

## **Potential Conflict Issues That Must Be Reduced by Harmony of Religious People (FKUB) of Langsa City, Indonesia**

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**Abstract:** The harmony of the religious community in Langsa City is generally conducive and there is no significant conflict. FKUB of Langsa, institutionally is an agent of socialization, as well as families, play groups, mass media and educational institutions. Therefore, FKUB acts as a regulative socialization agent determined by the government. Langsa FKUB applies the method of socialization as an approach to building solidarity, togetherness, unity of perception, providing the latest information related to regulation and dissecting actual issues that often arise in people's lives, both religious and political.

**Keywords:** *Al Quran; conflict; religion; freedom*

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### **I. INTRODUCTION**

Langsa City, located in the Aceh Province, is one of the most heterogeneous strategic areas and communities characterized by multi ethnicity. Langsa City is not dominated by one ethnic group, but it is very diverse, namely; Acehnese, Malay, Javanese, Chinese and Batak tribes. Nevertheless, Acehnese are more in the majority. Multi-cultural and religious life goes accordingly. Besides that, in Langsa City there are several religions namely; Islam, Christianity, Catholicism, Hinduism and Buddhism. Religious life in Langsa City is in the frame of harmony and mutual respect even though in some ways there is a cross paradigm in internal religious relations and between religious groups. However, the cross paradigm and the emergence of religious understandings that are considered different in the internal religion occur even though they are still within certain limits that have not yet arrived at the conflict. So far, in Langsa City there has never been a religious conflict that has disturbed harmony and harmony that has been built naturally.

The harmony of the religious community in Langsa City is generally conducive and there is no significant conflict. Even so, in internal religious and interreligious relations within certain limits misperception occurs, but there are not many problems. There are several casuistic or religious problems in the City of Langsa, but can be prevented and overcome by the FKUB of Langsa City with an approach (strategy) carried out, such as building communication with all parties or across religions. Religious phenomena or casuistics occur when the emergence of a different thought from the thought of an established religion, for example certain religious schools emerged which helped color the religious relations in Langsa City. Then, on the other hand, the emergence of religious expressions in certain forms among religious people, which are understood differently by other religions, for example solidarity and participation become misperceptions.

### **II. REVIEW OF LITERATURE**

#### **2.1 Management Concept Strategy**

The word strategy comes from Greek which means: leadership in the army. This controversy prevailed during the war which later developed into army management in order to manage the soldiers how to mobilize large numbers of troops, how to coordinate clear commands, and so on. This is evident in what General Collin Powell did during the Gulf War. How he commanded thousands of troops from several generations, even from several countries.<sup>1</sup>

At first, the term strategy was used in the military world, which was interpreted as a way of using all military power to win a war. Someone who plays a role in managing the strategy, to win the war before taking action, he considers how the strength of the troops he has both seen from the quantity and quality; for example

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<sup>1</sup> Crown Dirgantoro, *Manajemen Stratejik: Konsep, Kasus dan Implementasi*, Cetakan Ketiga, Jakarta: Grasindo, 2007, h. 5

personal abilities, number and strength of weapons, and so forth. Furthermore, he will also gather information about the strength of the opponent, both the number of his soldiers and the state of his weaponry. After all is known, only then does he arrange the actions to be done, both about the tactics of war that must be done, tactics and techniques of warfare, as well as the right time to carry out attacks, and so forth. Thus in composing a strategy it is necessary to circumvent various factors, both inside and outside. This illustration, actually wants to give an idea of how to achieve the goal, so that the strategy is understood as an instrument to obtain success and the goals set are achieved well.

Strategy as a concept, if viewed from a management perspective, the strategy as Porter mentioned, strategy can be understood as an art and science of formulating, implementing and evaluating strategic decisions between functions that enable an organization achieves its goals in the future. The same thing was said by Blocher and Lin, strategic management was "the development of a competitive design competitive position with the firm's competitive provides continued success". According to Yuwono and Ikhsan, strategic management is associated with an integrative management approach by bringing together all elements such as planning, implementing, and controlling the business strategy. In other words, strategic management includes strategic formulation and strategic implementation.

The process of determining strategy explicitly usually occurs during periods of major change. This kind of process will be more effective if accompanied by careful diagnosis. The strategy itself will be tested in its implementation. Preparation for implementing change is more effective if it is preceded by identification of the 'stakeholders' related to changes in the assessment of the impact of changes on each party and involves them in the process of diagnosis and planning if deemed necessary and possible. Careful diagnosis is at least able to provide partial estimates of an organization's ability to implement change.

