

The Communities Communication Culture of Postconflict in Akediri Village of West Halmahera Regency

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Abstract

The conflicts that have occurred in Akediri Village and almost the entire Maluku region - North Maluku was a conflict that has led to religion being dragged as a potential issue that damages the bonds of inter-community communication. It was feared that the dark events in the social history of the community would result in a dark memory and revenge from the people that triggered the conflict back. This research was intended to know the communities view toward the conflicts that have occurred in Akediri since 1999. It also to know the situation of communication on the communities in Akediri village of post-conflict. It was a qualitative descriptive approach. The research result showed that; there was awareness of communities in seeing the conflict that only using religion as a potential issue that has damaged the communication ties that have been built for so long. The communication of post-conflict on the societies was still maintained because of two important ties; the first was the existence of cultural values that support the inclusive character of society, secondly there were kinship and family relationships from the same lineage, the awareness that all humans were basically the same before God and the difference was deeds.

Keywords: Communication culture, Similarity, Post-Conflict

Introduction

Akediri is the name of a village taken from the border with the village next to it, "As a miniature of Indonesia". Most people refer to Akediri because this village has tribal diversity as the main effective social communication capital for tolerant community development and is also one of the hopes in ethnic and religious diversity in Akediri. The social conditions of the people in Akediri make the situation of

people relaxed to share culture. So they have the cultural competence to understand racial and religious differences. The race becomes the construction of public attitudes openly and acceptance, people can easily live together by using different understandings as their life principles.

In this context, Akediri village is a portrait of various countries. According to Wahid (1998) that this situation is similar to the Indonesian mozaik because one heterogeneous community in one village that invite people to become open mindsets. This life principle also allows diversity to grow well in multicultural communities. However, on the other hand, the social journey of the Akediri Village community also has a dark history with conflicts accompanied by social violence that occurs in almost all areas of North Maluku Province. The historic events of the conflict that began in 1999 will certainly be recorded in the memory of the mind of the entire community at that time. This is the most historic event for the people of Akediri Village and will be a scar that is never lost in people's memories. The conflicts that occur in this area are important notes to look into the future so that conflicts that have never happened will not be repeated in the future.

Based on the experiences of various conflict events that occur in this area which even occur in several regions in Indonesia (Call it a conflict between religious people) it has become the worst story or memory in people's memories (Achmad, 2001; Azim, 2017; Hanafi, 2018; Rahardjo, 2005; Rakhmat & Mulyana, 2003; Saifuddin, 1986). The conflict that caused many people to lose their brothers and sisters and the assets and objects they loved all of them had become a bitter note in the history of society.

Interfaith conflicts that occur due to a failed communication event and tarnish the history of this civilization (Indonesia). There were some studies about religion, race and social conflict in Indonesia have conducted by some researchers such as Wahid (1998), Kimball (2003), Azim (2017), Hanafi (2018), Rakhmat & Mulyana (2003), and Baura (2014). The conflict that befell almost in various regions is an illustration of the worsening inter-religious social relations in Indonesia. This

reality is part of the continuation of the conflict caused by an exclusive pattern of inter-religious social relations. The social conflicts that occurred in almost all of Maluku - North Maluku, which began in 1999 according to the LIPI (Indonesian Science Research Institute) study, were the effects of the struggle of central and local political elites in the struggle for political interests, but discourses which later appeared to describing the social conflict, as if it was the determination of differences and clash of ethnic/ religious.

This conflict first occurred in Ambon City where ordinary criminal events between two people on the market happened to be different religions. The event eventually became a trigger for mass and destructive conflicts that were widespread and protracted. Killing, burning, kidnapping, shooting and looting are daily scenes that appear naked in almost all cities and Maluku-North Maluku islands when the escalation of conflict escalates.

