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## **Conflict Of Authority And Social Policy North Sumatera**

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### **Abstract**

*The conflicts that occurred gave an understanding that North Sumatra is not socially desolate from conflict, researchers see that the conflict that occurred in North Sumatra is essentially indicated sara conflict (ethnic, religious, racial and Intergroup) related to economic issues, politics, law and social injustice of the owner of authority. Although the researcher's view is still debatable, and there are those who hold the opposite view but according to the researcher only for reasons of temporary tranquility, even counter-productive and not solutive, which tends to remain silent is not solved wisely. The case-asus conflict is not pure sara, but the real driver is sara factor. Although not all conflicts are caused by sara, but major cases that have a national impact can be categorized as sara's background Despite various prevention and synergy efforts by the authorities (government) with a number of economic, socio-religious, social ethnic, social cultural and socio-political policies. This is because conflict in society is theoretically an inevitability due to social interaction itself. But if the conflict continues to occur, it means that the community has problems as a sick society. The power of social immun against conflict is weak, because it requires the power and authority and policy in intervening (as a force to force) to be able to regulate society towards harmony and social goodness, either in the form of regulations, laws with sangsinya that regulate the course of social life towards a more harmonious. But the rules and regulations issued by the government are sometimes not enough to satisfy everyone, it can lead to new conflicts in society. This should certainly get attention. In addition, it is necessary that the culture has the values of local wisdom in addition to traditional figures, and charismatic figures who have social authority to create harmony of society, the latter as alleged researchers, especially charismatic figures no longer exist in the midst of society, if there are they are old, while the replacement is not there, as a result, the community does not have role models that can be seen policies in managing the community who use many non-formal means such as cultural policies (culture) as implemented by the governor of North Sumatra EWP. Tambunan in 1979, the conflict was resolved by cutting buffaloes and eating with all elements of society, speaking and showing heart and will so that everything is complete, while the court decisions issued by formal authorities, can only solve the problem on the surface, but not solve the problem satisfactorily.*

**Keywords:** *Conflict of authority, Social Policy North*

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## **INTRODUCTION**

Research with the title conflict, Authority and policy in North Sumatra one of them can be carried out as expected. This study berifat qualitative approach looking at the social, political, religious, cultural and interaction phenomena therein, in the social context, these elements become an integral part in the life of society, as something that is considered valuable and wants the expression, appreciation and demands of the needs of life in human life which between each other have factual differences. Actual differences from the values demanded that sometimes give birth to friction, social problems (conflicts) from closed conflict to open conflict, sometimes even cause material victims, spritul and soul of fellow citizens.

North Sumatra, which has a pluralist and multiculturalist society, as mentioned above, has social problems that create conflicts in society. The conflicts that occurred during the last period are seen to have a connection with economic, social, political cultural and religious issues, it has an influence between each other, sometimes religious conflicts look prominent but internally it is an economic conflict and the support of the authorities gives influence in it. Conflicts in North Sumatra are seen not to mention getting real attention from the formal authorities (government), especially in dealing with Sara (ethnic, religious, racial and

Intergroup) this dilakukan research shows that sara elements have a strong potential in creating conflicts in North Sumatra related to economic, political and social factors cultural. In this study, apart from conflict, it also looks at the authority and policy of both formal, traditional and charismatic authority as stated by Parson. North Sumatra in the social context of traditional and charismatic authority seems to have no power in society, where formal authority becomes a measure and social power, whereas traditional and charismatic authority is seen as more menyentuh social issues. Society loses both authorities, while the formal authority (government) does not touch the basic problems of society, but as a supervisor, facilitator and social guide in various social segments referred to. So that, in principle, society loses the guidance, the example, the example as practiced by traditional and charismatic authorities, then conflicts can occur repeatedly. But with the conflicts that occur, the community is increasingly aware that the conflict does not win anyone but defeats everyone, supported by the wider social interaction and education, will expand the awareness of North Sumatran citizens who can reduce conflict in the community. Policy or authority as an aspect of the authority exercised by the authorities, with all the tools of power and applicable regulations, is expected to resolve the interests of society, but sometimes the policy carried out can actually cause other problems or conflicts in society. The policy carried out by the authority holders in North Sumatra is considered to be in accordance with the development reference, but in practice it still has weaknesses, where in fact the case of conflict in Tanjungbalai (statue establishment) as a sara conflict is not resolved until the Meliana conflict (2010 to 2016), which is only the cause. Although this conflict is still related to economic factors and ethnicity. However, the authorities, FKUB and community leaders do not view this kaonflik as a case of sara for the sake of social peace, but strangely not determined as what conflict, so it does not get clarity and not also get completion. Society and government resolve it through formal authority (court). According to the researcher, not solving the problem of conflict will lead to the same conflict, or the other from the impact of inappropriate policies.

