TALIFUSÖ AS A RELIGIOUS SYMBOL FOR CONFLICT RESOLUTION IN NORTH NIAS, MEDAN, INDONESIA

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ABSTRACT
The North Nias society consists of several tribes that live side by side in a bond of brotherhood. In addition, the process of social interaction is long enough for the North Nias people between the population of Christians (the majority) and who Muslims (the minority) are. One uniqueness and characteristic of this area is the orderly life and far from dissociative interaction (which means contrary to a person or group to achieve a particular goal). Pluralism places individuals on every ethnicity as actors capable of describing experiences, especially the marginalized experience of the majority. They give meaning to every phenomenon they encounter, reviewing previous experiences and then analyzed into meaningful actions. Talifusö is a tool for reducing conflict resolution in disputes between them. In immigrant communities, there are several cultural products as a result of assimilation, adaptation and accommodation that occur at the ceremony of marriage and art (dance, music and carvings. Talifusö serves as a tool for a conflict resolution. In addition, Talifusö also serves in maintaining the solidarity between the local communities and the migrant communities.

Keywords: Talifuso; conflict resolution; pluralism; religion; society

INTRODUCTION
In the reality of the plural society life, the awareness of the difference (unity in difference) is not enough, because it has not arisen the awareness and the recognition of variety and diversity. Thus this pluralism attitude is needed, because the condition of such a society that has many differences will be able to understand and accept each other and protect the rights of life in a peaceful atmosphere (Suhanadji, 2014). There are positive and negative aspects of the presence of hundreds ethnic groups in Indonesia. Besides it can enrich the national culture treasures, it also can trigger the emergence of social disintegration. We often hear there is a battle among the ethnics or social conflicts among the ethnics in Indonesia. There are many underlying reasons. However, what is interesting is that many ethnic groups have mechanisms or ways to solve the problems.

The North Nias society consists of several tribes that live side by side in a bond of brotherhood. In addition, the process of social interaction is long enough for the North Nias people between the population of Christians (the Majority) and who Muslims (the Minority) are. One uniqueness and characteristic of this area is the orderly life and far from dissociative interaction (which means contrary to a person or group to achieve a particular goal). The characteristics of the social life of the North Nias people are characterized by good social processes, especially the social interaction and the social assimilation process. The model or form of social interaction between the majority and the minority communities of North Nias is a model or form of cooperation with accommodative and assimilative social processes.

The story of North Nias society life could be an example of local wisdom that can be used as a reference in an effort to find solutions to any problems among ethnics or ethnic groups in Indonesia, the existence of pluralist society provides added value for the nation. The diversity of race, ethnic, tribe, or religion is a distinctive characteristic, as the Indonesian nation is unique because of the plurality of ethnic, religious, national, and racial groups.
REVIEW OF LITERATURE
Assimilation
The concept of assimilation is more familiar among sociologists. They have been using it for a long time in various conversations and papers. Apparently, this term of assimilation has less attention from anthropologists. Because from some anthropological textbooks or introductory books, such as Cultural Anthropology A Contemporary Perspective, by Roger M. Keesing (1981), Anthropology The Exploration of Human Diversity, by Conrad Philip Kottak (1974), the term does not appear. The anthropologists more often use the concept of acculturation in discussing issues that are considered similar to the object of assimilation in sociology. This concept has been used in various scientific works since the 19th century. At that time, acculturation was used to describe the accommodation processes and changes in cultural contacts (Abdul Rachman Patji, 1982). Milton M. Gordon, in his book Human Nature, Class, and Ethnicity (1978), states as follows:

"Sociologist and cultural anthropologist have described the process and results of ethnic meeting under such terms as assimilation and acculturation. Sometimes these terms have been used to mean the same thing; in order usages their meanings, rather than being identical, have overlapped. Sociologist are more likely to use assimilation, anthropologist preferred acculturation" (Gordon, 1978).