This event quickly spread to various regions in the Maluku region, Haruku, Seram, Southeast Maluku, Buru, Banda, and almost all parts of North Maluku. The victims fell a lot, then became vengeful, followed by sporadic revenge. It will be affected to the community become very sad, traumatic, touching, annoying, harmful, gripping, thrilling, tense and frightening. It makes no sense, that interpersonal conflict can trigger a social conflict that is so powerful, even according to some social observers and people who play a role in the empirical path, he calls it a shameful social conflict. Like it or not, the conflict has tore up the inter-religious relations that have been built for a long time.

Mass conflicts that consume a lot of victims may cause injury on the course of the country's history which will continue to be maintained by the warring groups and can then be utilized by interested groups (Hajriadi, 2017; Nindatu, 2018; Rahardjo, 2005; Saifuddin, 1986). Although we all know that none of the values and messages of any religion that justifies killing each other, even though the wounds that have been scratched by the conflict will become a scourge for the next generation

Research Methodology

This study uses an empirical qualitative description analysis that analyzes data qualitatively which is interpreted from the acquisition of facts of field research and produces data in the form of words or verbal from people or observable behaviour. According to Rahkmat (2007); and Rakhmat & Mulyana (2003) that communication research is very available to apply an empirical qualitative description. Descriptive empirical is intended to be done intentionally to record, describe, describe, report, and learn about the state of communication in the community after the conflict a few years ago. The scientific method used in this study is a historical, comparative and holistic analysis, in which data is obtained through participatory observation, references, and interviews.

The process of data analysis is carried out in several stages, namely; the first stage of analysis is a data reduction process that focuses on selecting, simplifying, abstracting, and transforming crude data from field notes. Abstraction here is an attempt to make core summaries, processes, and questions that need to be kept in the unit. The reduction process is carried out in stages during and after data collection until the report is prepared. Data reduction is done by summarizing the data and creating a basic framework for presenting data.

The second stage is the presentation of data, namely the compilation of a set of information into a statement that allows conclusions to be drawn. Data is presented in the form of narrative text which is the answer to the research questions analyzed in the form of components as determined in the study.

The third stage is to draw conclusions based on the reduction and presentation of data that has been done. Drawing conclusions from data reduction and presentation is adjusted to the research question and the purpose of this study. The data analysis continues from the research area to the process of data collection and research report writing. This means that data analysis is carried out during the research process. By doing the above techniques, it is expected that the information obtained in conducting research can provide valid and actual information. In analyzing the data, this study

applies the conflict communication approach by Littlejohn & Domenici (2007) and Littlejohn & Foss (2009).

Discussion

1. Culture of Communication in the Akediri Village Community

“We cannot communication” is one of the principles of communication that stresses that each of us cannot communicate. “We Cannot Communication is proposed by some expert such as De Dreu, Evers, Beersma, Kluwer, & Nauta, (2001); Littlejohn & Domenici (2007); Littlejohn & Foss, (2009). This is also evident from everyday life that we will find communication events happening everywhere. Communication has become a very important requirement for humans in living in a society, the need to maintain their survival and the need to adapt themselves to their environment.

The above principle explains that as a social being no human being can live his own life without the need for someone or something other than himself. The communication system and principle have also applied by some Indonesian teachers (NASIONAL & RI, n.d.; RAKHMAT, 2016). This explanation implies that without communication, human needs as social beings are difficult to fulfil because only by communication can humans interact with other people who are considered to be able to help fulfil their needs even with people or groups with different social backgrounds.

As a necessity for communication to be a bridge for everyone to be able to build relationships with others. Because no one can live his own life especially in social life, communication is a bridge that connects every difference that exists. The existence of Akediri Village has presented a variety of diversity in the community; starting from religion, ethnicity, economic level, level of education and differences in other socio-cultural settings. The many differences that exist in

society, make the existence of communication very much needed to make people able to live their lives as a harmonious society.

In the context of Akediri Village's community awareness, communication has become a bridge that connects differences between individuals and groups. The bridging function can be controlled through the messages they exchange, both of them explain each other the different interpretations of a message so that they produce the same meaning. Good communication connects and brings together different interests.