## **RESEARCH METHODS**

In research, to obtain data and analyze it, certain methods are needed. Basically method means a way that is used to achieve the goal. Therefore, the general purpose of this study is to solve the problem, then the steps taken must be relevant to the problem that has been formulated.

### **1. Types Of Research**

This research is a qualitative field research. The qualitative approach in question is a form of research procedures that produce written descriptive data obtained from sources, either through observation or from interviews with informant sources that have been used as subjects in the study.

### **2. Research Subject**

This study will take informants who really understand and are directly involved in conflict issues and conflict resolution in the community. The reason is to provide space to direct research in obtaining data sources from informants directly. While the people who have been interviewed to be informants in this study is flexible and not binding, depending on data needs. The interview will be conducted through an interview guide so that it is focused on the research problem. Subjects in this study were religious figures, cultural figures, academics and government in the city of Tanjung balai, Tebing Tinggi and Medan.

- a. Religious figures; religious figures representing each religion in the three cities, then the number of religious figures interviewed as many as 24 people; 9 Muslim figures, each 3 Protestant, Catholic, Buddhist, Hindu and Confucian figures
  - b. Cultural figures in all three cities
  - c. academics from colleges in three cities
  - d. government representatives from each city
3. Data Types
- a. Primary Data  
The primary Data referred to here is the data obtained from a combination of participating observations and structured interviews with several key informants (key persons), namely experts, communities and community leaders. This interview was conducted in depth related to the root conflict of conflict with local value-based
  - b. Secondary Data  
Secondary Data in question are sources of literature that discuss conflict, conflict resolution and local values. The library Data can be in the form of books, journals, articles, academic scientific papers and so forth. In addition to obtaining secondary data that is needed, is to use documentation, namely the way of collecting written data, in the form of documents that are considered relevant to support the discussion of research. This document, among others, in the form of archives or books related to conflict, conflict resolution and culture.
4. Data collection techniques used in this study are as follows:
- a. Observation or observation  
Observation or observation is a way of collecting data by observing and recording systematically the symptoms that appear in the object of study, either direct or indirect observation. This method is used in almost every data collection including when conducting temporary research. Observation is carried out because in this study can not be separated from the results of observations seen and heard then analyzed for recording in order to obtain results that are as objective as possible.  
The type of observation or observation that is done is the observation of how the community practices in resolving conflicts within the community itself. The goal is to obtain accurate and more detailed data.
  - b. Interview  
Interview is a method of data collection with questions and answers conducted systematically based on research objectives. The interview method that the researcher conducted aims to know and obtain more detailed information about conflicts, policies and authorities in the three cities. The author in this case conducts an in-depth interview, which is an interview that is arranged inclusively with the interview process taking place following the needs and situation. The interview uses several key but structured questions.
  - c. Focus Group Discussion (FGD)  
The results of the interviews will be consolidated and become the basic material in formulating FGDs for academics, government and religious leaders in the three cities. Each city will be conducted once a focus group discussion. The FGD participants were

government officials, religious leaders, cultural figures and academics totaling 10 people.

#### 5. Secondary data collection

Secondary data collected are data and documents related to history, conflict resolution and policies issued related to conflicts in both cities.

#### 6. Data Analysis Techniques

In accordance with the nature of this study, the processing and analysis of data is done in two ways. First, it is carried out in conjunction with the data collection process. Second, done after the data collection process is complete. Data analysis in this qualitative research is carried out by processing the data and then grouped according to the research framework and then the data is analyzed. And concluded so there are four steps of data analysis; data collection, processing data, grouping data, analyzing data and concluding.

Data analysis used is descriptive analysis. Descriptive analysis aims to make a picture or painting in a systematic, factual, and accurate about the facts, properties and relationships between sub-objects studied. Data analysis is an effort to find and organize systematic records of observations, interviews, and documentation to improve understanding of objects and present findings to others. Thus, descriptive analysis in this study is to describe and describe systematically the situation, potential conflict, the role of policy and authority in triggering and preventing conflict in North Sumatra.

