

Method of Resolving Conflict among Religious People in North Sumatera

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Abstract: *This paper aims to determine the factors of conflict and inter-religious conflict resolution methods in North Sumatera. To get the accurate data and the results of the original, this study uses a qualitative approach by means of direct observation and interviews with various local religious leaders and the local community. After doing research with a qualitative approach, the results found that the conflict in this area stems from the dominant conflict, they are natural resources and economic resources. While conflicts relating to religious and cultur are relatively small and low. The method to reduce conflict is done by building commitment of togetherness and support public leaders mediating conflicting parties. The dual role of religious leaders disseminate the universal values of religion and local wisdom that functioned to preserve harmony. Conducting dialogue across religious and ethnic communities of the various elements to be mutually open, honest and willing to understand and appreciate the heterogeneity of the religious community as a gift from God should be created, so that North Sumatera remains to be excellent and a barometer of national harmony.*

Keywords: *Harmony, Conflict, Harmony and Religious*

I. Introduction

Involving religious riots few years back are becoming increasingly. In the last five years, there have occurred hundreds cases of religious violations includes the imposition of the will, vigilantism, harassment and violence. Violations of religious freedom are often cited people both at home and abroad. Some examples of these large cases; ranging from cases HKBP Ciketing protracted since 2010, continued violence against the Ahmadiyah in Cikeusik, Banten, the burning of two mosques in the District of Aek Kuasan Range-North Sumatera in 2011. In 2015, there were conflicts among religious believers in western and eastern Indonesia. In the eastern part of Indonesia is in Tolikara-Papua, where there was an attack carried out by the congregation of the Evangelical Church in Indonesia (GIDI) against Muslims who were praying Idul Fitri 1436 H, July 17, 2015 at a mosque. The action was an act that was heartbreaking and embarrassing. Why not, Muslims who were praying and reciting the takbir, tahmid and tasbih, raising, praising and sanctifying Allah were suddenly attacked and pursued, and the mosque was burned along with dozens of houses belonging to Muslims. Being in the western part of Indonesia was in Singkel-Aceh, where Christian church was burnt by locals people on October 13, 2015

Although many parties, especially government, said that the riots were not a religious conflict, but it is undeniable that there was a charge in a riot of religious conflict. Evidently, in the riots there were several religious facilities, such as building places of worship (churches, mosques, prayer rooms), and educational institutions belonging to certain religious groups damaged, destroyed, or burned. This means the issue of religion has high sensitivity regarding beliefs and are transcendental. Then the legitimacy of religious, non-religious issues can trigger inter-religious conflict, where and when can occur if there is not a conflict resolution as soon as possible. It is necessary for institutions such as tolerance and solidarity among religious, for the realization of the essential harmony and productive.

Now, these religious communities are faced with the challenge of the emergence of conflicts and conflicts between them. The most actual is inter-religious conflict. The potential outbreak of conflict is enormous, amounting distinctions humanity into the boundaries of objective and subjective civilization. According to Samuel P. Huntington, the elements of the objective barrier are language, history, religion, customs, and institutions. Limiting element is the identification of human subjectivity. Differences between the barrier is real and important. Unconsciously, people clustered into identities that distinguish between one another. Observing the dynamics of religious communities in Indonesia, especially in North Sumatera in the reform era, the reality religious people are faced with a number of disorders harmony and potential for conflict. To reduce the conflict are still in the process of completion, and many have done well, and can be accepted by the conflicting parties. This proves that harmony is not something that is taken for granted. Maintaining and preserving the harmony should be done continuously.

Likewise, religious harmony in North Sumatra that is constantly changing in line with the dynamics of globalization in the middle of a plural society. If diversity is not empowered and laid out wisely, it will be possibly the threat of conflict, either vertically or horizontally is done by minimizing the casualties. Here the question arises, what factors causes the adhesive and harmony among religious believers in North Sumatra?, And how inter-religious conflict resolution methods does, so this area remains an excellent peace in Indonesia and is recognized as a national barometer in terms of harmony.

