The Potential of Horizontal Conflict in the Medan City, Indonesia

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Abstract: Medan City is inhabited by many ethnic called as multy-ethnic. Although the Malay tribe is the original tribe but it is not the majority tribe. The majority tribe is Java, although the Javanese tribe as a majority tribe, they no longer practice Javanese culture strictly. It is blended with Malay culture, Batak culture, as well as other tribes. However, in the use of the symbols and the characteristics of each tribe remains to surface, for example, the existence of associations based on tribes, clans, religious unity and others. The emergence of seeds of conflict in the city of Medan is partly caused by a clash of interests between the various tribes that inhabit it, then associated with ethnic, tribal, class and even with belief or religion that they embraced.

I. INTRODUCTION

Medan City is inhabited by many ethnic called as multy-ethnic. Although the Malay tribe is the original tribe but it is not the majority tribe. The majority tribe is the tribe of Java. However, although the Javanese tribe as a majority tribe, they no longer practice Javanese culture strictly, they can blend with Malay culture, Batak culture, as well as other tribes. However, in the use of the symbols and the characteristics of each tribe remains to surface, for example, the existence of associations based on tribes, clans, religious unity and others. This difference if not addressed carefully can be the root of the occurrence of conflict, especially if there are certain parties who use it for the sake of political gain in the election and for socio-economic interests.

When viewed from the population structure that inhabited Medan City, the potential for conflict can come from 3 (three) sources. According to Subanindyo Hadiluwih (2010: 78), First. Conflict between indigenous and non-indigenous people. This is related to non-indigenous descendants in the city of Medan generally consists of descendants of India, Pakistan, Arab, China and others. But the sharp conflict that often arises is the conflict with Chinese descent. Second. Conflicts that occur between tribes that are considered as the son of the area for example between Batak with Malay who both feel as a native of North Sumatra. It is also often associated with religious matters. Majority Malays are Muslim while Batak ethnic mainly from North tapanuli in general is adhering to religion of Keristen. Third. Conflicts between indigenous peoples who are regarded as sons of the region with migrants. The problems that arise with regard to the socioeconomic position of the migrants who generally change for the better, this collection of immigrants come from Java, Minangkabau, Aceh and others.

II. DEMOGRAPHICAL CONDITION OF MEDAN CITY

Medan city as the center of North Sumatera government turned out to attract many residents from various regions to inhabit it. With this condition causes the flow of migration or population mobility, so that the city of Medan previously dominated by the Malay tribe into a city inhabited Multy Ethnic. The increasingly complicated population problem, the increasingly crowded traffic jam become routine scenery, the higher criminality rate and the increasing unemployment rate, become a serious problem in Medan City. This is partly due to the increasing number of people from villages who come to Medan who do not have certain skills to compete for jobs in accordance with the demands of the era so that the competition to get decent work for humanity is getting tighter. With the increasingly sharp life competition, not infrequently cause ethnic conflict, inter-religious conflict, conflicts between groups in an attempt to maintain self-existence and business activities.

According Soerjono Soekanto (1990: 173), the causes of the villagers leave their homes in general are as follows:

1. In the field of employment paeda generally less. What can be done is a job that all face various obstacles such as, inadequate irrigation or land less fertile and limited. This situation resulted in disguised unemployment.
2. Villagers, especially young people, feel pressured by the customs that lead to a monotonous way of life. To develop the growth of many souls who go to the city.
3. In the village there is not much opportunity to increase knowledge. Therefore people want to move forward, then leave the village.
4. Recreation which is one important factor in the spiritual field is less once and if there is also a very slow development.
5. For villagers having skills other than farming such as handicrafts would want a wider market for the production. This can not be found in the village.

In relation to the factors that encourage the villagers to do the mobility, the factors that are attracted to urban areas, according to Soerjono Soekanto (1990: 174) can be put forward as follows:

1. Villagers mostly have the assumption, that in the city a lot of work and a lot of income (money). Because the money circulation in the city is much faster, bigger and more then it is relatively easier to earn money than in the village.
2. In the city more opportunities to establish industrial companies and others. This is because it is easier to obtain permit, especially Bank credit.
3. Excess capital is more in the city than in the city.
4. Education (especially advanced education) is more widely available in the city and is more easily available.
5. The city is a more profitable place to develop the soul as best as possible and as widely as possible.
6. The city is considered to have a higher level of culture and is the level of association with all sorts of people from all walks of life.

Thus, although rural poverty is one of the factors that support the population to leave the land, the outbound movement is highly selective and poverty itself is not a sufficient reason for immigration. Muchtar Naim (1981: 23), "the urge to wander among the Minangkabau tribe is not only based on the analysis of the driving factors and the pullers only. Customary factors, especially the ownership of land and property, forced the Minangkabau men to wander ". Next Mohd. Taib Hj. Dora and Mohd. Razali Agus (1998: 25) points out, "discussing poverty from the perspective of social marginalization is that, in most cases, poverty is often emphasized as a phenomenon of lack of income or in the lower classes of society."