## RESULTS AND DISCUSSION

### Conflict

The conflict that occurred in North Sumatra is seen to have a relationship between various aspects; social, economic, ethnic, cultural, political and religious, so that the conflicts themselves can not be mentioned by one cause alone, and this makes the statements of various parties who have authority, different opinions and take a more cooling cause for the community, although it seems that the causes of conflicts mentioned by community leaders and authorities it looks inappropriate, and there are also, but to tell the truth they are not strong enough to go against the tide as stated by others. Conflicts themselves when viewed in depth far from the community paktor their interests are sometimes not met where socio-religious groups, as well as other social groups in society there are violations of values by other groups, various cases of conflicts that occur in the community, among others. The conflict of the establishment of the monastery on which there is a statue (2010), the conflict of protest Meliana (an ethnic Chinese citizen) against the loudspeaker of the mosque near his house, both of these conflicts occurred in Tanjungbalai, this last conflict became a national issue in 2016, although it did not cause casualties, but damaged a number of Buddhist monasteries and tension that gripped the community at the time of the incident. In addition to the conflict there are also a number of conflicts still in Tanjungbalai before (1982), such as, social conflicts involving gangs and mafia groups Abey besok and abeng (both ethnic Chinese). This conflict involves only between young people with a group of others, there is burning.

shophouses in the Chinese ethnic environment itself. And if dirakut ketima before including the conflict between the ethnic Tekong Aceh with crew of fishing boats from ethnic

Malays (1979). And behind him are ethnic Chinese ship owners and warehouses in Tanjungbalai. Being in the city of Medan conflicts that occur such as conflicts between youth in Petisah and Belawan and take the lives, this is due to the seizure of parking lots. There is also a conflict in Helvetia as a result of disputes between teenagers of different religions, then grew into a religious conflict, besides the internal friction among religious people that does not cause open conflict and others. The conflicts that occur in North Sumatra have a relationship with the social, economic, political, ethnic, cultural and religious conditions itself, where there is a dialogue with the community.

Factually. North Sumatran society is very heterogeneous, social plurality is very high in the above matters (socio-economic, political, cultural ethnicity and religion) and this plurality is irregular in society, all of it mixed freely, in accordance with the wishes of citizens, such as residence, business and work (factory buildings, schools, offices and others mixed in one area), the establishment of houses of worship (in the environment of other adherents, or building houses in the environment of houses of worship of other religions), religious activities, culture. The pattern of population distribution and housing development in a neighborhood or area indicates the absence of regulation from the owner Authority. People are even free to express their religion without seeing the reality of social, religious and cultural values of other communities by a certain group in society. This social freedom is due to the liberal social mindset (lack of ethical values, excessive).

Researchers see that the conflict that occurred in North Sumatra is essentially a conflict of sara (ethnic, religious, racial and Intergroup) which is intertwined with economic problems, politics, law and social injustice of the owner of authority. Although the researcher's view is still debatable, and there are those who hold the opposite view but according to the researcher only for reasons of temporary tranquility, even counter-productive and not solutive, which tends to remain silent is not solved wisely. The case-asus conflict is not pure sara, but the real driver is sara factor. Although not all conflicts are caused by sara, but major cases of national impact can be categorized as sara background.

The above conflicts provide an understanding that North Sumatra is not socially desolate from conflict, despite various prevention and synergy efforts by the authorities with a number of economic, socio-religious, social ethnic, social cultural and socio-political policies. This is because conflict in society is theoretically a necessity skibat of social interaction itself. But if the conflict continues to occur, it means that the community has problems as a sick society. The power of social immun to conflict is weak, the arena is needed strength and authority and policy in intervening (as a force to force) to be able to regulate society towards harmony and social goodness, either in the form of regulations, laws with sangsinya that regulate the course of social life towards a more harmonious. But the rules and regulations issued by the government are sometimes not enough to satisfy everyone, it can lead to new conflicts in society. This should certainly get attention. In addition, it is necessary to have a culture that has the values of local wisdom in addition to traditional figures, and charismatic figures who have social authority to create community harmony. The last IS AS allegedly researchers, especially charismatic figures no longer exist in the midst of society, even if there are they are old, while the replacement does not exist.

