

Is Moslem in Aceh Singkil Intolerant? (Case Study in Aceh Singkil)

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Abstract: intolerant is unwillingness or refusal to tolerate or beliefs contrary to one's own. While tolerant is able to allow or accept something that is harmful, unpleasant, etc. Moslems in Aceh Singkil have tried as can as their could to tolerate to the Christians. But Christians always brake the rule especially in building a place for worship. Moslems and Christians have an agreement in building the place of worship such as churches, from the small church till the big church and *unduh-unduh*. Every time Moslem and Christians make a rule and at that time the Christians brake the rule. Moslems in Aceh Singkil have tried to be harmony and tolerate living together with the Christians in a place called Aceh Singkil. But sometimes patience has limits. And finally, the conflict cannot be avoided.

Keywords: *Moslem; Christian; Intolerant; Harmony; Conflict*

I. INTRODUCTION

Indonesia is known as a great nation, vast and fertile region, and has a high culture. But this nation is very diverse (plural) composed of many tribes and religion using a variety of local languages, embracing various religions, and has a diversity of customs and cultures of the region. It is a potential which on the one hand ensuring that the assets of the Indonesian nation. But in the other hand it could also be a source of discord or social conflict. In this regard, religion (which is part of a plurality of them) can indeed have the potential to bring unity (integration), but it can also cause conflict in society. Quranic verse (Surah AL-Kaafiruun 1-6) describes tolerant as follow:

قُلْ يَتَّيِبُهَا الْكٰفِرُوْنَ ۗ لَا اَعْبُدُ مَا تَعْبُدُوْنَ ۗ وَلَا اَنْتُمْ عٰبِدُوْنَ مَا اَعْبُدُ ۗ وَلَا اَنَا عٰبِدُ مَا عٰبَدْتُمْ ۗ وَلَا اَنْتُمْ عٰبِدُوْنَ مَا اَعْبُدُ ۗ لَكُمْ دِيْنِكُمْ وِلٰى دِيْنِ ۗ

Meaning:

Say: 'O unbelievers,

1. I will not worship what you worship.
2. and ye are not worshipers of God that I worship.
3. and I was never a worshiper of what you worship,
4. and you never (also) be a worshiper of God I worship.
5. you your religion, and to me, my religion. "

When the people of a religion emphasizing religious teachings are universal and humanist, religion can play a role in various groups, tribes and nations. But when the people of a religion emphasizes the primordial dimension of religion, the religion of exclusive and it potentially give birth to social disintegration. It's very destabilizing a country. Countries that constantly hit by the instability will have difficulty implementing development smoothly and continuously. For the country's resources will be drained to overcome the instability. Religion in general is a belief or beliefs held by the community into the norms and values that are believed and trusted. Religion is recognized as a set of rules that govern human existence in the world. It can be interpreted as a condition of life and life reflects the atmosphere of a peaceful, prosperous, respect, giving appreciation, tolerance, mutual cooperation in accordance with religious teachings.

We still remember the incident in Aceh Singkil and Tolikara, Papua. Disputes among religious believers during this time will give psychological impact, namely the emergence of a sense of resentment among religious. Viewed from the standpoint of religious education, especially to the younger generation, this dispute is not advantageous for the coaching fraternity compatriots. Therefore, measures fostering harmony among religious believers must constantly do. Reducing the side effects of multi-religious nation, it is certainly not right to destroy its original condition. Because it is a product of history that has lasted for centuries. It is already

the providence of God that cannot be circumvented. For many years ago, Indonesia people believes in ideologies of animism, polytheism and so forth, and this is not their fault but it is part of their history and we now recognize the great religions of Hinduism, Buddhism, Islam, and Christianity. If we read history, we can treat the condition of multi-religious for centuries in peace, because the religious leaders, the community and the kingdom could manage it better. Even if there is a conflict, it is simply the case that occurrence so rare that a very small percentage. But now, small cases may eventually turn out to be great, because it is not being managed well. There are some cases of inter-religious riots that recently occurred in Indonesia such as the riots in Situbondo, Tasikmalaya, Tanah Abang, Poso, Maluku and others, who spread the religion. Whereas, before, the religious community of various faiths in places of conflict are living in harmony and peace for many years.

II. METHOD OF RESEARCH

Nowadays there are a lot of trigger conflicts between religious communities. But this is actually a warning to us that the crew cannot stop being careless and should anticipate the negative things that might happen in the future. Many things can be done such as developing religious harmony through the establishment of laws and perhaps informal way such as often visit and help the people who has different religion.