This process then produces social groups that accept mutual unity and interpersonal unity, between groups but still recognize the differences that each element has. In the case of communication between religious communities in Akediri Village, West Halmahera Regency (Islam - Christian) which involves religious differences between communicators and communicants, the function of communication is to reduce anxiety due to religious differences and increase mutual trust so that social integration is formed. The main principle in the process of exchanging messages of inter-religious communication is: "I treat you as your religion treats you and not as I want. Thus communicators and communicants can increase the social integration of their relations.

Communication carried out with different religious or tribal groups is not a union of various cultures or religions and identities into one new culture and religion, by removing the original religious value. Communication builds a sense of togetherness in a region, by releasing narrower primordial symbols.

The life of the Akediri Village community runs without recognizing the barriers of difference. This has become a cultural character of the people depicted in the traditional "Sasadu" house. This traditional house is a reflection of the nature of an open and friendly society. The Sasadu house building without doors is a sign that anyone can enter it, both indigenous people and immigrant tribes will be received with open arms. This also implies that there is no compulsion in communicating with each other. Everything takes place naturally and voluntarily

The existence of local wisdom contained in the form of Sasadu traditional house that has the value of inclusiveness, respects differences and the fabric of ideal social relations, making community reconciliation very easy to do. This is because local wisdom is a conceptual idea that lives in society, grows and develops continuously in public awareness, functions in regulating people's lives from those that are related to sacred to profane life.

The culture of communication carried out by the Akediri Village community has the characteristic of inclusive communication and is built on the principle of The Equalitarian Style. Important aspects of the equalitarian style are the common ground, namely; the communication process carried out is always more focused on the existence of similarities at least in common as humans. In The Equalitarian Style, it is possible for every process of communication carried out by the community to reach an agreement and mutual understanding. The Equalitarian Style principle describes the characteristics of the Akediri Village community as a community that always has a high caring attitude and the ability to build good relationships with others both in their personal and social contexts.

The process of communication carried out between communities always goes very well, even though it is different in religion, ethnicity, and educational and economic background. Many among different religious groups but still have blood ties and come from the origin of a common ancestor. So that religious differences are not an obstacle to building good relations between people. People are used to visiting each other if one of the people in this village is affected or is carrying out an event such as; marriage, circumcision (for Muslims, or other events).

In addition, to foster an inclusive culture of communication with an emphasis on aspects of equality in humanity, the Akediri Village government has a "Grief Alert" program. The program is intended if there are residents affected by grief, then the village government provides assistance, besides that the village government prepares kitchen equipment so that families who experience grief

can use it to entertain residents who come. The existence of the Grief Alert program from the village government is one way to keep the harmony of the people so that every community still has a sense of empathy, complementarity and a tradition of mutual help with fellow citizens who are experiencing grief without questioning differences in religion and ethnicity. There were efforts to build good relations with the community so that cooperation can be realized with each other. Cooperation will certainly only work well in the socio-cultural order and in the process of effective communication.

2. Community Views about Conflict

According to De Dreu et al., (2001); Littlejohn & Domenici, (2007); Parsons, Jorgensen, & Hernandez, (1994) that conflict can increase group cohesiveness, raise hidden issues and expectations, clarify group boundaries and norms, and reinforce the goals to be achieved. But even so, conflicts can also be deskrtif towards group integrity and social integration of society on a wider scale. If the tolerance limits and the capacities of the parties involved are not immediately resolved, the conflict can lead to 'disharmony' or social disharmony.

Inter-religious conflicts that have occurred in Akediri Village are part of the course of the conflict that occurred in almost the entire North Maluku region. The conflict that initially occurred in Ambon City was where ordinary criminal events between two people on the market happened to be different religions. The event eventually became a trigger for mass and destructive conflicts that were widespread and protracted. Linearly, the conflict will certainly leave a variety of problems and have an effect on the damage to the building of social relations that have been built by the community for a long time.