The urbanization is too rapid and irregular, can cause some circumstances that harm the city. Villagers rushing to find work in the city, encountered great disappointment, because of the large number of those looking for work, there was a competition between themselves and the competition from the townspeople themselves. The villagers did not understand that, they had to fend for themselves, in the city no one else would help. Grandiose ideals finally hampered, and then unemployment that eventually resulted in increased tuna works. The problem of tuna is actually very complicated, because it sharpens the distinction between groups who have and who do not have, if in the village this is not so clearly visible. The problem of increased tuna work correlatively resulted in increased prostitution, increased criminality. The first criminality driven by hunger, it can turn into a permanent job, resulting in the organization of criminals that are very difficult to prevent. Symptoms like this are many we encounter in big cities like Jakarta, Surabaya, Bandung and Medan city.

Rapid urban growth will also lead to settlement problems. People live in narrow confines in homes that do not meet social or health requirements. Such circumstances certainly provide negative consequences in the field of health and more importantly is the education of the next generation of the nation. The shoots of the nation have a strong power or enthusiasm to imitate the behavior of the young shoots of the city that are not always good, due to the disintegration process of kinship in big cities, especially those involving upper and upper society. These symptoms lead to the problem of delinquency of children and more problems of child abuse. Especially in the back of time, how we witnessed the violence committed by Geng Motor in some cities in Indonesia, this can certainly be a negative action or example witnessed by the nation's successor buds, especially in the city area.

The poor are the marginalized groups in most aspects of life, including even the unemployed, prostitutes and homeless. These groups are always marginalized in development, their lives are deprived, deemed contemptible, homeless and often associated with various negative symptoms that arise in the midst of society. However, if those who migrate can not achieve the prosperous life in accordance with what they want it is very easily influenced by certain parties either to commit crime, or to act anarchist that leads to conflict, either ethnic conflict, class or conflict between adherents of religion.

Ethnic conflicts that often occur in Indonesia especially post-reform era also hit the city of Medan. Subanindya Hadiluwih (2010: 80), Potential conflicts occur in the collection of descendants ". Although the collection of descendants in Indonesia consists of Arab, Indian and Chinese descent, but for Arab and Indian

descent there is not only an open conflict but no serious conflict. Conversely, with Chinese descendants the potential for conflict is greatly felt, even the conflict is openly felt several times.

A typical conflict with Chinese descendants, it turns out that the concept that has been known in the form of a conflict of interest between bumiputra and immigrant groups, which ultimately swirls on socioeconomic issues, is not entirely true. Some even argue that, he is the result of politics by the Dutch colonialists at the time of colonizing Indonesia devide et impera. At least through the concept of legal standing among the Europeans, the Eastern Persons with bumiputras.

Competition among economic actors is commonly done openly. However, local Indonesian ethnic fellows also used to compete collectively. At a glance an understanding of the competition and not the conflict certainly does not matter, but when he enters the understanding of conflict and invites his people, he can be a problem, not individual competition but will be changed into a collection in a way that is reflresentative. This change may bring harmony and harmony. Because in fact individual circumstances are not the same, the individual rivalry associated with the ethnic issue as a representation of the people, invites the potential for ethnic conflict. In Jakarta Minang people compete with the Sundanese, Batak and Java. In Bali local people compete with immigrants who generally come from the island of Java.

Surely so is the case in Medan, for example between Minang, Batak, Mandailing and Karo. Typically the competition also occurs with Chinese descent. The excellence of China in winning the economic competition has an impact that invites jealousy and hatred in almost all competitors of various ethnicities and its access is to bring forth growing prejudices to other social life. Starting from the social jealousy to the hatred which eventually gave rise to the attitude of expelling on the Chinese people rather than to Indonesiaan.

Subanindyo Hadiluwih (2010: 81) mentions, "The Joint Fact Finding Team (TGPF) report on the May 1998 riots mentions two social roots of the First riot. Racial sentiment towards ethnic Chinese, Second is the existence of socio-economic disparity".

There are still many indigenous peoples who consider the Chinese descendants to be a collection of immigrants since none of the regions in Indonesia are acknowledged as the origin of this tribe. This is a factor that accelerates the shift in the issue of defeat in economic competition into jealousy and hatred. This kind of thing is also often the root cause of conflict or social unrest. The still strong social stigma, the view from the society towards the descendants of China and the economic imbalance faced by the Indonesian Nation, especially in the city of Medan has always been the trigger of riots targeting Chinese citizens.

III. DISCUSSION

The potential for conflict in the city of Medan is quite wide open if the various parties do not respond carefully, especially Pemko Medan as the holder of government authority. This conflict may occur between indigenous peoples (Malay, Batak) and immigrants (Minangkabau, Java, Aceh and others) or between indigenous and immigrant people of Chinese or Indian descent. But the most common conflicts of the surface are with Chinese descent.