Religious life and its development in Indonesia has set in:

1. The first principle of Pancasila
2. The Constitution of 1945 in Article 29 paragraph (1) and (2);
3. The guidelines are in every 5 years continuously refined; it turns out the existence of religious life and its development contained therein and further strengthened;
4. The implementation rule in the form of laws, government regulations, Presidential Edict, ministerial decrees, etc.

Law about religion, namely:

1. The Law on Religious Courts,
2. The Law on Marriage,
3. Law on National Education System.
4. Presidential Edict No.1 / 1965 on Prevention of Abuse and or blasphemy.
5. Menag Decision 70/1978 on Guidelines of Religious Broadcasting,
6. Menag Decree No.77 / 1978 on Overseas Aid to Religious Institutions in Indonesia,

SKB Menag and Minister of Internal Affairs No.01/Ber/MDN /MAG/1969 concerning the execution of tasks of government officials in Ensuring Smooth Implementation Order and Development and Worship Religion by Adherent-adherents. Religion in general is a belief or beliefs held by the community into the norms and values that are believed and trusted. Religion is recognized as a set of rules that govern human existence in the world. Religious harmony in Indonesia is patterned in trilogy Concord namely:

1. The internal cohesion of each race in one religion.
That is the harmony among streams/ideologies/schools that exists in a community or a religious community.
2. Harmony between people/communities of different religions.
That is the harmony among the followers of different religions such as Islam with Protestant, Catholic, Hindu, and Buddhist.
3. The harmony between people/religious communities and the government..
Inter-religious harmony can be regarded as a social condition in which all religious groups could coexist together without compromising the fundamental right of each to perform his religious duties. Inter-religious harmony is meant to strive for the creation of a state that there is no conflict internally within their respective religious communities, inter-denominations that differ from one another, between the followers of the religion of the followers of the religion the other, between the followers of religions with the government.

The realization of inter-religious harmony

1. Mutual respect to worship according to his religion.
2. Mutual respect and cooperation of internal religion, among the various religious groups and followers of religions and the government which are equally responsible to build nation and the State.
3. Mutual tolerance by not forcing religion to others.

Religious harmony does not mean getting together to follow same path to God. Religious harmony simply means following different paths to God yet maintaining a homogeneous relationship as human beings.

As human form, the highest manifest stage in cosmic life cycle. It is our prime duty to maintain a homogeneous relationship amongst each other most of time. It has rightly been said as many human beings as many different paths to God Almighty can there be. We could always follow the principle of unity in diversity. Remaining independent of each other, we could still follow path to God Almighty. The harmony is a term of "good" and "peace". The point is, to live together in society with the "union of hearts" and "agreed" not to create strife and contention (Department of Education, 1985: 850). However, the fact, when the history of human life, the first generation descendants of Adam that Qabil and Habil to the dispute and quarrel and ended with the murder of his brother Habil; then whether it can be said that the first generation of children of human society is not harmonious society? Do disputes and quarrels that happened today is modeled on that of our ancestors? Questions above does not need answers but just to remind that man is constantly struggling with different pull directions, between expectation and reality, between ideals and created.

Human is ordained by God as a social being who needs relationships and social interaction with others. As social beings, humans require working with others in meeting their needs, both material and spiritual needs. The teachings of Islam encourage people to work together and helping each other (ta'awun) in terms of goodness. In the social life, Muslim can relate to anyone without restriction of race, nation, and religion.

III. DISCUSSION

A. Intern-religious Cooperation

There is a diversity of religious beliefs in our world simply because there is a corresponding diversity of mindsets. Even two random adherents of the same faith are unlikely to have totally identical views. We need to respect this worldly reality – before arguing on any spiritual reality. If not, there would be no harmony but only conflict. Surely, a religion that is pro-conflict is not one we need. What if it is a central tenet of a religion that it cannot agree to disagree with others? Thankfully, there is no such religion in practice today, or there would be inter-religious chaos. With all orthodox religions advocating peace, this implies that those who cannot agree to disagree might not really be religious at heart. When any inter-religious dialogue is not so much to learn, but to be preachy, there is no true dialogue. One will notice that those truly interested in understanding others ask and listen more than they speak. Sadly, those uninterested in dialogue are usually the close-minded ones too sure and proud of themselves, while belittling others' religions. This itself is potential for conflict.

