

THE PHENOMENON OF MULTI-ETHNIC AND RELIGIOUS LIFE THE ACEH SINGKIL REGENCY

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Abstract

Aceh Singkil is one of the areas known as a multicultural area, consisting of various ethnicities, customs, languages and religions. Such conditions are vulnerable to friction and threaten community harmony. Therefore, building awareness of tolerance is the best step to overcoming problems that can trigger conflicts. This study will examine the meaning of tolerance in Aceh Singkil, using the theory of symbolic interactionism. The approach used in this study is a qualitative approach with a descriptive type, with primary and secondary data sources. The process of data retrieval is obtained through observation techniques, interviews and documentation. The results showed that each group of people, namely the majority and minority, has an awareness of tolerance. The meaning of tolerance for the people of Aceh Singkil is: (1) appreciate and respect, (2) Communicate, (3) Be kind based on religious values, and (4) not annoying. Social activities related to religious values are not negotiable. on the contrary, activities outside of religious values can be tolerated by the community.

Keywords: The Phenomenon Of Life, Multi-Ethnic And Religious, Tolerance.

Introduction

Building and maintaining integrity in a multicultural society is a big challenge. Differences within society, often become the basis for friction to cause conflict. One of the best steps to overcome this problem is to create awareness of tolerance among fellow citizens (Ginting, 2009). Every society lives by its culture, tradition and language. Of course, each of them is not allowed to ridicule and interfere with the culture that is embraced by one another. Similarly, followers of different religions are expected not to interfere with each other, but to respect each other.

To create harmony in society, of course, requires cooperation between all levels of society. Creating and maintaining harmony is not only the responsibility of the community, but the government is also required to be able to seek, serve, accommodate, and direct the implementation of community harmony. Society and government must synergize with each other for the realization of harmonious life. Aceh Singkil is one of the multicultural areas, people with various ethnicities (tribes), languages, cultures and religions.

Aceh Singkil is one of the regencies in Aceh Province, as a result of divisions from the South Aceh Selatan, and is separated from Subulussalam City which is directly adjacent to North Sumatra Regency. The following is a table of ethnic and religious diversity in Aceh Singkil.

Num	Ethnicities (Tribes)	Ethnicities (Tribes)
1	Mr Boang	Fold Kajang Village, Upper Fold Kajang, Tanjung Mas, Cibubukan, Tugan, Mandumpang, Linci Arow, Bulusemma
2	Sir	Kuta Kelangan, Pertabas, Suro, Kuta Tinggi, Tutuhan, Danguren, Sanggaberu, Suka Makmur, Mandumpang
3	Aneuk Jamee and Haloban	Singkil District, North Singkil District, and Pulau Banyak District
4	Java	Cloth Golong, Block 7, Block 1 R, Pandan Sari, Rimo
5	Batak, Aceh, Minang, Nias, Gayo and Alas	Not living in a specific area

Source: preliminary observational data of the study, 2022

Table 1.1 explains that Aceh Singkil is inhabited by various ethnic groups (tribes), there is no definite clarity regarding the indigenous tribes of Aceh Singkil. If you refer to Rizkia (2018), it is explained that the Aneuk Jamee and Haloban tribes are the original tribes of Aceh Singkil. Meanwhile, Kamaruddin (2021) explained that the indigenous Singkil tribe is the Pakpak Boang tribe. Meanwhile, Ahmad (2016) explained that the indigenous people of Aceh Singkil consisted of Aneuk Jamee, Pakpak Boang, and Pakpak. Apart from that, each tribe lives a life according to its own culture, customs, language, and beliefs. Speaking of beliefs, Aceh Singkil does not only adhere to one belief but consists of various beliefs.

Table 1.2 list of religions and number of adherents in Aceh Singkil Regency.

Num.	Religion	Amount (Soul)
1.	Islam	111,878
2.	Protestant	14,065
3.	Catholic	1,164
4.	Hindu	7
5.	buddhist	2

Source: net consolidated data (DKB) Semester I 2020 Aceh province.

