



Communication Between Islamic And Christian Youth In Ambon After The Conflict

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Abstract

Research with the title of communication between Islamic and Christian youth after the Ambon conflict, that the phenomenon of communication between the Islamic-Christian youth community after the conflict in Ambon is an interesting concern, considering that Ambon City has experienced the phenomenon of social conflicts that have been slumped throughout history in this country, which caused a breakdown of communication in the community, especially among the youth. The hope of this research is, want to explain, how the improvement of communication through social relationships and communication behaviors that occur among Islamic and Christian youth after the conflict in Ambon, namely how they (youth) of Islam and Christianity give meaning to social reality, through verbal and nonverbal communication in their natural setting, and their daily life and activities through communication behavior, and aims to describe the problems of communication between them (youth) islam and christianity in ambon post-conflict. This research was carried out considering that the issue of communication was an important essential need among Islamic and Christian youth in Ambon after the conflict. The subjects of the study were Islamic-Christian youth in Sirimau, and Nusaniwe districts, in carrying out social interactions and or post-conflict communication. The descriptive and randomized research method was selected by 25 islamic and christian youth informants in the two sub-districts of Sirimau and Nusaniwe. The stages of this research are divided into 3 parts, namely; preparation (preparing instruments), research licensing, conducting research, and publishing research results.

Keyword: communication, youth, islam, christian, ambon, post conflict

Introduction

Social communication in Maluku-Ambon has long been built on the basis of a very binding cultural kinship of *pela gandong*. *Pela gandong* is a culture given to two or more lands or villages that raise relatives to each other, either fellow religions or different religions, (brothers formed on traditional vows), which the ancestors have dictated for generations. *Pela* and *gandong* have existed since the ancestral era hundreds of years ago, before the Portuguese came to the Moluccas, so it has become a customary tradition of the Moluccan people, (Tamaela without years: in hereditary stories) [1]. This tradition forms the consciousness of peoples of different religions in a harmonious social life. Until 1998, the process of harmonious social communication was still ongoing, in the form of *gandong* ties, such as the land of Passo and the village of Batu Berah, the land of Waai and the land of Morella, the land of Hutumuri and the land of Sirisori Islam etc. This inbreeding bond is one of the factors of religious plurality with the principles of kinship, affection, truth, civility, and honesty as a *basudara* in Ambon.

In line with the time of 1999-2004 horizontal conflicts with SARA dimensions occurred and included root deep conflicts, called powerful, and even the most intense compared to other regions in Indonesia, such as Posso, Aceh, and Papua, due to the large number of casualties of lives and property, the duration of the conflict, and the parties involved in mutual feuds. Therefore, the Maluku conflict is a dark record in the history of the nation and the State of Indonesia. Conflict quantitatively occurs to have an impact on society, and has destroyed the joints of humanity, and communication has become cut off. The patterns of social communication symbolized in the concept of *pela gandong* such as kinship, affection, tolerance, harmonious communication are all lost due to sara nuanced conflicts.

This communal conflict has caused social relations and communication to be severed and muzzled the happiness of the community and kinship groups in Ambon at that time, namely youth groups (Islam and Christianity), to experience poor communication, which used to be befriended, and met each other, gave each other support, as soon as it turned into an unharmonious situation, communication was interrupted, unable to see each other for a long time, and everything became disrupted and cut off due to the conflicts that occurred at that time. The experience of conflict is mutually vengeful, angry, afraid, anxious, and tells the story of various humanitarian and traumatizing issues for islamic and Christian youth after the conflict. From the experience of the violent conflict, it can be ended with efforts to reconcile the conflict through religious leaders, youth, communities, and local governments and related parties. Reconciliation, in it lies the Malino peace agreement between the two conflicting parties.

After the reconciliation in 2003, islamic and christian youth in Ambon, knew peace with conflict tensions was declining. Both Muslims and Christians with their own wounds, inevitably, have to live a life and come to terms with the situation. And over time, peace was sought. This conflict experience has given the meaning that, post-conflict social life in Ambon needs peace to rebuild social relations that were interrupted due to conflict, through communication between youth that is constantly sought to be established, because in fact social life requires harmonious communication towards peace, post-conflict.