When discussing the problem of assimilation, Milton Gordon puts acculturation as one of the types or stages of assimilation. For him, acculturation is a part of the assimilation process that deals with the step of changing the cultural patterns of a group to conform to the culture of the host community. The form of interaction on assimilation in this study is described as follows:

![Figure 1 Theory of Minority Follow the Majority Assimilation](source: Analysis of the Researcher, 2016)

Based on figure 1, it can be explained that A is a majority society and B is a minority society, then remains A because the minority society follow the majority. The assimilation that occurs in a minority society and a majority society that has different cultural and custom elements, the minority society will follow the majority group. In this case, it can be seen that the theory of assimilation refers to the symptom of a society in which certain ethnic or racial Minority abandon their cultural and social values so that it appears to have no differences with the dominant ethnic/race (majority). It is characterized by the efforts to reduce the differences between the individuals and the groups of people and also include the efforts to enhance the unity of actions, attitudes, and mental processes by noticing common interests and goals.

In assimilation, physical or racial differences may persist, but the distinction is no longer the main feature upon which becomes the basic in recognizing a certain person or ethnic. Therefore, the minority groups are no longer regarded as the strangers because they have abandoned their original cultural tradition and have blended with the majority group. In this case, the majority do not use their old cultures at all.
Adaptation
Adaptation is a personal adjustment to the environment. Adjustment means changing oneself according to the circumstances of the environment; it can also mean changing the environment according to the personal state of the reciprocal desire between the individuals and the individuals and the groups (Gerungan, 1991).

Adaptation is a process of conflicting individual or human groups making adjustments to overcome the tensions. Naturally, it is a process to fulfill the requirements to live. One of these conditions is the social requirement in which humans need a relationship to be able to establish the order not to feel isolated, to learn about the culture, Suparlan (1993). The form of social interaction on an adaptation can be seen in the following figure:

![Figure 2: Adaptation of The Majority and the Minority Blend into One and Create A New Identity](image)

Sumber: Analisis Peneliti, 2016

In Figure 2, A is a majority society and B is a minority society. It is then merged into C, between the majority community and the minority community; they create a new culture and a new identity. Adaptation is a process of interaction that adapts to each other between the organism and its natural environment. This interaction process is necessary for every organism to survive in the natural environment where they live. The process of intercultural adaptation is defined as the level of change that occurs when an individual moves from a familiar environment to a lesser known environment. This process involves cross-cultural travel.

The majority society and the minority society do not see any difference of culture, because it has created a new form of identity in the society. Thus the culture that exists within each group (the majority-minority) will be integrated into one. This is called adaptation, they naturally adapt to achieve a common goal of harmony in the society or social integrity as well as through respecting others in accordance with their social position in a hierarchical manner and perform various other social activities.

Pluralism
Epistemologically pluralism is a word derived from English language that consists of two words namely plural means variety and ism means understanding. So that pluralism can be understood as the understanding or various understanding. In terminology pluralism is an interaction framework in which each group displays a mutual respect and tolerance, interacting in which each group displays respect and tolerance to one another, interacting without conflict. Pluralism can literally be understood as pluralism whether in religion, ethnicity, or culture. Pluralism is called a very relevant "challenge". According to Nurcholish Madjid (1992), as a value system that pushes humans into two behaviors, (1) so that they see positive-optimistic pluralism, and (2) so that they can accept plurality as reality and do their best according to the fact.

In this democracy era, pluralism then becomes a very important and heavily socialized issue. This is done in the hope that when the spirit of religious pluralism is well understood, tensions and conflicts caused by
religious issues can be mitigated, or at least lessened. (Setiawan, 2010). This is in line with what Hans Kung states "There is no world peace without interfaith peace". This statement has a very rich meaning. On one hand, we see that interfaith peace is a precondition for the world peace. However, on the other hand, the 4 statements can also mean that the world peace is at the same time a conducive environment for interfaith peace. It is undeniable that religion and other aspects of social life are interdependent, one influences the other; one can not stand alone without the other (Kuschel, 1999).