Based on table 1.2 above, it can be analyzed that Aceh Singkil is also diverse in terms of religion, namely Christian Islam (Protestant and Catholic), Hinduism, and Buddhism. Judging from the quantity, Islam is classified as the majority religion, while outside Islam belongs to the minority.

Basically, every ethnicity and religion in Aceh Singkil forms a community and lives in the same area. Some are in the upstream, middle, downstream and coastal areas. every maintains its traditions and beliefs. Every society uses values, norms, and habits related to culture and inherited beliefs from previous generations. This condition is vulnerable to friction and can threaten the harmonization between ethnicities and religions. This is in line with Widyawati (2015) who explains that differences in society are prone to conflicts that have an impact on community disintegration. Aceh Singkil is an area that has experienced conflicts related to the construction of houses of worship.

Historically, Aceh Singkil has experienced conflicts in 1979, 1995, 1998, 2001, 2006, and most recently in 2015. The conflict was a dispute between Muslims and Christians, over questions about Christian houses of worship. However, the existence of each of these communities, namely the majority group and the minority group still exists and runs properly. Carry out customs and worship according to their respective teachings.

The development of each belief and custom (habits) of each group shows that there is an attitude of tolerance between community groups. Although the two community groups have experienced conflicts, apart from these problems (church construction), the two groups can live side by side. At some point the two groups are in the same condition and place, mingling and interacting with each other.

Based on these facts, researchers are interested in studying more deeply how tolerance is between ethnic and religious life in Aceh Singkil Regency.

Literature Reviews

1. Phenomenon of Life

In the Big Indonesian Dictionary (KBBI), phenomena are things that can be witnessed and explained by the five senses and assessed scientifically. According to Waluyo (2011), the term phenomenon refers to a series of events and forms of circumstances that can be observed and rated through scientific eyes or certain scientific disciplines. Meanwhile, Munandar (1992) explains that the phenomenon is the result of the human senses capturing related issues to be explained and abstracted into the form of concepts. Based on the understanding of the phenomenon above, it can be explained that the phenomenon is a term that refers to something that can be seen. Phenomena can be understood as reality or facts that exist and can be felt by the five human senses. Through several methods or steps, either scientifically or through a scientific discipline, a reality (fact) can be explained and assessed.

While the concept of life comes from the word life which means it continues to exist and work as it should. In the Big Indonesian Dictionary (KBBI), the term life is a way (state, thing) of life. The word life in this case refers to the reality of society or is commonly called social life. The social concept refers to all activities that have a relationship with society. Based on the term social which means friend (Susanto, 1983). The word social gets many interpretations, however, the term social reach is reciprocal behavior or behavior that influences and depends on one another. Thus, social humans are humans who cannot be separated from other humans, including interdependence and need.

Based on the explanation of the concepts above, it can be explained that the phenomenon of life is a fact or social reality of society. In this case, the social factors that exist in the lives of the Singkil people. Colored with religious and ethnic diversity, living in one area. The relationship between community groups does not break, however, it has the dynamics of ups and downs. The point is the existence of social reality between community groups that shows good social conditions or relationships. However, there are times when social relations show in unfavorable (intolerant) conditions.

2. Multi-Ethnic and Multi-Religious

The term multi is taken from the multicultural concept. Suryawandan (2016) explains that the term multi refers to diversity or many, while the term culture refers to aspects of culture/culture. Etymologically multiculturalism is understood as cultural diversity. Culture in this case has a broad meaning, which is understood as the overall dynamics of people's lives, including the concepts of ethnicity and religion.

2.1 Multi-ethnic

Tripambudi (2014) explains that the term ethnicity comes from Greek ethics, which means referring to a group of idol worshippers. Along with the development of science, the term ethnicity is used to designate fanatical groups with their ideology. Ethnicity belongs to two parts, the first is a horizontal classification based on race, ethnicity, customs, language, beliefs, and material culture. The second is vertical, which is based on education, income, and work.