Focus Issues

From the presentation above, the problems will be answered in this research are: 1) what factors are affecting the harmony among religious believers in North Sumatra?, 2) what factors are causing conflicts among religious?, And 3) how the method performed in the settlement of inter-religious conflict in North Sumatra?

Demographics Constellation in North Sumatra

North Sumatra Province is the largest province in Indonesia, in the outer islands with a population of approximately 15 million inhabitants. Muslim majority reaches 65%, Protestants 26%, and the rest is Catholic, Buddhist, Hindi, Konghucu and local believers. In North Sumatra, people is quite heterogeneous, multi-ethnic, cultural and religious diversity which is unique for this area. The uniqueness of it is also seen in the diversity of the governor who led North Sumatra since its establishment until now. Some ethnics such as; Mandailing, Batak Toba, Malay, Minang, Nias, Karo and Java. In addition to the different ethnic, when viewed from the origin of religion, the religion of the North Sumatra governor is also between Islam and Christianity. In our opinion, the spirit of multicultural, cultural and religious plurality must be strengthened in other to build North Sumatera becomes strong, innovative, competitive, and flexible to change. If this spirit is not managed properly, it will be able to threaten the integrity and unity of the nation, as well as anxiety in the community.

North Sumatra province has a special character compared with other regions in Indonesia. This brings the uniqueness of the region. On one hand, The uniqueness brings various benefits to people's life and on the other hand it can also lead to social tensions trigger source. The pattern of development in this area needs to be designed very carefully, because if it is done with an approach that does not pay attention to the social diversity, it will certainly lead to unwanted consequences. It should also be understood that it is not always the initiative of the government to go to the harmony. Sometimes, creative efforts should arise independently from the community itself.

With its diversity, this area is often targeted by certain groups whether conflicts related to religious or ethnic issues. Luckily, people of this region are always able to manage potential conflicts so it does not develop into things that are not desirable. With the ability to cooperate and closer coordination, it can manage potential conflicts become treasures of the wealth of the nation, so that this area becomes relatively safest province in the country. Therefore it is not surprising that North Sumatra has always been a barometer in the handling of potential conflicts. One of the tips is done is unity government with various elements and forums that exist to resolve potential conflicts, as well as not being the omission, besides carrying out intensive dialogue with religious leaders and community leaders. Historical facts prove that in North Sumatra is unheard of social unrest and open conflict which claimed many victims. This is due to the wisdom of government in nurturing and empowering the pillars of harmony. Forum community leaders, religious leaders, empowering youth forums and government concern to the aspirations of diversity, as well as the actualization of local wisdom.

II. Methodology

Theory of Causing Conflict

In the globalization era, barriers between nations and cultures are becoming 'thin', almost there is no longer a homogeneous society, even in certain cases bulkhead is annihilated. So that the disturbances of national unity can hit unexpectedly. In view of religious, challenges ahead, among others, social harmony, unity, should be retained as one of the things that is very important and which occupies a prime position. Social, economic and political make religion as a vehicle also can trigger internal and inter-religious conflicts, causing disintegration of the nation, the riots, the security is impaired. If religion is misused for political purposes, then religion should be able to create a cool and peaceful atmosphere, it will turn into the arena of conflict and disharmony into a religious background. In addition, factors religious ignorance of the teachings of his religion, defiance of the existing regulations and to impose the will, also be a factor of conflict.

Understanding the sociological approach, psychological conflicts can be regarded as a reflection of psychological conditions in the framework of social interaction. The existence of this conflict suggests that the psychic energy of individuals is something dynamic. Because of the conflict is changing shape and develop, then the causes of the conflict is quite a lot.

