



The Villagers' Emotion in Establishing Harmonious Relationship in TanjungPauh and Kumun Villages

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Abstract

The conflict between TanjungPauhMudik and Kumun villages is an issue which continuously acquires a lot of attention of many groups as it causes a lot disadvantage, either death, traumatic experiences, losing homes or properties. After the conflict, the villagers tried to rebuild their life and their village. Rebuilding something destroyed after the traumatic event need positive emotion as a foundation. This research intends to examine more deeply on how these two villagers' emotions are, especially in an attempt to create harmonization on both villages and their people. Next, to explore the positive consequence of those emotions which impact positively on the villagers in creating peace among them. This research uses the Indigenous psychology approach, with qualitative method through surveys and interviews on the villagers from both villages. The number of the participants in this research were 86 participants living in Kumun and TanjungPauh village. The result of this research shows that the emerged emotions which arise when the villagers would like to create a harmonious relationship are empathy, love of peace, solidarity, the feeling of prosperous and conducive and there is still a feeling of scared. The factors influenced these emotions are the affiliation need, religions, cultures, losing experiences during the conflict, as well as socio-economy. From those results, the researchers concluded that the villagers' emotions are conditional meaning that when the escalation of the conflict exists people should be able to realize the necessity of love and peace feeling.

Keywords: Conflict, Emotion, Villages



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Introduction

Conflicts between villages that arose in Kerinci are the most extensive social conflicts that take place in public. Generically the conflicting aspirations of the individuals from different villages related to fines and losses suffered after beatings and fights. The residents of the villages often felt that the fine did not reach the expected amount, was not paid timely, and were not satisfied with what was given. These conditions resulted in conflicts being escalated among the villagers.

Based on the research conducted by Iranda (2017), conflicts in Kerinci have resulted in a lot of losses. Among these losses, 36 houses have been burned, consisting of houses in the villages of TanjungPauh, Kumun, Pendung, Kemantan, Siulak Mukai, and SiulakGedang. All these conflicts happened in the period of 10 years. In terms of victims, as many as 2 people died from the same village, and 8 people suffered from physical injuries and were hospitalized.

Iranda (2017) also stated that the root of conflicts in Kerinci was due to youth and juvenile delinquencies (44.92%), in the forms of drunken behaviors, un-authorized motorcycle racing, and night entertainments. The second cause was arguments between residents (30%), in the forms of past misunderstanding and revenge. The last cause was land grabbing (25%), in the forms of agricultural lands and transportation.

In this study, the researcher focuses on the conflict that occurred in the villages of TanjungPauhMudik and Kumun. The motive is that the conflict took place not long ago so those who involved still remember the tragic event. The conflict happened in November 2014, which is quite recent compared to what occurred in the villages of Kemantan, Pendung, Siulak Mukai, and SiulakGedang which all took place ten years ago. TanjungPauhMudik and Kumun are neighboring villages, so the emotional link between the two communities is stimulating for us to examine more in depth. With various interpretations of course conflicts in Kerinci have provoked many people who lost temper easily and attacked with Molotov cocktails as well as sharp weapons. Nevertheless, a large number of people especially the residents who reside on the border also desired peace and harmony.

Because of a shared desire to reconcile, each people felt the need for emotionally positive environment so that peace could truly be realized. In the perspective of social psychology expressed by Sarolla (2007) social emotions are capable to form cohesiveness and love of peace in individuals and groups. Since everyone has their own duty to establish good relationships, emotions should indeed be affiliated with positive things rather than being expelled through violent actions. The potential for positive emotion corresponds to the facts which the researcher found earlier in the field that people's emotions to create cohesiveness and love of peace because the residents of TanjungPauhMudik and Kumun sought a conducive life by reopening transportation access, the sufferers were immediately treated, fined was paid promptly, and the need to establish a relationship that stresses a sense of family. This then became the researcher's inspiration to understand the group's emotions which were oriented towards positive manifestation in an effort to establish a harmonious connection between the residents of the two villages.

Method

This study uses the approach of indigenous psychology. The data processing was completed through bottom-up scheme, which was distributed thoroughly to the community in which the phenomenon arose. The data collection was carried out using an open-ended questionnaire, and then was followed by interviews with residents who had filled out the questionnaire. The number of the participants were 86 participants living in Kumun Village. The emotion of the Takarmo group in the community was during conflicts between villages in Kerinci Regency. The study was conducted in Kerinci District, namely in TanjungPauhMudik and Kumun Villages. After an open survey and interview were done, the researcher conducted an analysis with the technique of coding, descriptions, conveyed the results based on percentages, and synthesized the interviews and survey data. The credibility of the data was completed using the triangulation technique.