It is an essential thing and must be felt and needed by both islamic and christian communities after the conflict in Ambon, by showing substantial matters such as increasingly inclusive communication, integrative environmental aspects, which ensure the growth of harmonious, authentic, inclusive and democratic social relations, thus a sense of security and peace can be felt for the two communities in Ambon.

These various assumptions, so this problem is interesting to study, especially to know, analyze and find communication between Islamic youth - Christians who are in harmony in the efforts for peace after the Ambon conflict.

Method Research

This type of research is with a qualitative approach or method, namely describing, and explaining various conditions, various situations or various symptoms that arise in the community that is the object of the study, according to the problem and purpose of the study. The subjects of the study were Islamic and Christian youth, the research location in Ambon City in Sirimau District, and Nusaniwe, in conducting social interactions and or verbal and nonverbal communication after the conflict in Ambon. Randomly, 25 youth informants from two sub-districts were randomly determined to be respondents in this study. This research stage is divided into 3 parts, namely; preparation (preparing instruments), licensing and research, conducting research, and publishing research results.

Result and Discussion

Communication Towards the Bridge of Peace

Communication between Muslim youth and Christians after the conflict will not happen easily, but there are certain conditions so that the interaction can occur. According to Soerjono Soekanto [2], there are two conditions for achieving social interaction, namely; 1). The Existence of Contact Sosial; Contact sosial can take place with face-to-face or body contact, or it can take place without direct contact. Such as by phone, faximile and so on which has made it easier for people not to have to meet face to face with each other. Contact sosial itself can occur because there is an attempt on the part of the person to respond to each other. In the absence of mutual responses, interaction is impossible. 2). The Existence of Communication; The process of interaction sosial itself actually takes place due to the existence of communication. Contact sosial

will mean nothing without communication between the perpetrators. Communication is the main requirement for social interaction. With communication will convey the perceptions of the actors of the interaction. It is this commonality of perception that will encourage behavior through attitudes towards others outside the self. And if the communication that occurs is specific, then each behavior can show a positive attitude or be combined with; 1). Be friendly, 2). Dramatizing (likes to tell stories/talk), 3). Agree. On the other hand, they can also show negative attitudes or mixed attitudes by: 1). Rejection, 2). Showing tension or 3). Being unfriendly.

For example, if you as an individual of a community provide access to information to another individual, in connection with the problem he is experiencing, then. in order to help solve individual problems, starting from defining problems, diagnosing problems, formulating alternatives, determining and implementing strategies, and making evaluations. If individuals keep information from everything else, then they cannot communicate very well and will have a small idea of what each person can do. If they don't share opinions, they won't be able to evaluate all the ideas in depth, and will end up with a chaotic job. And vice versa if the members of the group agree too much, all ideas will not be able to be tested, then the group will make weak decisions. On the contrary, if all the members of the group are too opposite, then there will be many conflicts, and the group will not be able to make up his mind at all.

That way if members in the community don't get enough information, they'll have as Bales calls "problems in communication" if they don't have multiple opinions, they'll have " problems in evaluation." If they do not ask and give advice, " problems in control", if the komunitas or the group cannot reach an agreement, members will have " problems in the decision", and if there is insufficient dramatization, it will become a "problem of tension", finally if the group is not friendly, it will have "problems in reintegration", as it is intended by Bales that the group is not able to rebuild a feeling of oneness or cohesion in the group.

Post-Conflict Communication Among Islamic & Christian Youth

Generally, it is agreed that communication is prevalent and continues under any circumstances and conditions both in the community and in groups, because each member interacts with other members intensively and face to face. Therefore, it is called large group communication or public communication or communication between communities. The number of actors of communication in communication, is not determined mathematically, but depends on the emotional bond between its members. In group or community communication, the communicator is relatively familiar with the communicant, as well as between communicants.

Forms of group or community communication such as meetings, meetings, etc., and involve communication. Acceptable feedback immediately determines the delivery of the next message. However, messages are relatively more structured, and are both formal and non-formal. Group or community communication we often encounter in family, neighbors, friends and relatives, or discussion groups. This communication can occur within the group as well as between communities. The involvement of the person who is the communicant can be small, it can also be a lot. Community or group communication is communication aimed at the cognition of the community, for example; in encounters and meetings, discussions, and others.