Fraternity or brotherhood, is one of the important teachings that received attention in Islam. The Qur'an mentions the word connotes brotherhood as much as 52 times regarding various equations, both the similarities descendant, family, community, nation, and religion. Islamic brotherhood can be divided into four kinds, namely:

- a. Ukhuwwat 'ubudiyah.
- b. Ukhuwwat insaniyah (basyariyah),
- c. Wathaniyah wannasab.
- d. Ukhuwwah fid-din al Islam.

The essence of brotherhood lies in compassion shown form of attention, caring, intimate relationship and feel camaraderie. The prophet describes the fraternal relations in *a hadith* which means "A believer to another believer is like one body, if one member of the body injured, the whole body will feel injured. Ukhuwwah is a brotherhood that core togetherness and unity between people. Togetherness in Muslims known as *ukhuwwah Islamiyah* or bound by a common brotherhood *aqidah*.

Unity and integrity as the implementation of the teachings of Islam in society is one of the principles of Islam. One of the problems faced by Muslims today is the lack of a sense of unity that's way their power is becoming weaker. One reason for the low sense of unity among Muslims is because the appreciation of the values of Islam is low. Unity among Muslims apparently cannot be realized in practice. Different interests and class divisions are often the cause of the people. The split is usually preceded by the difference in views among Muslims against the phenomenon. In matters of religion, among Muslims for example are often differences of opinion or interpretation of the law to know something that later spawned a variety of views or sects. Difference of opinion and interpretation is basically a common phenomenon and humane, because it is addressing disagreements to understand the various interpretations.

To avoid divisions among Muslims and strengthening *ukhuwwah islamiyah*, experts establish three concepts:

- a. The concept of *tanawwul ibadah* (the diversity of ways in worship). This concept recognizes the diversity of the Prophet practiced in a religious practice that leads to the acknowledgment of the truth of all

religious practices for referring to the Prophet. The diversity of ways of worship is the result of the interpretation of the behavior of the Apostle found in history (*hadith*).

b. The concept of *al mukhtiu fi al ijthadi lahu ajrun* (wrong in *ijtihad* is rewarded). This concept implies that as long as one follows the opinion of a scholar, he will not sin, even still be rewarded by Allah, even though the results of *ijtihad* is wrong. Here it should be noted that the authority to determine right and wrong is not man, but God Almighty.

c. The concept of *la hukma lillah qabla ijthadi al mujtahid* (God has not set a law before the attempt of *ijtihad* made by a *mujtahid*). This concept can be seen that the issues have not been established with certainty the law, both in the Quran and Sunnah Rasul, then Allah has not set laws. Therefore Muslims, especially *Mujtahids*, are required to set through *ijtihad*. The results of *ijtihad* done is the law of God for each *mujtahid*.

All three of the above concepts provide an understanding that the teachings of Islam tolerate their differences in understanding and experience. That is absolutely the only good word of God and His word, while the interpretation of the words is relative. Because it is very possible to happen difference. The difference does not have to give birth to a conflict and hostility. Here the Islamic concept of *Islah* played to resolve conflicts that occurred so as not to cause hostility, and if it has happened, then played to eliminate reconciliation and reunite the people or groups against each other.

B. Cooperation Among Religious Communities

Understanding and applying the teachings of Islam in public life is not always only be expected in the Muslim society. Islam can be applied in any society, because essentially it is a universal value. Despite understandable that Islam the essentials only referred to the concept of al-Quran and As-Sunnah, but the social impact of the implementation of the teachings of Islam consequently perceived by humans as a whole. Similarly, at the level of the broader, ie life among nation, the values of Islam are particularly relevant to be implemented in order to unite humanity in a unity of truth and justice.

The dominance of one ethnic or state is a denial of the meaning of Islam, because he is only loyal to the value of truth and justice that is universal. Islamic universalism can be proved among other terms. In terms of religion, Islam showed universalism with the doctrine of monotheism and the unity of nature. Additionally every human being, without distinction asked to jointly accept the dogma that is simple and with that he included into a homogeneous society premises only action very easily, ie read the creed. If he does not want to convert to Islam, there is no compulsion and in the social sphere he remained welcome and enjoy all sorts of adverse right except Muslims.