## **Authority**

Authority or authority as mentioned by Aleh Harold D. Laswell and Abraham Kaplan in the book *Power and Society*, authority is formal power. It is considered that those who have the authority have the right to issue orders and make regulations and have the right to expect compliance with their regulations. Menrut Max Weber (864-1922) authority is divided into three kinds, namely, tradsional, charismatic and rational legal.

Traditional Authority is based on the belief among members of society that the old tradition and the position of power based on that tradition are reasonable and worthy of respect. Charismatic authority is based on the belief of members of society in the supernatural power and mystical or religious power of a leader. Legal rational authority is based on belief in the rational legal order underlying the position of a leader, which is emphasized not the person but the rules underlying his behavior.

This study shows that in North Sumatera society the first two authorities (traditional and charismatic) although there are almost no longer found in society as suggested by Mr. Dailami and Tamrin Munte. Tamrin Munte (former mayor of Tanjung Balai). "Charismatic figures who really representatif in society, who really understand the teachings of Islam by virtue of Islamic Science mastered the sciences of Islam, such as monotheism, fiqh, quran, Hadith, Sufism and others, mastering the science of Arabic language tools and concern in the problems of Muslims, followed, recognized and trusted the public who can decide a variety of issues or conflicts, problematic, ustad - Ustad (muballig) who only master a little of the science of Islam and they are not concerned with the problems of the people in full, they do not live in the middle of Islam clearly, unless the community needs tausiahnya, they are called, traveling teacher. Although there are still no longer have otortas with shifting values and modern dizaman Institutions, Society is more turned to formal authority based on the laws of the state". The loss of traditional and charismatic figures in society, making society lose poles that refute social stability, where society always experiences various problems, religious, legal, moral, social, cultural and all kinds therein. Society does not have a reference, an example that can be directly seen from the life practice of a figure. While formal authority has difficulties in approaching it to convey social problems must be bureaucratic in nature that ultimately does not solve the problem, Authority at the lower level (traditional and charismatic authority) does not exist, while formal autonomy does not solve the problem, there is a suspension of the problem. Making social problems like boils (ngot-ngot, tarsongon tungkol dibagasan ngadol) said mandailing people. Pain like pain in a tooth that is already fragile.

Rational-formal authority with a set of laws and laws, as the rules established by the government both in the exercise of its functions, as well as the rules that apply in matters of society, is not fully applicable by the authorities, in this case due to political factors and the interests of the authority holder himself. In fact, the authority holder knows anatomically the problems of society, even understands them very well, but because of a number of interests, the rules cannot be implemented properly. A clear example of the case of the establishment of a statue of Triratna vihara in tanjungbalai has become a concern for the Muslim community since 2010, this issue has caused conflict, demonstrations, and pain in the community, an agreement has been made to lower the statue with the signing of an agreement by the mayor, FKUB, court,

police chief prosecutor, but the execution was not carried out until the outbreak of riots on June 29, 2016 Meliani case. Meliani's case is materially different from the kansus statue of Triratna, but it is psychologically related, this can be detected from the delivery of the community and community leaders in Tanjung Balai. The statue case occurred in 2010 and was full of politics because along with the mayor's election at that time, while Meliani's case, was about protests against loudspeakers from the mosque. But with the Meliani case in 2016, the statue in Triratna Vihara can be lowered. If this case is not related to why the statue was lowered, this is a question that can be answered easily because psychologically both are related and both hurt the hearts of Muslims as locals, while what makes the problem is ethnic immigrants and ethnic foreigners (in this case ethnic Chinese).

This case shows the strength of interest and politics in it, the authority holder is unable to implement the regulations set by him and the mandate of the deliberations and agreements he has made, for six years the statue case was left floating, did not get a solution until the outbreak of another case (Meliani case). Koflik that occurs theoretically solution is done with the principle of resolution, conflict resolution always requires requirements, material, spiritual or sanctions that must be met. Meliani's case was resolved through a formal court in accordance with applicable law, while the public demand required the removal of the statue at Triratna Vihara, thus the case could be completed. And it is carried out with consequence then the case is considered completed. The resolution of the case involved formal rational institutions and authorities and social policies of community leaders (FKUB), although not done with local wisdom, such as the conflict that occurred in Ambon (pelagandong), or cutting Buffalo as implemented by the governor of EWP. Tambunan in Tanjung Balai when there was a conflict between tekong from ethnic Aceh with the crew of a fishing boat from ethnic Malays in 1979.