In the social activities of the people of Medan City is very easy to find groups or associations of tribes who in the name of the region. For example, Pujakesuma (Javanese Son of Sumatra descent), Pandawa Lima, HIKMA (Family Association of Mandailing), Minang Saiyo, Seribu Minang, Aceh Agreement, Merga Silima (Marga Karo community) and others. This association is certainly very positive if it is synergized under the Bhinneka Tunggal Ika Concept Container, but if any of these associations ridicule and discredit other ethnic groups or communities, it can be a source of difficult and unstoppable conflict and conflict. The events of Keutapang, riots in Poso, Maluku, Sampang Madura are from prolonged social conflict without serious handling.

In the social life of the people of Medan City, we often hear words that discriminate against a tribe or ethnic group, for example Aceh Pungo addressed to Acehnese community people, Manipol (Mandailing Politik) addressed to people from Angkola / Mandailing, BTL (Batak Tembak Lansung), Batak Tails aimed at people who come from Toba Batak land, Lagak Malay addressed to the Malay people, Padang Kare, Pancilok, Cirik Barandang addressed to Minangkabau, Rotate Keling, China mindering , Karbus (Karo Rotten) and others other names. If this name is spoken by a tribe to a different tribe it can certainly be the root of the conflict both individually and in its ethnic group.

When entering the political scene such as the provincial / municipal elections, presidential election and legislative elections, the ethnic groups in Medan City are often associated with the interests of the candidate for Mayor / Deputy Mayor, Governor / Vice Governor and Candidate of the legislative members. In order to overthrow political rivals it is not uncommon for a Mayor / Deputy Mayor, Candidate Governor / Vice Governor and legislative candidate to open and raise the ethnic disgrace of his political rivals, which concerns his ethnicity, ethnicity and position as indigenous and non-pribumi citizens. This can be seen when Sofyan Tan ran for Mayor of Medan, when Mudiono ran for Governor of North Sumatra in 1988 from the Javanese tribe.

By appointing ethnic and ethnic tribes to political interests will certainly be a source of division among the supporters of both ethnic and political parties.

In the field of economics, competition among economic actors is commonly done in a healthy way, when this rivalry is ethnically done to overthrow or eliminate other ethnic groups, it can turn into a source of trouble. The phenomenon of the economic system we see in Medan City is the rivalry between Malay and Batak people, with Minangkabau people, with Javanese, with Acehnese, with Karo people, with Mandailing people, of Indian descent and of Chinese descent. This competition is basically won by Chinese descent, so easily we see, economic actors who are in the center of the City generally controlled by Chinese descent.

Superiority and superiority of Chinese descent won economic competition gave birth to the jealousy and hatred of almost all tribes inhabiting Medan City. This negatively affects the negative prejudices against ethnic Chinese in their social life. Racial sentiments against ethnic Chinese-even more widespread. On the other hand, the widening economic gap between indigenous and immigrant with Chinese descent gave rise to an increasingly sharp gap. The attitude of ethnic Chinese descendants to address this gap can be said to be unresponsive, because in their daily intercourse very rarely ethnic Chinese descent associate with other ethnicity, even if among the Chinese descent married with different ethnic with it not infrequently they are removed from family members and do not get inheritance family.

When viewed from the religious aspect, the population of Medan City consists of adherents of Islam, Protestant, Catholic, Hindu, Buddhist and Konghuchu. Information that once evaporated to the surface stating that, there are certain attempts to fight over the congregation. Schools with certain religious missions are very busy. Starting from Kindergarten to Higher Education, among these educational institutions there are bringing and upholding certain religions such as, Prime one school, Soetomo, Mikroskil and others are identical with Buddhism, Immanuel School, Methodist, and others identical with Keristen, Hikmatul Fadhillah, An-Nizam, UISU, UMSU, synonymous with the Islamic religion although actually among the teachers there are different religions. When Rudolf Pardede was the Governor of North Sumatra After the death of Rizal Nurdin had blown the issue of the effort to include the image of Jesus Jesus on the cover of printed books and notebooks that were distributed to kindergarten and elementary students in some educational institutions. This information had become a central issue that invited anger from various circles, especially adherents of Islam.

In recent times, recitation activities were also conducted by non-Muslims held on Friday night, also wearing Islamic-inspired clothes. The movements of some of the vigorous followers of Christendom in missionary activities, overly passionate sermons in the Church and the attitude shown by energetic and vibrant Muslim preachers through their sermons using loudspeakers from the mosque may also result in conflict between peoples religious. Efforts to break tolerance among religious communities in the city of Medan has actually occurred several times for example by bombing in several churches. But because Christians are not sure the perpetrators are other religious people, then the problem is not up to the gap.

IV. CONCLUSION

Medan City is a city inhabited by multi ethnicity and there is no tribe who feel the majority. Malay tribe as indigenous people of Medan City do not feel that tribe has social status higher to other tribes. The emergence of seeds of conflict in the city of Medan is partly caused by a clash of interests between the various tribes that inhabit it, then associated with ethnic, tribal, class and even with belief or religion that they embraced.

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