## **2.2 Conflict (Conflict)**

A person's perception of conflict is motivated by experience in managing the organization, level of education, and influence of the social environment. The conflict was initially considered as a deviation from the norms and values that apply in the community as well as organizational rules, but with increasing knowledge the view of the conflict changes.

Conflicts among Community may also be the cause of social and cultural changes. Contradictions may occur between individuals and groups or group intermediaries with groups. Generally traditional communities in Indonesia are collective in nature. All activities are based on the interests of the community. The interests of individuals with the interests of their groups, which in certain cases can cause changes. Conflict between groups may occur between the older generation and the younger generation. Such conflicts often occur, especially in the society that is developing from the traditional stage to the modern stage. The younger generation who have not yet formed their personality is easier to accept elements of foreign culture (such as Western culture) which in some cases has a higher level. Such conditions lead to certain changes in society, for example freer association between women and men, or their position to be more equal in society and others.

Conflict can be interpreted with difference; conflict and dispute. Conflict is a serious problem in every organization, which may not cause the death of a firm as it occurs in Shea and Gould, but can certainly harm the performance of an organization and encourage the loss of many good employees. In addition, conflict can also be interpreted by differences, conflicts and disputes.<sup>2</sup> Furthermore, the understanding of conflict can be seen from several points of view, namely;

- a. Traditional Views: This view assumes that all conflicts are bad and negative, synonymous with the term violence, which is harmful, but must be avoided and above.
- b. Views of Human Relations: This view believes that conflict is a fair and inevitable result in each group.
- c. Interactional Views: This view believes that conflict is not only a positive force in a group but is also absolutely necessary for a group to be able to perform effectively.

## **2.3 Protection of Religious Freedom**

Implementing human rights in this reform era has made significant progress and gained appreciation from other countries and international organizations. But this country also gets records, especially related to the problem of religious freedom for minority groups. This appreciation and record appeared in the UN, Human Rights (HAM), Assembly's Universal Periodic Review (UPR) in May 2012 last year. A similar highlight also appeared in the 2013 U.S. report. Commission on International Religious Freedom (USCIRF) on 30 April 2013. In reality, the problem of religious freedom does not only occur in Indonesia, but also in other countries, including in Western countries, so that these countries also get similar records.

Protection and enforcement of Human Rights (HAM) is a shared commitment and agenda in this reform era. This can be seen from the amendments to the 1945 Constitution which included human rights in

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<sup>2</sup> Veithzal Rivai dan Deddy Mulyadi, *Kepemimpinan*, h. 274

more detail, legislation of Law No. 39/1999 on human rights and ratification of a number of UN human rights instruments, including the International Covenant on Civil and Political Right (ICCPR) with Law No. 12/2005. This religious freedom implies the right of a person to determine religion, worship, have a place of worship, convert to religion, be free from discrimination and get protection from torture.

Individually (forum internum) freedom of religion is a non-derogable right, but its expression in the public domain (forum externum) is a derogable right. This happens because the expression of religious freedom can cause tension or conflict. Because of that, there is a limitation through the provisions of legislation (regulation). Our country supports this limitation as a "appreciation margin" for human rights (HAM), which is stated in article 28 J paragraph (2) of the 1945 Constitution. This limitation is also justified by the ICCPR, as stated in article 18 paragraph (3).

However, the blasphemy law is now being debated by a number of countries, because it is considered inconsistent with (liberal) democracy. However, in the resolutions of the UN Human Rights Commission and later the UN Human Rights Council since 2002 at the suggestion of the Organization of Islamic Cooperation (OIC), countries that supported them were more than those who refused. The US and the European Union did reject this law, but now there are still many European countries that defend it, namely Austria, Denmark, Finland, Greece, Italy, Ireland, the Netherlands, besides Spain, Portugal and Slovakia. Even some European countries, such as Russia, Greece, France and Switzerland, still prohibit or restrict certain religious schools, such as Jehovah's Witnesses, Scientology and / or Mormons.

### **III. DISCUSSION**

There are many religious issues and other issues that occur at the national and other regional levels in Indonesia that have seized the views of the Langsa City Religious Harmony Forum (FKUB). These issues are a concern and a topic of discussion within this institution. In fact, not only the problems that arise in the country, also the problems that occur in foreign countries are also discussed in the Langsa FKUB. As mentioned earlier, FKUB is an institution whose role is to maintain and strengthen solidarity and harmony among religious people. *Sehingga*, this function is run well, so that events that occur in other areas are not spread and are infected in Langsa City.