Formal rational authority cannot be independent in deciding issues, although legally the mayor as in Tanjungbalai is the owner of the city authority, but this must coordinate with other elements of authority, including the prosecutor's office, Court, police, FKUB, kemeneg religion, and others from Muspida elements. Therefore formal authority here is bureaucratic collegial and in deciding things is not easy.

### **Policy**

policy is a set of actions / activities proposed by a person, group or government in a certain environment where there are obstacles (difficulties) and possibilities (opportunities) where the policy is proposed to be useful in overcoming it to achieve the intended goal. In the concept of Riant Nugroho, policy analysis analyzes three main focuses, namely, 1) value, analyzing achievement is the main benchmark to assess whether the problem can be resolved, 2) Fact, whose existence can limit or increase the achievement of values, 3) action, whose application can result in the achievement of values. In analyzing the policy can be done *ex post* or *ex ante*.

Policy as an effort to build a community in a targeted, planned and as a guide to various things that may occur in the implementation of policies to achieve goals. Kebikakan is taken as a means of breaking deadlocks or obstacles, as well as to see the possibilities that can be done (solving problems). In government there has been a direction of government policies called in the direction, objectives, opportunities and challenges of development in a certain period of time. The policy direction is translated into the program of each instansi in accordance with the

main tasks and functions. As explained by the father of Fahri (Ka-Kemenag Tanjungbalai). That they perform their duties and functions as a public servant, coordinating with agencies in that place, the main tasks and functions have been established, while with cases of conflict in the community is the main task of other agencies, such as kesbang and police chief. When confirmed with the police, they say as guards and servants in securing the community, and only carry out tasks that have been set as government policy. But for the implementation of its duties must be in accordance with the general policy that has been set.

The policy of rational authority looks very bureaucrat, impressed that the practice of authority that is the policy carried out is very rigid because of the formal rules that exist, even seen the holders of authority throwing each other. Examples of conflicts that occurred in Tanjung Balai, Mora. said, it was the duty of the police (Polres), then the police said it had to go through the decision of the mayor, and the mayor mengatan it was the duty of the regional satker. Policies taken such as a joint policy signed (mayor, Court, prosecutor's office, police and FKUB) on the decline of statues in Tanjungbalai can not be executed (followed up) for up to six years, the public waiting for the decision of its implementation in angry feelings, waiting for the right moments, this is certainly not good, because it causes social chaos and physical violence can even cause victims.

Government policy in accordance with its duties and functions can create comfort, order, harmony and social progress is expected because they are the holders of the authority that has a social policy. But sometimes the policies taken can not be implemented due to some things concerning interests and politics.

## CONCLUSION

Conflicts, authorities and policies in North Sumatra show each other are related, that policies that are not fully implemented even with a firm Authority will lead to conflict. Conflict itself is the result of unequal interaction, and overlapping interests in society, the existence of social, economic, political, ethnic, occupational, cultural, social and religious groups should lead to harmony and balance, because each social segment has a natural dependence on each other. Plurality of North Sumatra when viewed from a pessimistic view, allows conflicts, the potential is very large, especially the cultural pattern of North Sumatra is hard, firm and open.

The authority that exists now and the policies implemented by the government with a set of formal rules of law, which are exercised bureaucratically and with collegial authority. Authority holders, namely provincial and municipal governments, do not fully exercise their authority, which runs in the system of government is an administrative authority, not balanced with policy ororitas in executing policies taken in connection with conflicts that occur in the community. Conflict cases seem to have less handling, unless conflicts that arise or have become major issues, the rest even like omission, and if resolved through a court based on formal law in force does not meet the satisfaction of the community, but simply that the conflict has been resolved, but is likely to ignite other conflicts. This can happen if the supporting aspects are met. Policies established with a set of rules can resolve social conflicts that occur, but it is not impossible to ignite other conflicts, such as the case of the statue in Tanjungbalai.



Conflicts that occur in society and become national issues such as the case of statues and Meliani in Tanjungbalai is said not to be a conflict of sara, but it is not certain what conflict (?), not economic conflict or not cultural conflict, not social conflict. So that researchers by tracing existing pacts and the narrative of the research subjek conflict that occurs is a conflict of Sara tumpangtindih with paktor economic and cultural (violation of the values of local wisdom).

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