention. But the construction will get maximum results when done with the maximum, and there must be awareness of all parties, equally restrained in order not to trigger the next conflict.

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<sup>11</sup>Interview with Sonang Manik, Christian community leaders, Gunung Meriah, dated July 17, 2018.

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During the research process carried out not found their completion strategies and formulas that are systemic and convincing. On this basis, it can be predicted that the event of conflict between religious communities are still likely to occur in the future, both in Gunung Meriah and elsewhere in Aceh Singkil district.

### **C. CONCLUSION**

Based on data and data analysis above, it can be concluded as follows:

1. The social conflict between the religious people in the subdistrict of Gunung Meriah district is part of the social dynamics that occur in the community. Theoretically every conflict that occurs is always triggered by a number of causal factors and factual, that is the case in the community of mountain festive. The conflict does not happen by itself, but there are certain factors, such as economic, socio-cultural, political and religious factors. These factors have lasted a long time in the social life of local people, so it has accumulated to be the peak of saturation expressed in the form of social conflict among religious people. The construction of a house of worship in the form of churches and undone built without permission by the Christian community is the reason for conflict in society.
2. Forms of social interaction between religious communities in Aceh Singkil lead to the associative process, which determined the pattern of relations between peoples mingle. The pattern is seen from the relations of cooperation, accommodation and assimilation in society interaction patterns. Nonetheless, it was found also the potential that leads to a form of dissociative such as tension, although it is still covered by the government's role village in fostering inter-religious relations are harmonious and harmonious, then other forms of social interaction among religions is their mutual cooperation, kinship and mutual silaturahmi and respect among religions.
3. Conflict is a phenomenon that will never disappear in human life, but can be minimized in every life for greater social interest. Socially and institutional responsibility, the Government has a big role and responsibility to solve various problems faced by its citizens compared to the responsibilities of others individually. However, as long as the research process has not found a systemic and convincing strategy and completion formula. On this basis, it can be predicted that the conflict events between the religious people are still going forward, both in Gunung Meriah and elsewhere especially in the region of Aceh Singkil District.

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