- According to Agus Fathurrahman, there are several potential conflicts, among others:
1. Prejudice; is the result of a process of interaction between individuals and groups shape attitudes, perceptions, ways of thinking and feeling towards another person or group.
 2. Ethnocentric; a certain ethnic groups tend to feel better than others and even feel the best.
 3. Discrimination; originated from the ethnocentric prejudice fanatic who will then bring the arrangements as stereotypes of other groups, for profit-oriented economic and political.
 4. Economic disparities; due to differences in excess of the economic resources, resulting in the accumulation of wealth to a person or group, while another person or group is slumped and poor.
 5. Differences in ideology; especially religion is often a trigger for conflict. Any individual or group will assume that the notion of ideology or their religion is the best. While ideology or religion of others is wrong.

Causes of Conflict in North Sumatera

The conflict among the religious communities can arise caused by excessive religious emotion, the feeling of being threatened with each other, the displacement between religion, the establishment of houses of worship are less qualified, the pet disturb public tranquility and others. Causes are also sensitive is the information of the establishment of a particular religion which is becoming adherents of other religions. Here it means developing an attitude that equates the term religion with ethnicity. This case could arise in the Christian Church congregations in Aceh, Java and other similar churches in North Sumatra.

The constellation of potential conflicts between religious communities in North Sumatra Province can be addressed as follows: Plurality of people in this area from the standpoint of giving birth ethnicity, that is there is no the dominant culture. If the so-called dominant is Malay community, but in reality that is not social ethnic groups are at a strategic group layer interconnect as historical factors. Batak society though is seen from quite a dominant role in society, but among themselves seems do not find an agreement on the meaning of the word "Batak", whether simply as an explanation of the background of the roots of historical, genealogical ties, or have a theological meaning. Batak Toba seems inclined to the second, while those in the South more notice it at first. The potential for such conflicts to be vulnerable in fostering religious harmony in North Sumatra namely:

- a. Most potential conflicts in North Sumatra is caused by the seizure of economic resources and control over land. Large-scale land acquisition problems, for example, for investment in infrastructure, agriculture, mining, and forestry, or in terms more favorable land seizures. State land and land many ex HGU as well as people's land or farmers who occupied by the mobster of land as an example the state land around the mosque of al- Khairiyah mosque of Raudhatul Islam at Yos Sudarso Street Gg. Peringatan, Kelurahan Silalas, Medan Barat. Where the land belongs to PTPN II and has never been released to third parties. In the area of state land has stood the elite house. Not only mastered the assets of the state, the mobster of land also destroys the mosque.
- b. Establishment of houses of worship that are not in accordance with the legislation in force, and citizens or interfere with comfort.
- c. Religious broadcasting to people who already adheres to a particular religion with material rewards, it is a lot happening in a remote area of North Sumatra
- d. The existence of a group that secretly pitting people by spreading leaflets or photocopy redistributed and such.
- e. Personal disputes, groups, organizations which eventually evolved into a religious conflict.
- f. Scramble sources of livelihood or natural resources, such as gold mining in Mandailing Natal.
- g. The use of a residential house or a shop house into a place of worship that is not as intended.

Problems surrounding the establishment of Houses of Worship becomes complicated issues in this area. It is preceded by the difference in the concept of ummatan between Islam and Christianity. For Muslims who come from different organizations can worship together in the mosques, musolla with differences of race, ethnicity, language, or organization. Therefore the motivation establishment of houses of worship in the Islamic community is motivated by the capacity that can be accommodated by a mosque. By contrast, in the Christian religion formed on the top of various sects, and tribal flow difficult for them to become a church to be a place of worship together. Therefore developed the spirit of the establishment of houses of worship in every sect which sometimes lead to social friction as happened some time ago in Langkat, namely the destruction of houses of worship newly established.

There is an impression in harmony during these dialogues that for Muslims, Christians were being offensive to throw his proposals on the issue of the establishment of houses of worship, while for the Christians gained the impression of the views of Muslims who seized inferiority complex. As a result of discussion on the procedures for the establishment of houses of worship often experience a winding road.