In the case of conflicts that occurred in Akediri Village, there are special things that deserve to be learned. The community in this village seems to be very quick to rehabilitate its social relations by reconciling with the parties involved in

the conflict. Actually, in the conflicts between religious communities that occur, not all people consider and see it as a holy war like or a conflict caused by an attitude of exclusivity, claims of absolute truth, fanaticism and blind obedience, utopian building ideal era by justifying all methods as explained by Kimball (2003), Littlejohn & Domenici (2007) and Rakhmat & Mulyana (2003).

There is an interesting fact seen in Akediri Village, Sahu District, West Halmahera District, about the awareness of the people who saw the conflict a few years ago as a conflict that only used religious issues to become a religion not the cause of conflict but only as an issue trap. In the recognition of the community, they are very aware that conflict is only a game of big people because there is no single religious teaching that justifies killing each other and persecuting each other, especially on religious grounds. Pandang community illustrates that the conflict that has never happened is not because of religion but other factors. The existence of religion as a determinant factor of conflict for the community is only a way that is done in order to make people easily provoked to fight.

During the conflict many people had no choice but to fight, if not to attack, then to defend themselves and their place of residence. At that time many Muslims controlled the coastal area while many Christians in the interior. Circumstances compel the community to be involved in conflict even if not for religious reasons, but the desire to defend their homes and villages from attacks by other groups coming from outside. In the view of the community, conflicts that have occurred are factors that come from outside only or are the effects of outside conflict so that it is not the desire of the community.

3. Post-conflict Communication

The practice of communication without recognizing the barriers of religious differences illustrates the still-strong order of society despite the humanitarian conflict several years ago. The state of public communication before and after the conflict is still well-established, because in the view of the

community although different in religion but every human being will be the same in the eyes of God and come from the same origin, Adam and Eve, in the view of Mr. Ahmad (Akediri villagers) the difference is something natural because if God wants only one religion then He will only create humans with just one religion.

Communication that occurs in the community before and after the conflict is still well maintained because of the factors of relationships that are built based on family ties are preferred so that the community does not recognize the existence of divisions of religious beliefs. That different religions are individual rights that are not important to be discussed because the most important thing for the community is the existence of relationships in communication-based on the values of togetherness, family and a very strong tradition of mutual cooperation.

Respect for the rights of individuals in determining their religion can be seen from the existence of different religions held by a family. Some family groups in the Akediri village have two followers of different religions. In recognition of one Christian citizen, there was also a family member who was a Muslim in his family, even though he was a Christian but his relationship with other members of his family who were Muslims continued well. Even though they have been separated by conflict but during the conflict, they actually still miss each other because they still have the same blood relationship.

In addition to the existence of kinship and family ties, there is a cultural concept that is also shared by the people in Akediri Village and Communities in West Halmahera District in general which are the glue of public relations. The cultural concept is the existence of the Sasadu Traditional House. This traditional house is a cultural symbol that contains the value of openness, togetherness. This Sasadu traditional house has the function of bringing together all the people in order to be able to carry out dialogue and deliberation to resolve every problem that exists in the community. In a meeting at Sasadu's house, each person will discuss matters that are considered important in the community, for example, if

there is a conflict or there are activities that must be done together. Sasadu traditional house is a place for people to meet and talk about things together. That all brothers and sisters are the concepts of the Sasadu traditional house. This is also what makes people able to quickly establish relationships after a conflict occurs.

This is an illustration of how culture functions in social communication in post-conflict societies. Even though the people of Akediri Village had experienced destructive conflict, the cultural concept in Sasadu traditional house reminded the community "that we are all brothers". The cultural artefact of Sasadu traditional house is a way for people to send messages that contain life values about building a social order that is open and accepting.

The meaning of brotherhood contained in the sasadu traditional house describes a concept of social integration which wants the acceptance of unity and interpersonal unity between groups in the midst of existing differences. It must be understood that one of the purposes of communication is to give the same meaning to the message that is shared between communicators and communicants. In Sasadu traditional house allows anyone can enter into it, both native and immigrant so that the relationship between intercultural and inter-religious communication can occur by involving cultural differences between communicators and communicants (De Dreu et al., 2001; Littlejohn & Domenici, 2007; Nindatu, 2018; Parsons et al., 1994). The idea of social communication in the meaning of Sasadu traditional house means that there are adjustments between the different elements in people's lives so as to produce a pattern of life for the people who have a harmonious function.