Issues or problems that arise at the national, sub-national and international levels are very likely to flow elsewhere, besides the problems that arise in Langsa or Aceh in general. Therefore, it is very often held meetings, both monthly meetings and incidental meetings. This was done by FKUB to map and anticipate the possibility of this potential spreading in Langsa City. So, Langsa City FKUB takes preventive, protective and curative steps. Mapping the issue is very important so that FKUB members get information regarding issues that are currently developing, even though the issue has not yet developed widely in the community. At the very least, this step is to be aware of all possibilities that will occur.

#### **3.1. Parmalim Flow**

Other issues discussed and considered as having potential conflicts, at least the issue has become a polemic in Langsa City. Like, "Silmi stream", this flow also entered and developed in Langsa City, although there were not many followers, but this was also a serious concern of the FKUB. Regarding the "Silmi stream" was discussed in the coordination meeting of Langsa City FKUB on March 30, 2017. This coordination meeting concluded that "Silmi sect" had entered in Langsa City in the Bujok Paya Village, Langsa Baro Subdistrict, "Silmi stream" should be suspected of being one of the schools kebatinan archipelago.<sup>3</sup>

Then, religious issues or beliefs that emerged in the Toba area also became an issue that appeared in the Langsa City FKUB meeting. For example, "the Parmalim school", indeed this flow has not yet emerged, let alone developed in Langsa City. However, FKUB still discussed it as a form of anticipation so that the flow would not become a polemic and a problem in Langsa City. This Permalim flow was stated by ST. JKW. Purba (one of the members of Langsa City FKUB) at the Langsa City FKUB meeting on May 9, 2017. According to him, "the Parmalim school" is a social and cultural flow that develops in the community, such as in Toba, North Sumatra Province. This information was obtained by ST. JKW. Ancient when visiting the area.<sup>4</sup> This means that "the Parmalim school" has developed in the community.

Parmalim or Malim are residents of the original Batak religious (religious) system, which until now still exists, mainly spread in the Toba area of North Sumatra. Believing in God, namely; Mulajadi Nabolon. This permalin has been adopted by the Toba Batak community long before the entry of the religions of Islam,

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<sup>3</sup> Report on 2017 Improvement of Harmony Tolerance Activities in Religious Life (Forum for Religious Harmony), Compiled by the National Unity and Political Body of Langsa City in 2017

<sup>4</sup> *Ibid*

Christianity and Catholicism. The emergence of the Malim sect is inseparable from the social, economic and political context that developed at that time which later made this religion in response to this phenomenon.<sup>5</sup>

Ugamo Malim is a native "local" religion among the Toba Batak people. Generally, Ugamo Malim followers are Batak people residing in Toba Samosir Regency, North Tapanuli, as well as other areas such as Simalungun District, Dairi District, Central Tapanuli Regency. Today Parmalim also spreads in various regions in Indonesia, but there are very few in number. At present, the number of followers of this school has no official data, but there are around 5,000 people.<sup>6</sup>

### **3.2. Gafatar Organization**

Religious issues in Indonesia, seem to continue to develop, even other religious groups or groups emerge. For example, about the "Gafatar organization", this sect or religious group also appeared in the discussion of the Langsa City FKUB. Regarding the "Gafatar organization" put forward by the Chairperson of the Langsa City FKUB in the FKUB meeting on June 1, 2016. This information was obtained by the Chairperson of Langsa City FKUB from the National Police Bareskrim Adi Prasetyo Permana, who stated that "Gafatar" had a real power of 40,000 to 50,000 members spread across throughout Indonesia by forming 12 Countries in the Country of God of the Archipelago's Universe with the Chairperson General Mahful Muis Tumanurung and Ahmad Musadeq as successors to the Prophet after the Prophet Muhammad.<sup>7</sup>

Besides that, AKP. Dodi Hariyanto (Element of the Langsa Police) informed the developments in Langsa City, which currently has a group of people involved in the "Gafatar organization", whose existence is still under investigation by the Langsa Regional Police. We also have to anticipate brainwashing cases by "Gafatar organizations" because of religious understanding carried out by "Gafatar" organizations across from or deviating from Islamic teachings. The Muslim organization involves students and elite people to become members.<sup>8</sup>