Meanwhile, the concept of ethnicity in this study refers to a horizontal classification, namely ethnicity (ethnicity). Aceh Singkil consists of 18 different tribes, namely Pakpak Boang, Pakpak, Anak Jamee, Javanese, Batak, Nias, Minang, Acehese, and Batak. In this study, the ethnicity that will be studied is the Pakpak ethnicity and the Pakpak Boang ethnicity.

2.2 Multi-religion

Tylor explains that religion or religion is a form of human consciousness and changed into the basis of belief in the supernatural (Arif, 2018). Meanwhile, Tylor put forward the concept of animism referencing beliefs related to the

existence of souls or spirits (Haryanto, 2015). While the term religion referred to in this study is the form of belief or belief held by the Singkil community. The multi-religion referred to is the diversity of beliefs held by the people of Aceh Singkil, namely Islam, Christianity (Protestant, Catholic), Hinduism, and Buddhism. The religions that will be studied in this research are Islam and Christianity.

Research Methods

The approach used in this research is a qualitative approach with a descriptive type. According to Sugiyono (2005), a qualitative approach is an approach used to examine the condition of natural objects. According to Bogdan, qualitative research is a research procedure that produces descriptive data in the form of written or spoken words from people and observed behavior (Moleong, 2000). According to Moleong (2000), descriptive research is a form of research aimed at describing or describing existing phenomena, both natural phenomena and human engineering. By using a descriptive type qualitative approach, it can describe and explain existing phenomena without manipulating or changing certain variables.

Results And Discussion

1. Symbolic Interactionism: Social life of the people of Aceh Singkil

In the context of the meaning of tolerance by the people of Aceh Singkil, it can be explained through the perspective of symbolic interactionism. Effendy (1989) explains that interaction is an activity to influence each other through behavior among individuals in a group. While symbolic tends to symbolize (symbolize). According to Siregar (2011), symbolic interactionism are all things that are related to the formation of meaning from objects, be it inanimate objects, living objects, or symbols through the communication process. The ultimate goal is to define an object based on mutual agreement. Soeprapto (2002) explains the theory of symbolic interaction focus on the relationship between symbols and interactions.

Mead explains that symbolic interaction theory tends to look at the causes of social interaction. Therefore, the meaning is not attached to the object, but the meaning is a product of interaction. Humans learn symbols and meanings in the process of interaction. Humans reach for signs without thinking, while symbols are obtained by thinking. Signs have their meaning, while symbols are social objects used to represent something. However, the symbol must have the same representation as outsiders (Ritzer, 2004).

In line with Herbert Blummer, symbolic interaction refers to the distinctive nature of actions or interactions between humans. The peculiarity of human beings is that they define each other's actions, not just the reactions of individual actions to others. The response given does not occur directly, but is based on the process of meaning. Blummer explains that someone will choose, examine, and transform meaning according to the situation (Basrowi, 2002).

According to Blummer, individuals are not surrounded by objects that have the potential to shape their actions, on the contrary, individuals who form these objects (Soeprapto, 2002). Thus, humans are conscious and reflective actors, accommodating objects through what is called self-indication.

Referring to Herbert Blummer's theory of symbolic interaction, currently, the process of interaction of the Aceh Singkil people between ethnicities and religions amid social activities, shows that the community forms meaning based on mutual agreement. Religious values as objects are then given meaning by each individual, taking into account collective agreements, and providing actions or actions related to these objects. That is, the tolerant or intolerant attitude carried out by the community amid ongoing tradition activities, is motivated by the process of meaning to these social activities.

Activities related to religious values are defined as non-negotiable. Meanwhile, traditional activities outside of religious values are determined as something that is negotiated. So that there are differences in the actions or forms of responses that individuals display when socializing.

2. The Meaning of Tolerance for the People of Aceh Singkil
Aceh Singkil is a multicultural region, with many developing ethnicities, religions, languages and customs. Each of the people of Aceh Singkil seems to carry out and maintain a culture that has been carried out for a long time. In fact, the Muslim community is the dominant group in the Aceh Singkil area, while the non-Muslim community is a minority group.