In this communication the logic of thinking has a very important role. The communicant can judge the logic and whether or not the description of the communicator is logical. The process also occurs dialogically, not linearly, but circularly. In this process, feedback occurs because the communicant can respond to the description submitted by the communicator, may ask questions if they do not understand, and can refute if they disagree. Whereas, and group or community communication is more likely to be aimed at the affection (feeling) of communicants, such as rapat flooded by the masses with overflowing spirit and wanting to listen to the oration of an idolized figure who is expected to give encouragement. The process of communication in group communication or communicants is more linear, one-way, unlike in small group communication.

Post-Conflict Communication Function

The existence of a society or group is reflected by the existence of the functions it will carry out. According to Bungin (2009: 274 – 276) who cites sendjaja's opinion (2002: 3-8), there are five communication functions in the group, namely; social relationship functions, education, persuasion, problem solving, decision making, and therapeutic functions. All these functions are

utilized for the benefit of the community, the group, and the members of the group itself. The five functions can be explained as follows:

- a. Functions of Social Relations; a group is able to maintain and strengthen social relations among its members, such as how a group routinely provides opportunities for its members to engage in informal, relaxed and entertaining activities.
- b. Educational Function; a group formally and informally works to achieve and exchange knowledge. Through this educational function, the needs of the members of the group, the group itself, and even the needs of the community can be met. Nevertheless, the functioning of education depends on three factors, namely the amount of new information contributed, the number of participations in the group as well as the frequency of interaction among the members of the group. This educational function will be very effective if each member of the group brings useful knowledge to his group without the new knowledge contributed by each member, it is impossible that this educational function will be achieved.
- c. Persuasion Function; a group member seeks to persuade another member to do or not to do something. A person who engages in persuasive efforts in a group, carries the risk of not being accepted by other members. For example, if these persuasive efforts are too contrary to the values prevailing in the group, then precisely the person who seeks to persuade them will create a conflict, thereby endangering his position in the group.
- d. Problem solving function (problem solving); the group is also reflected in its activities to solve problems and make decisions. Problem solving is related to the discovery of alternatives or solutions that were not known before, while decision making is related to the selection between two or more solutions. So, problem solving produces material or materials for decision making.
- e. Therapeutic Functions; the therapy group has differences with other groups, since the therapy group has no purpose. The object of the therapeutic group is to help each individual achieve his personal changes. Of course, the individual must interact with other members of the group to benefit, but the main effort is to help himself or herself, not help the group reach consensus. Examples of these therapy groups are the marriage consultation group, the narcotics sufferer group, the heavy smoker group, and so on. The act of communication in therapeutic groups is known as self-disclosure. That is, in a supportive atmosphere each member is encouraged to speak openly about what is the problem. If a conflict arises between its members in the discussions carried out, the person who is the leader or the member of the therapy who will regulate it.

Communication and Harmony of Post-Conflict Chassis in Ambon

Communication and hormoneization are efforts to find harmony, with efforts that allow the community to establish harmonious relationships will make it easier for people to establish good cooperation in a community environment that has various differences culturally, religiously and others. There are many things that can happen, so it is necessary to take care of each other or strengthen individual relationships with each other. A harmonious relationship will have a good impact on the community environment which can later be used as a capital of togetherness for the generation that will datang, especially in the people of Ambon City after the conflict. It occurs through social relationships that occur between two people, or between groups that influence each other, and or that one depends on the other. Social relations in this case that concern social relations are all human relations that describe a good relationship between Islamic youth – Christians after the conflict, Ambon City. Good social relations are carried out with harmonious communication means that communication plays an important role in the process of conveying messages or information. In the communication in question there are communicators and communicants. Good social relationships can be established with good communication as well, therefore communion with correct and polite language, through verbal as well as non-verbal.

Conclusions

Communication between islamic - christian youth communities or groups after the conflict in Ambon, gradually improved and intertwined with harmony, where they (youth) always maintained togetherness even though in the diversity of tribes and religion, this is shown through harmonious communication both verbally and nonverbally owned by each of them (youth), and this becomes a social relationship that causes a sense of safety and harmony,

dnature of their lives (youth) after the conflict in Ambon. There are several things that are factors in the occurrence of social relations in their lives (youth) namely, including the establishment of togetherness in the group, and the Islamic-Christian youth community, such as no resentment, no sense of difference between them (youth), and there are efforts to maintain a balance between them or groups in their daily livelihoods, so that their social relations (youth) always create a sense of security and peace in carrying out their daily activities after conflict in Ambon.

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