The Fajar Nusantara Movement (abbreviated as Gafatar) is aliaran iman which is considered as one of the successors of Al-Qiyadah Al-Islamiyah. This school was founded by Ahmad Moshaddeq who declared himself a Prophet or Messiah, and this movement was a syncretic movement that combined the teachings of Islam, Christianity and Judaism. According to Amin Djamaluddin, Chair of the Islamic Research and Research Institute (LPPi), the teachings of this movement are still the same as Al-Qiyadah Al-Islamiyyah teachings, such as changing the creed sentence from "Asyhadu an laa ilaaha illallaah wa asyhadu anna muhammad rasulullah" (I bear witness God besides Allah and Ak witnessing the Prophet Muhammad is the messenger of Allah) being "Asyhadu an laa ilaaha illallaah wa asyhadu anna al - masiihal Maw'uuda Rasulallah" (I bear witness there is no god but Allah and I bear witness al - Masih Al-Maw'uuda Rasulallah).<sup>9</sup>

Based on Amin Djamaluddin's observation, Gafatar wants to realize the six stages of establishing a theocracy, namely (1) "Sirrur" or secret preaching, (2) "Jahrun" or openly preaching, (3) "Hijrah" like Muhammad who moved from Makkah to Madinah, (4) "Qital" which is open war against unbelievers for the sake of the victory of their religion, (5) "Futuh" namely victory, and the last is (6) "Khilafah" which is the formation of a state that applies their religious law. The third stage is said to underlie the arrival of many Gafatar members to the Kalimantan region. However, a former Gafatar leader named Yudhistira claimed that Gafatar members were sent to Kalimantan to join the food program by working on the land provided by Gafatar. At its peak, Gafatar has around 20,000 members spread across 34 provinces. According to Gafatar members, the organization's funds came from members' donations.

### **3.3 Buddhists in the Law of Whip**

Another issue, and warmly discussed by Langsa City FKUB, namely; "Buddhists can be punished by whipping (Jinayah). This was discussed in Langsa City FKBU meeting on March 30, 2017. This issue became a polemic and controversy, even viral on social media because of two Buddhists in the Whip Law on March 10, 2017 in Banda Aceh. This event was later protested by the Association of Buddhists and Chair of the Monks in Myanmar. This issue has been clarified by the Government of Aceh and the apparatus that carried out the sanctions, that they have been given a choice, whether given a Penal punishment or Whip Sentence (Jinayah) that applies in Aceh. Finally, the two defendants unwillingly chose the Whip Sentence. The two defendants were aware of themselves to undergo the Whip Sentence (Jinayah), their reason for being in Aceh.

### **3.4. Communism**

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<sup>5</sup> <https://id.m.wikipedia.org>. *Parmalim*, accessed on December 23, 2018

<sup>6</sup> *Ibid*

<sup>7</sup> Report on the Activity of Increasing Tolerance in FKUB in 2016

<sup>8</sup> *Ibid*

<sup>9</sup> <https://id.m.wikipedia.org>. *Gerakan Fajar Nusantara*, accessed on December 23, 2018

Indonesian society is a religious society, where most of its community activities are based on the theological style it adheres to. This religiosity has crystallized into a common thread that connects all human beings in this country. The crystallization is well based on the founding fathers of the nation, until the Almighty God was made / agreed upon as the first principle of the Pancasila which became the basis of the state. Communists often say that religion is opium for the people, religion is opium for the people. This jargon is indeed aimed at the attitude of the church and Western Europe, which often uses religion as a tool to anesthetize people's hearts with superstition, so resigned to "behaving" towards the unfortunate fate that befell them. On the other hand communism with philosophical materialism is basically atheist and agnostic, not recognizing the existence of god, at least doubting is God or not.

Therefore, in a simple sentence it can be stated that "the emergence of communism has increasingly opened the way to drive away god and life, as well as the existence of religion". Seen thus, the issue of communism in Indonesia has become the theological problem and in relation to harmony, it has become a theological problem of harmony. Because, those who support on the one hand and prohibit on the other hand have caused disharmony which caused the killing of the biggest human child in the history of Indonesia around 1965-1967.

With regard to Indonesian communism, the latter is very actual discussed. This was the concern of Langsa City FKUB to discuss it, so that communism would not spread in Langsa City. The Chairperson of the Langsa City FKUB, in the FKUB meeting, dated 01 June 2016, said that lately it was found both in the newspapers and in social media people who used communist attributes with the symbol of hammer and sickle, where the symbol was a symbol of the PKI. Therefore, we appeal to religious leaders and the public to be able to report to the Langsa City FKUB and related institutions if there are people who use attributes that are symbolic of communism.