This explains that before and after the conflict in the name of religion in 1999 until the return of some of the people from the refugee camps in 2002, it did not necessarily impart a social communication bond that occurred in the community. The fact that the conflict once led to public relations was a fact, but the community's awareness of the importance of maintaining harmonious

relations made the community able to rehabilitate their own relationships very quickly.

Inter-group communication in the Akediri Village community is a relationship that has a background complexity and cannot be understood merely as a reality that is limited to formal relations between religious believers. Rather, it is seen in the two important relationship bonds, namely the first is the existence of cultural values that support the inclusive character of the community, the two kinship relationships in the same direct lineage and the existence of brotherhood because of living and looking for life in the same village.

The relationship of kinship can be seen from the existence of the habit of visiting each other between families in joy and sorrow. Good when there are groups of people affected by the disaster or at wedding parties or other. In religious celebrations not only congratulating each other but more than that on this occasion parents will introduce their children to the families they visit. In a process like this, there is the inheritance of family values by trying to get to know each other as part of a family that transcends religious ties.

The awareness that the conflicts that have taken place have torn up social cohesion and a healthy climate of communication in the village community has made public awareness increasingly strong to build harmonious communication. This awareness then became a warning to the public not to allow the next generation to make a mistake and be trapped to repeat the wounds of history which have only been carried out by an interfaith and inter-tribal communication which was built on humanitarianism and spirit of enthusiasm.

There is a great desire from the public that the presence of religious and cultural doctrine, in fact, makes the community give each other a sense of peace and social peace as well as harmony between the religions and between tribes. The community also has the view that the birth of conflict which has brought great damage to various aspects of human life is a deviant act.

The relationship of kinship can be seen from the existence of mutual habits. The idealization of inter-group communication is a necessity that must be created in building a strong social integration of the community. Although building social integrity in a community that has experienced conflict is not an easy thing and has its own uniqueness. The creation of social integrity must certainly be built on the knowledge of the forms of relations and views of the people who have practically experienced conflicts in the name of religion.

This social integration is interpreted as a process of adjustment between elements different from each other in people's lives so that it produces a pattern of people's lives that have a harmonious function. Social integration is if which are controlled, put together, or linked to each other are elements social or community (Duvurger, 2002).

In the context of the Akediri Village community, various collaborations carried out in the form of mutual cooperation and customary events and deliberations in Sasadu traditional houses carried out jointly were efforts to improve social integrity through brotherly ties between fellow members. Of course, efforts to restore and reconcile post-conflict are not easy, but through struggle, commitment and awareness with the whole community, conflicts that have occurred can end with strong social building and awareness to be aware of the potential for the smallest conflict which can certainly damage social order.

Through conflict, the balance of relationships can be organized and recreated by considering the sensitive side of issues that can be a cause of conflict to avoid. With the conflict, the people of Akediri Village have learned valuable lessons about the adverse impacts of the conflict and efforts to avoid or manage conflict as much as possible so that they do not have the destructive power that embodies the joints of people's lives.

Conclusion

After conducting an empirical study of the culture of communication and the state of communication in the post-conflict community in Akediri, the common thread that can be taken is that the conflict in Akediri Village and almost all parts of North Maluku Province was a conflict that made religion an issue to take hostage community to get involved in conflict.

In addition, most of the people of Akediri Village see themselves as victims of conflict from untrue issues about religion and only follow the conflict conditions at the time. The post-conflict reconciliation process can be carried out because among conflict communities there are similarities both bloodline and blood relations or having the principle of value in the local wisdom that is reflected in the Sasadu traditional house that has meaning about the principle of an open society and sees the same without seeing differences in community life.

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