III. Discussion

Methods of Resolving Conflict

The term "resolution" is a decision or unanimity of opinion in the form of requests or demands set by the meeting (consultation, or trial), written statements. In the dictionary, "An-English- Indonesian Dictionary", The term resolution means the breakdown, or determination. While according to the "Kamus Ilmiah Populer", the resolution means a decision, separation, proposal or decree firmly. Thus, the resolution is understood as efforts to solve or solving problems closely related to the clash of individual to individual, and the majority of the minority groups in North Sumatra. Robert John Ackermann in his "Agama Sebagai Kritik" explained that in the legal system, individuals in conflict, and finally their conflicts resolved. Efforts completion and solving conflicts between individuals religiosity is intended to be understood as majority and minority conflict resolution. Therefore, any problems there must be a resolution, including issues related to miyoritas and minority religions in North Sumatra. One of the most appropriate resolution efforts carried out by religious people in North Sumatra in addressing conflict is to unite the similarities in belief and confidence in the understanding of the teachings of their respective religions. In this case the adherents in North Sumatra have been cooperating in every way. The attitude of equality between the majority and the minority does not accentuate the differences between them were significant. Therefore, conduciveness majority and minority religions in North Sumatra can be as a good example, because of race, religion, culture and customs, they live in fraternity frame and shows the attitude solidaritiy. Stakeholders in North Sumatra until now is quite intense to resolve the conflict, even if there is a potential conflict in the community as a nuisance interfaith harmony. It needs the right methods to build inter-religious harmony in North Sumatra and still refers to the Pancasila and the Constitution of 1945 as a basis for the State and ideology final for religious people in Indonesia, including Unity, the Unitary Republic of Indonesia (NKRI). For the survival of the nation, and religion in North Sumatra is dependent upon four things above as a unifier between religious communities as described in the country's motto "Unity in Diversity".Chronologically.

There are several methods adopted as a resolution of the conflict in North Sumatra, among others are:

1.Cultural Approach

Cultural approach is one method adopted in managing the majority and minority between Muslims and Christians in North Sumatra, because with this approach can bring together the traditions of the plural society in the form of local wisdom actualization. Local wisdom is indeed universal values of religion and culture which is manifested in the local tradition. Thus, by using the cultural approach among religions can be reconciled, and each religion has become entrenched or grounded amongst the people of different religions, so that they can make peace between religions, and working together in harmony.

2. Method of Structural Approach

Structural approach is a method to build and maintain the majority and minority groups in North Sumatra. This approach is meant the existence of institutions of harmony, both brought by non-governmental organizations engaged in community harmony and ideas and new institutions were introduced by the government.

3. Dialogue Approach

Another method which is carried out in the settlement of the conflict in North Sumatra is to build awareness of belonging to openness, as well as uphold the law is intensified dialogue, because dialogue approach is also the right resolution in building peace among religions. Dialogue is the best way to make sense in order to establish peace in the world. But the discourse of what is to be used in this kind of dialogue? then there must be a shared consensus about the shape of a discourse that would be agreed upon by all parties, both the adherents of religious majority or minority. With this approach to dialogue between the majority and the minority Muslims and Christians in North Sumatra could be met in creating peace. This dialogue with all religious and social issues can be resolved and agreed upon among religious followers respectively. Discourse of this dialogue is an appropriate resolution, and continue to be extracted and cultivated at this point, either the doctrine of religions, as well as on cooperation and other social relations. In addition to the above approach, there are also four other strategies that have been implemented as a resolution to the impact of majority and minority in North Sumatra, the socialized values of Pancasila as a way of life together.

The diversity of the religious communities are often simultaneously constitute ethnic diversity, is one of the cultural richness as well as potential conflicts are found on the lives of the people of North Sumatra. Therefore, in the daily life of people in North Sumatra found any harmony on the one hand, but on the other hand there is also a conflict or disagreement. However, so far the North Sumatra and surrounding communities have mechanisms to reduce conflict. One mechanism referred to is the concept of Dalihan Natolu (three

furnaces) are mutually reinforcing. Likewise, kinship systems in the form of clan has been the glue of social life. Some of these mechanisms has been a meeting point for the people of North Sumatra to keep a harmonious relationship despite their different religions. Another factor that can reconcile among religious, among others besides the aegis of the government, the leadership of the religious institutions are quite actively.