Then, Karifuddin Ciawiselaku, a Chinese citizen, condemned communism and asked the people of Langsa City to anticipate the entry of communism which could lead to conflicts and divisions between religious communities in Langsa City. Ali Basyah Tanjung explained that basically communism in Indonesia was very contrary to the basis of the Republic of Indonesia, namely Pancasila. Because, if seen in the first principle of the divine principle, the communists adhere to atheism, namely godless. Therefore, we must always monitor the existence of the existing communists.

In this case, Langsa City FKUB is very responsive with regard to actual developments, moreover the issue (issue) has the potential to conflict and disrupt the security and comfort of Langsa City. Regarding the Communist ideology, it continued to be discussed at the Langsa City FKUB meeting. In the Langsa City FKUB meeting, on July 18, 2018, Agussalim concluded that indeed the existence of Communism was a challenge for us all. We expect and invite all CSOs, Islamic Mass Organizations in Langsa City together to fight communists.

### **3.5. Violence against Rohingya Muslims**

Violence against Rohingya Muslims, Myanmar is also a hot topic discussed by FKUB in Langsa City, this was discussed on November 22, 2016. It means that there are many issues discussed, not only local, regional, and national issues but international issues. As said by the head of Langsa City FKUB, that the development of religious harmony in the international world which has become a "trending topic" at this time is the massacre of Rohingya Muslims in Myanmar, this is a humanitarian issue, not a religious issue that is accidentally the victim of the massacre tragedy are Muslims themselves.

The issue of violence that arises in foreign countries, often has an impact in other countries, moreover the issue is related to religion. Therefore, FKUB is important to address this so that conflicts and violence in Myanmar do not spread in Indonesia, especially in Langsa City. In the Langsa City FKUB meeting, on July 18, 2018, where Karifuddin Ciawi<sup>10</sup> explained, that with the sounding of violence against Rohingya Muslims in Myanmar, this had an impact on Buddhists in Indonesia in general and in Aceh in particular. There is a lot of news, both from the mass media and from other parties, we continue to maintain peace and harmony among religious followers.

### **3.6 Non Muslim Candidates for the Keuchik**

Regarding the non-Muslim plan to nominate the Keuchik in one of the gampongs in Langsa City, it was also discussed at the Langsa City FKUB meeting, on March 10, 2016. The Chairperson of the Langsa City FKUB said that with the end of Keuchik's leadership in Langsa, there was a non Muslims to run as Keuchik in Peukan Langsa. So it was appealed to the non-Muslim community not to run for the Keuchik because the emotional and local wisdom in Aceh was not ready to accept non-Muslims as Keuchik.<sup>11</sup> Murad (a member of the Langsa City MPU) explained that the Keuchik candidate who was a non-Muslim religion could think again

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<sup>10</sup> Member of FKUB Langsa

<sup>11</sup> Report on the Activity of Increasing Tolerance in FKUB in 2016

about his decision. Because, one of the conditions to become a Keuchik in Langsa City must be able to read the Qur'an properly and correctly. Likewise, Karifuddin Ciawi from the representative of Buddhism in Langsa did not approve of Samsu (a non-Muslim citizen) to run for the Keuchik Peukan Langsa. Because, the conditions and conditions in Langsa City to become Keuchik cannot be fulfilled.<sup>12</sup> This was reaffirmed by Marzuki Hamid (Deputy Mayor of Langsa), he greatly appreciated and thanked non-Muslim citizens for participating in running for the Keuchik in Langsa City, but one of the requirements to become a Keuchik contained in the Aceh Qanun, which must be religious Islam and can read the Qur'an properly.

#### IV. CONCLUSION

FKUB of Langsa, institutionally is an agent of socialization, as well as families, play groups, mass media and educational institutions. Therefore, FKUB acts as a regulative socialization agent determined by the government. Langsa FKUB applies the method of socialization as an approach to building solidarity, togetherness, unity of perception, providing the latest information related to regulation and dissecting actual issues that often arise in people's lives, both religious and political. This approach is a strategy to prevent conflicts, both internal religion and between religions. The socialization approach has a purpose, namely; (a) To provide an understanding to the public that the establishment of houses of worship is required to refer to the rules that have been decided by the Government. (b) So that interfaith communities can respect one another, as well as the application of Islamic Shari'a in Langsa City and Aceh as a whole. (c) For the public to avoid attempts to politicize places of worship for certain political interests, which can disrupt the harmony that has been well established. (d) To prevent silence of aqeedah, which is not to teach certain religions to people who have embraced religion.

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