The presence of non-Muslim communities in the midst of the lives of the Singkil people basically does not have such a significant influence. The Muslim community does not feel disturbed by the presence of the Christian community. Daily life goes well, society is in a conducive order. Not infrequently found the Muslim community with the Christian community greeting, even at some momentum, two groups of people gathered. However, such good relations between the Muslim community and the Christian community did not occur as a whole. There are some groups of Muslim society who are reluctant to have a relationship with the Christian community, even for various reasons as much as possible the relationship is not built. Based on these conditions, it shows that there are differences of opinion or views regarding tolerance. The following is the meaning of tolerance by the Muslim community towards non-Muslim communities in Aceh Singkil:

- Appreciate and respect

Appreciation and respect are a form of tolerance that some people have. Apart from different cultural backgrounds and beliefs, between the Muslim community and the Christian community, such as the way of dressing and labeling of consumption, some people do not violate and understand the differences between one another.

The act of appreciating and respecting is the result of the actor's self-interpretation. When looking at individuals with different ethnic and religious backgrounds, actors give meaning to what is in society. For example, the lifestyle of the Christian community does not use the hijab and the habit of eating pork, while the Muslim community is the opposite of that pattern of life. The life of each such community group is a meaning that has been widely agreed upon by the community. Furthermore, these meanings are constructed by the actor, then the actor chooses an action based on his own interpretation of respect and respect.

- Communicate

Part of the Muslim community in Aceh Singkil seems to have a very close relationship with the Christians. As seen in

daily activities, the relationship between the two is so good. Under certain conditions, one group with another group is seen together. The two groups did not hesitate to communicate with each other. The most common communication between the two groups of people is mingling (gathering) and helping each other.

Using symbolic interaction, the act of communicating by the community in the form of mingling (gathering) and helping each other is a form of action that has been determined by the actor. The action is formed and selected by the actor without any coercion. The action is purely the result of self-will, but the completion of the choice of will occurs after defining Christianity according to the definition agreed upon by the community.

- Be Good Based on Islamic Values

Religion is something that is sacred and teaches the values of goodness. Religion as an entity that has a set of rules, not only regulates the relationship with God but also regulates the relationship with the environment. Each religion has its own rules, each governs humans so well. The teachings given are different from one another, but both have values that aim to make human life better. Religion as a regulator of life can be seen in human activities. How religion really determines human attitudes and is able to regulate or control human actions. The behavior or attitude displayed is not far from the values contained in religion. Whether it's about things that are allowed, recommended, or forbidden (forbidden).

- Not disturb

The attitude of not disturbing or not disturbing is reflected in the behavior of people who provide breadth for other parties to carry out their lives. Starting from carrying out customs, to carrying out beliefs. Islamic society does not violate the pattern of life of the Christian community and vice versa. In carrying out life activities, every community group, whether majority or minority, is freely given without any interference. No one was ridiculed, questioned, or belittled. The non-disruptive attitude is the attitude choice determined by the actor based on the meaning of the meanings that exist in society at large.

Conclusion

Aceh Singkil Regency is a multicultural area, consisting of various languages, customs, cultures, ethnicities, and beliefs. Differences in the midst of society, provide their own challenges in realizing integration. Awareness of tolerance is the best step to minimizing conflict. Diversity requires people to be tolerant, for the sake of realizing a harmonious life. The attitude of tolerance of the Muslim community is manifested into a different attitude. Some Muslim societies have a high level of awareness of tolerance. While others have a low level of awareness of tolerance. The meaning of tolerance for the Muslim community towards the Christian community is as follows:

1. Appreciate and respect
2. Communicate
3. Be kind based on religious values
4. Don't disturb

From the overall meaning of tolerance given by the community, it can be concluded that every Muslim community has a tolerant attitude in social activities. However, when it comes to belief, the Muslim community is intolerant. Apart from that, some people show close relationships with other community groups, namely those who have the meaning of tolerance by communicating. However, in some of them, building relationships only as appropriate and as necessary, namely community groups with the meaning of tolerance without disturbing.

Suggestions

1. This research can be taken into consideration for the people of Aceh Singkil in fostering an attitude of tolerance
2. For further researchers, it can be studied from the point of view of the Christian community

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