In terms of sociology, Islamic universalism revealed that the revelation is addressed to all men so that they adhere to the religion of Islam, and in the level of the other directed to the Muslims in showing the rules that they must follow. Therefore, the formation of separate communities is a corollary of the teachings of the Qur'an without reducing the universalism of Islam. The relationship between Muslims with other religions is not prohibited by Islamic law, except to cooperate in matters of *aqidah* and worship. Both of these problems are internal rights of Muslims which should not be mixed by other party, but the social aspects can be united in working well. Cooperation among religious adherents are part of the advance of human social relations which is not prohibited in Islam. Relations and cooperation in economics, politics, and culture is not prohibited, even encouraged all within the scope of goodness.

C. Conflict in Aceh Singkil

Aceh Singkil district is one of the districts in Aceh Province, Indonesia. Aceh Singkil is a division of South Aceh district and some of its territory are in the area of Gunung Leuser National Park. This district also consists of two areas, namely mainland and islands. Islands that are part of Singkil district consists of a lot of islands. The capital of Aceh Singkil district is located in Singkil. Singkil itself is on track of western Sumatra Banda Aceh, Medan and Sibolga. However, the track is more mountainous and needs to be much improved road access so that the remoteness of the region can be overcome. It is expected in the near future Singkil Port can be used as a transit port for the west path of Sumatra. Aceh Singkil Christian population come from Karo and Batak tribesmen who migrated from North Sumatra Province. Aceh Singkil also becomes a fertile field activities of the Christian missionaries who have been repeatedly caught trying to break *aqidah* of Muslims who lay and invites them converted to Christianity. Since the existence of the church began mushrooming in Aceh Singkil, mostly Christian population began to not appreciate and respect the Muslim community. Muslims began to be terrorized by an anonymous letter stating that the Aceh Singkil will be dominated by Christians.

After a long patience and restraint, finally the Muslim community in each village held a consultation to do a demonstration to urge the government to immediately curb unauthorized churches that have been very

disturbing residents. When the demonstration lasted most unscrupulous of Muslims ignited emotions so wildly burn down a church that has long been disturbing residents. On 1, 3, 5 and May 8, 2012 Monitoring Team established by the government of Aceh Singkil sealed 20 houses of worship. The list of 20 houses of worship that have been sealed composed of 10 Protestant Church Pakpak Dairi (GKPPD), 4 Catholic Church, 3 Church of Evangelical Mission Indonesia (GMII), 1 Church Huria Kristen Indonesia (HKI), 1 Church Christian Church of Indonesia (JKI) and 1 Local Houses of Worship Religion (Beliefs) Pambi.

On Wednesday, July 18, 2012 early morning members of GKPPD Gunung Meriah Singkil district was shocked by the black smoke billowing from inside the church. The smoke from a fire that burned several chairs and musical instruments including the sound system, which had begun to die. In the sanctuary were also found jerrycans containing about 15 liters of gasoline. Besides, the glass windows of the church was also smashed and broken. The incident has been reported by the Master Huria (Vorhangeer - Assembly of the Church), and the congregation of GKPPD Mount Gunung Meriah to the police station on Wednesday, July 18th, 2012 at around 09:00 pm. Police line is installed in the church that resulted in the Church cannot carry out the Lord's Day Worship Sunday, July 22, 2012. This church arson attempt again recovering due to the sealing 20 houses of worship that happen before.

The sealing is done because all the houses of worship stood illegally. In Aceh Singkil, there are at least 25 buildings *undung-undung* (little church) standing without a permit. According to the agreement which was agreed in 1979 and renewed in 2001, it should only be established one church and four *undung-undung* in Singkil. Earlier in the year 2011, the Department of Religion Singkil also been warned against the church building committee who does not have that permission, but the warning is not heeded at all. This conflict will not happen if the Christian people follow and obey all of the rules made by the government.

IV. CONCLUSION

From the data above, it can be concluded that it is not Moslem in Aceh Singkil intolerate but it is Christians who always make provocation to the Moslems in Aceh Singkil as can be seen as follows:

- a. Christian communities brake the rule by making their places of worship out of the agreement.
- b. Christian missionaries have been repeatedly caught trying to breake *aqidah* of muslims.
- c. Christian communities do not appreciate and respect any more to the moslem in Aceh Singkil.
- d. Muslims began to be terrorized by an anonymous letter stating that the Aceh Singkil will be dominated by Christians.

From the above reason, we cannot blame Moslem people as the causes of the religion conflict in Aceh Singkil which had happened recently.

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