Pluralism is a framework in which there are interactions of several groups that show mutual respect and tolerance with each other. They live together (coexistence) and bear fruit without any conflict of assimilation. Diana Eck, the head of Pluralism Project Harvard University (1993), provides three outlines of pluralism: First, pluralism is active engagement in the midst of difference and diversity. Second, pluralism is more than tolerance. In tolerance, there will be born an awareness of the importance of 'appreciating' others. But pluralism requires an effort to build a constructive understanding of the 'other'. Third, pluralism is not relativism. Pluralism is an attempt to find commitment among the particularities.

**Local Cultural Pluralism**

Local culture is a culture owned by local communities within the State of Indonesia. The local community, often called the settled community, is a society that inhabits an area with geographical boundaries, such as mountains, sea, rivers, valleys, forests, hills, straits, rice fields, or man-made boundaries such as monuments and gates. Local culture is often referred to regional culture. Each region has its own culture, from Aceh, Java, to Papua. The existence of the culture that makes Indonesia has its own characteristics and uniqueness compared to other countries. Cultural diversity is then covered in the slogan of Bhineka Tunggal Ika.

The plurality of Indonesian society can be seen by the fact that the Indonesian nation consists of various ethnic groups with their own cultures. The different cultures of each other live under the auspices of the State of Indonesia. According to Parsudi Suparlan, broadly there are three kinds of cultures in a pluralistic Indonesian society, as follows:

1. Indonesian national culture based on Pancasila and the 1945 Constitution.
2. The tribal cultures are embodied in tribal culture and become a supporting element for the eternality of ethnic culture.
3. The local common culture that functions in public relations (economics, politics, social, and emotional) prevailing in local areas.

The culture in Indonesia is very diverse for examples, the culture in Java, Bali, Sumatra, and so on. Examples of culture in Indonesia are the people who occupy the island of Java, the local culture of Javanese society, local culture of the Sundanese, local culture of Bedouin society, or local culture of Tengger society.

**METHODOLOGY**

This study will reveal about the existence of immigrant community (Ndrawa) in North Nias which brings a phenomenon, namely the existence of a new identity for the minority community which is a community of migrants who have been inherited to occupy Nias Island. The immigrant community (Ndrawa) in which several ethnic groups, are associated with the collective subject, the immigrant community community (Ndrawa) as the subject.

At this point, pluralism places individuals on every ethnicity as actors capable of describing experiences, especially the marginalized experience of the majority. They give meaning to every phenomenon they encounter, reviewing previous experiences and then analyzed into meaningful actions. Thus this study
uses a historical sociology approach oriented to the development of clear concepts in order to conduct causal analysis of historical phenomena.

The exact attribution of individual concrete events occurring in historical reality to certain concrete cases historically through careful examination of the empirical data that has been selected from specific angles of view. Thus the historical approach (historical sociology) should pay close attention to both individuality and generality. This unification is achieved through the development and utilization of common concepts which are then called “ideal types in the study of individuals, events, or specific societies.”

These general concepts are used to recognize and define the individuality of each development, the traits that make one development concluded in a different way from other developments, in doing so; someone can determine the causes that cause those differences. Lachman, (1971) argues that the historical method is no more or less than the classical method of interpretation applied to clear action rather than to the text, a method aimed at recognizing the design of man, a meaning that lies behind the observed events, we will not have any difficulty in accepting that the method can be applied well to human interaction as well as to individual actors. From that point of view, a history is an interaction, which must be interpreted in terms of competing designs from different actors.

Hobsbawm (1972) tries to endorse the so-called "societal history" or "history of society". Any social history writing requires a model, which although not very formal and detailed in the structure, at least a framework would appear to be the central nexus or the circumference of the relationship of the problem to be worked out. As it is known that a social system is the unity of the interconnected units, as well as a historical system, are the relationships of units that become larger units.