Besides the various methods of conflict resolution mentioned above, other methods that have been done to prevent conflicts, among others; make moderate religious teachings as a unifying factor (integrative) in public life. Implement religious understanding is moderate, without sacrificing the basic tenets of the religion. Such an understanding would produce religious teachings that promote compassion (mercy), peace (salam), tolerance (tasamuh) in human relationships. Correspondingly, no less important is the strengthening socialize morality (ethical-moral) and national character. Therefore, the strengthening of character and this character becomes a necessity, both within the family, school, community and work / profession, through the "movement strengthening of morals and character of the nation", by intensifying dialogue and increased cooperation among religious believers, both in the economic and social culture.

IV. Conclusion

Factors that affect the preservation of concord and harmony among religious believers in North Sumatra is; first, commitment and political support of the religious leaders and the local government. Secondly, economic life and social inequalities are improved. Third, messages and values of moderate religious teachings as well as the local wisdom that functioned as an adhesive harmony. Fourth, the dual role of religious leaders in various social unit, and willingness to understand religious teachings of others. Fifth, multicultural dialogue across religions, ethnicities, cultures really grew out of the needs of the religious communities themselves. In turn provide opportunities for mutual open, honest and willing to understand and appreciate the differences. This attitude has been developed by religious leaders in North Sumatra, so this area remains to be excellent and a barometer of national harmony. The potential for inter-religious conflict in North Sumatra around the issue of identity, security of life, and economic resources of the people. Therefore, the dominant conflict occurs in this area stems from the conflict, namely conflict resources control of natural resources and economic resources, not because of religious teachings.

While conflicts relating to religious and cultural identity are relatively small and low. Potential conflicts among others; first, the phenomenal issue of Christianization and Islamization. Second, the difference in ideology and practice of religion are not in line with mainstream religious understanding. Third, less healthy political competition that carries religious symbols (the politicization of religion). Fourth, the difficulty of finding someone who is seen representative, authoritative acceptable among a wider variety. Fifth, the process of weakening of religious teachings and local knowledge as a result of global culture. Sixth, the development and use of places of worship that are not in accordance with regulations and legislation. Seventh, the narrowness of the religious horizons person against other religions. Inter-religious conflict resolution methods in North Sumatra at first preventive action, the early prevention of potential conflicts in order do not enlarged and expanded to mass conflict. The next step is the government, inter-religious leaders, community leaders and interfaith youth leaders together to the scene to mediate and provide settlement solutions. It is also conducted by the method of inter-religious dialogue intensively and regularly, both at the level of policy makers and the community in the area. The next method is to enable religious institutions in socializing harmony and dig growing aspirations to be followed in real action to resolve potential conflicts.

V. Recommendation:

1. All religious communities in North Sumatra must always maintain unity and conduciveness in North Sumatera. Creating mutual understanding and maintaining harmony among religious, proactively participate to prevent potential conflicts and incidents which disturb harmony in order to build conduciveness in North Sumatera as the capital of religious development, and remains a barometer of national harmony.
2. Religious leaders should be consistent and condemn the violent in the name of religion which still occurs in North Sumatra, as well as sacrilege or desecration to religion. Urges the government, the police and other law enforcement officials to find out the causes, motives incidents occurring and not be biased in resolving potential conflicts among religious believer.
3. To prevent the reoccurrence of potential conflicts and disturbances of religious harmony in any form and anyways, all of religious component should comply and proactively as well as consistently to implement all the terms or substance of the regulation, especially regarding to the establishment rules of place of worship.

4. To all of society elements as pillars of harmony, should always meet and creating dialogue intensively to maintain the possibility of inter-religious conflict in North Sumatra.
5. To the law enforcement officers must be proactive in preventing and prosecuting those who try to provoke religious communities doing anarchists in the community according to the law and the legislation in force.

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