Results and Discussion

The distribution of the survey involved various responses from residents of the two villages, from this the researcher compiled into six categories relating to the emotions of the citizens, including; First, Empathy (33.33%) which is in the form of sensitive feeling to the conditions of other residents, because both village residents attempted to respect, appreciate all the conditions that existed both during and after the conflicts. Second, conducive feeling (25%) which is the feeling of people who felt safe because they were already free from conflicts and unwilling to gather at the border to attack other villages, they had a better understanding, the traffic was smooth, and the road from Kumun village to the city of Sungai Penuh was open. Third, love of peace (7.14%) which originated from peaceful hearts, revenge was not kept, tension and suspicion were vanished, and life began to get better and united. Fourth is prosperity (17.86%), rural areas that were formed from the resolution of conflicts that prioritized justice, namely the nonexistence of more victims both financially and physically. Feelings of well-being were also formed because all facilities damaged by residents have slowly been built and reorganized, and residents could return to work. Fifth is solidarity (11.9%) which is a way of building harmonious relations between residents. The outcome of solidarity feeling is the eagerness to help others, the enthusiasm to establish relationships in conducting inter-village activities, and the readiness to form mutual cooperation. Sixth is fear (4.77) that people still had feelings of anxiety, especially if other villagers still attacked. Residents could not sleep well that they were even scared when hearing the sound of a motorbike. They were worried if the Kumun people returned and attacked them. Such a feeling can disappear if there is a long-term resolution by constructing an army post on the village border.

A survey of people's emotions produce some elements that demonstrate various forms of people's feelings after conflicts, among these feelings, first, the empathy of the residents developed evidenced by the willingness to show their sensitivity to respect the emotions of others, through an attitude to understand others and to establish a warm communication. Second, love of peace feeling, this emotion is shown through a calm and peaceful heart eliminating the revenge that exists when a conflict occurs. The real implication of the emotion is that people get along better and more united. The love of peace feeling as stated by Sarolla, Mackie, and Smith (2007) exists in every individual and group. This potential is created because each group has cohesiveness towards other groups. That is why the love of peace feeling that residents have serves as a manifestation of the importance of close relations between the two villages.

Third, a feeling of conducive that the emotions of residents to feel security and avoid commotion, misunderstanding, and practice a good attitude so as not to be easily provoked. Goldernberg (2013) a conducive feeling arises in a situation of a group that has achieved an attainment. The attainment in the context of this research is the peace agreement and the opening of transportation access. Fourth, feeling of prosperity, which is a feeling of joy when the economic conditions return to normal, all forms of loss have been replaced, and victims who have suffered injuries have been treated. The feeling of prosperity also developed because the two villages have rebuilt all the damaged facilities resulted from the conflict. The last of the five elements is fear, which is in the form of anxiety and tension. Fear is resulted from a conflict serves as a reaction, and vice versa, a reaction arises when a person experiences fear.

As part of the survey, factors that influence the harmony of the relationship cannot be separated from the phenomenon of harmonization and emotion of the residents of the two villages. From the distribution of questionnaires, the researcher compiled five elements that were feasible to be considered as factors that influenced the harmonious relationship between residents after conflicts. Among these factors; first, the need for affiliation, this category was created because residents needed each other, they wanted a warm relationship like in a family and with relatives, therefore they tried to establish a warm and friendly relationship. Second, the experience of loss, Goldenberg (2013) considers that the experience of loss is the cause of the formation of an emotion, individuals generally

find it easier to give attention to those who feel disadvantaged. Likewise, in the context of the Tanjung Pauh Mudik and Kumun conflict, material losses and fallen victims, as well as the willingness to achieve justice from the calculation of losses resulting from the conflict have certainly fostered emotions among residents to immediately reconcile.

In addition, there were aspects that involved the uniqueness of emotions in the circle of the system of values, beliefs, and culture of the people of TanjungPauhMudik and Kumun. One of them was the third factor, which is religion especially the existence of religious teachings that teach its adherents to not argue with one another. The religion which is believed by the people of Kerinci served as a social institution to make improvements and avoid damage caused by divisive conflicts. Fourth, relating to the culture that binds to an effective social contact, which refers to the principle of "The custom in Kerinci is only one, the difference lies in how to apply it", then we should realize that we are culturally one. Therefore, through such a principle we can implement easily the social contact theorized by Allport (1954) which relates to common goals, cooperation, and interaction. Fifth, experience, which means the past fears that continue to haunt the residents of the two villages, thus there needs to be a greater effort to be better in the future. There are also efforts to eliminate prejudice and revenge from the two villages. The last factor, which is socio-economic, the positive emotions to form a relationship developed because the residents wanted to rearrange their socio-economic life, such as the trade sector. With peace traders and employees who worked in Sungai Penuh could go through Kumun's road to be more effective in terms of time and energy.

Conclusions

From those results, the researchers concluded that the villagers' emotions are conditional meaning that when the escalation of the conflict exists people should be able to realize the necessity of love of peace feeling, because only after they have this feeling then empathy and solidarity on the villagers who become the victims of this conflict will emerge. However, after the creation of the peace agreement, the villagers feel more prosperous, conducive even though the feeling of anxiety or fear is still there among them.

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