The cause-effect, influence and action are a system if the structure becomes clear. This can be seen by the presence of immigrant communities from the ethnics of Bugis, Minang, and Aceh, as well as with local communities that cause influence from every ethnicity. Acts committed in daily social life that enter into the social system, so that the structure of pluralism that resulted is obtained in the recognition of identity for immigrant communities.

**Research Location**

The location of this research was conducted on the Nias community in Lahewa District, North Nias District. This location was chosen because it is based on the consideration that the subdistrict is a multiethnic and largest community group in North Nias Regency. As the most populated subdistrict of ethnic immigrants and local ethnicity. Lahewa district has a unique in social reality in which the location has a challenge in maintaining its cultural culture.

As time passes many of the current immigrants living in the kampong, Lahewa sub district is a gathering place for migrant communities (Ndrawa) from each tribe, so that in maintaining their respective cultures they are very viscous in their customs. Lahewa Sub district is also known for its multi-ethnic community whose people are already blended with the life of local people. They live in harmony and development success compared to other sub districts located in North Nias.

This study views the life of immigrant people (Ndrawa) who are Muslim minority in interacting with local people (Ono Niha), who are mostly Christians. In addition, Lahewa District also has many traditional leaders from each ethnic group. Religious figures who can blend in the lives of migrant and local communities. The diversity of these four ethnic Aceh, Bugis and Minang and Nias, enables developing groups or associations and matching names based on ethnic groups.

**Research Subject**
The subjects of the study are local community and Nias community of immigrants who among them are the community leaders, traditional leaders, and religious figures. These subjects are volunteered to be the subject of research and are willing to be observed in various activities, interviewed in depth, and they are also involved as peer researchers to assist with data collection. The intended subject meets the eligibility criteria that can communicate verbally and who have knowledge and understanding of North Nias community with various historical, cultural, and various backgrounds that occur, and especially those related to migrant communities. In addition to the subject, the researcher also obtained the data from the informants. To be informant there are some criteria that must be fulfilled that is, the informant has knowledge which is considered to have the ability in giving the information needed even though the informant does not involve directly in the observed research in accordance with the experience and the knowledge of the subject under the research, and able to give the meaning to their intersubjective world. The informants have provided the information related to the life processes of the majority of local communities and the minority immigrant communities in North Nias district. Local people, immigrant communities are from Aceh, Minang and Bugis as well as traditional figures, religious figures, and youth figures.

**Data of Research Informants**

The informants in this research are 32 people that consist of religious leaders (priests, figures from NU, figures from Muhammadiyah), traditional figures (Aceh, Minang, Bugis and local Nias people), immigrant communities (*Ndrawa*) originating from Acehnese descent, Minang descendants and from Bugis descent. In addition, the informants also consisted of Christian youth leaders and Muslim youth leaders as well as local Nias community who are Christians. To facilitate the data of informants can be seen in table 1 below:

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<tr>
<th>No</th>
<th>Name</th>
<th>Age/ Years</th>
<th>Religion</th>
<th>Occupation</th>
<th>Address</th>
<th>Descendant</th>
<th>Research Date</th>
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<td>Fisherman</td>
<td>Walo, Afulu</td>
<td>The 5th from Aceh, Meulaboh</td>
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<td>Walo Village kecamatan Afulu</td>
<td>Nias (his mother from Aceh)</td>
<td>08 February 2015</td>
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<td>The 9th from Minang, Pagaruyung</td>
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<td>Religion</td>
<td>Occupation</td>
<td>Location</td>
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<td>18 February 2015</td>
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DISCUSSION

Talifusö (the bond of brotherhood) is one of the relationships between the Christian majority community and the Islamic minority community in North Nias. Talifusö is used as a tool to reduce conflict within society. Especially in terms of differences of opinion related to religious differences. This is as revealed by Gati Eli Lase, here are the results of the interview:

"Talifusö is a bond of brotherhood that exists between the immigrant community and the indigenous people of Nias. Talifusö as a tool to reduce conflict that began to emerge in society. The people of Nias, both local and immigrant, have little direct emotion to blame, it makes frequent wars, both between families and villages. But the funny thing is that the friendship rope is still very tight because every problem is always reconciled through Talifusö."

Nias society, either Nias Muslim and Nias Christians have a Talifusö relationship because they are in the same geographical environment that has been established a very long social relation, possessing the same collective memory with the same social historical background, so that it is natural among the individuals and the social groups has been established the feelings of mutual ownership, mutual protection and a sense of shared destiny."

Talifusö in the community which has become the social capital and cultural capital for the people of Nias both majority and minority communities to conduct the conflict resolution, either the latent or the manifest conflict, or conflict based on differences between religious, interest conflict, political conflict, Inter-personal conflicts and ethnic conflicts. That is why Talifusö is strong to reduce the conflict among the religion people. This is as expressed by Kenan Mafrad:

"In Nias society, religious differences do not become an obstacle in the interaction between the Islamic society and the Christianity. Because in Nias society there is no difference in the treatment of the Christian community, we help each other in marriage and death events. So there is nothing that distinguishes us from Islam with Christianity in the society. Besides, we also have a brotherly bond because some of our brothers are also Christians, and we do not mind that."

The same is expressed by Toloni Zalukhu. Here are the results of the interview:

"The people here never bother the difference of religion and it is impossible for the conflict because it is only different religion. They cannot be enemies because they are siblings or there are different religious family relationships. Like me, there is my brother who is a Muslim I am a Christian so we love each other."

Besides being a conflict resolution, talifusö also as a context in establishing a strong social order and the values of social wisdom as well as the cultural wisdom which is served as a rope to tie the socializing and the interacting between the individuals, the individual with the groups and the groups with the groups. The value of social wisdom and cultural wisdom can eliminate the various disputes and the cultural conflicts that are less conducive. The social life order of society embodied in mutual respect, respecting differences in diversity, culture in equality and safeguarding one another in the principles of the difference as revealed by Gati Eli Lase as follows:
"To reduce and eliminate any conflicts we must eliminate prejudice against others, eliminate discrimination, eliminate the feelings of higher groups. If these three things can be eliminated in a community group then these conflicts can be prevented. This is where talifusö plays a role."

From some of the above statements, it can be closely examined that the possibility of religious differences is very small possibility as a trigger of conflict between the Muslim minority community with the local community of the Christian majority, because Talifusö becomes a very strong strap and able to reduce the conflict. Even the pattern of relations between the religious groups in North Nias, there has been coexistence and proexistence and shows the diversity that is full of values of wisdom, both social wisdom, cultural wisdom and local wisdom. In general, socio-cultural problems that exist in the Nias Muslim community can be mapped as follows

**Figure. 3 Problems of the Migrants and the Local Societies in North Nias**

Source: Research Data Analysis

**CONCLUSION**

Pluralism that takes place in the life of a pluralistic North Nias community can survive and exist in the common life between the local people (Nias) and the immigrants (Aceh, Minang and Bugis) who have the distinctive characteristics of religion, language and culture (art and marriage). Although there has been a conflict but throughout the history between the local communities and the immigrants there has been no long-standing conflict caused by religious differences, since the local communities accept all of the differences that exist in the immigrant communities; the harmony between the religious communities in North Nias community is an undeniable social reality, due to a sense of solidarity between the local communities and the immigrants. The use of Nias language is an adhesive tool for the continuity of coexistence between the local communities and the immigrants. Similarly, Talifusö is a tool for reducing conflict resolution in disputes between them. In immigrant communities, there are several cultural products as a result of assimilation, adaptation and accommodation that occur at the ceremony of marriage and art (dance, music and carvings. Talifusö serves as a tool for a conflict resolution. In addition, Talifusö also serves in maintaining the solidarity between the local communities and the migrant communities.
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