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The Practices of The Government In The Provision of Intolerance Between Religions and The Response of Society In The Cabpaten

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Abstract: This study examines government policies to prevent intolerant behavior among religious communities and the response of the community in Aceh Tenggara district. This study aims to identify policies that have been implemented by the local government and evaluate their effectiveness in preventing intolerant behavior. The research method used is qualitative with a case study approach. Data was collected through in-depth interviews, participatory observation, and analysis of official documents. The results show that the government has adopted various policies, such as interfaith dialogue programs, multicultural education in schools, and inclusive religious social activities. Nonetheless, community responses show variations, ranging from full support to resistance. Factors influencing community responses include level of education, religious understanding and personal experience of religious harmony. The study concludes that although government policies are quite comprehensive, their successful implementation relies heavily on active participation and community awareness.

Keyword: Government Policy, Intolerance, Religious Community, Community Response, Aceh Tenggara.

INTRODUCTION

Indonesia is known as a country rich in cultural, tribal, and religious diversity. This diversity is both a force and a challenge inining social harmony. The district of Southeast Aceh, as part of the province of Aceh, is one of the areas that also has such diversity. (Miswar, 2021). In the midst of this diversity, the potential for interfaith conflict has become a sensitive issue and requires prudent handling by governments. Inter-religious intolerance can trigger social tensions that have a negative impact on the stability and harmony of society. Intolerance can appear in various forms, ranging from discrimination, hate speech, to acts of physical violence. Therefore, government policies in efforts to prevent intolerant behavior are essential to be studied and understood in depth. (Shaifullah, 2020)

The events that followed about the government's so strict policy of tolerance, where in 2016, Southeast Aceh district experienced a series of events that reflected intolerance among religious groups. The refusal to build a church in one of the villages is one striking example.

Some people are opposed to building churches on the grounds that they might disturb the peace and tranquillity of their neighborhoods. Government policies and religious figures play an important role in stabilizing the problems that may lead to conflict between religious groups, by developing tolerance and respect for religious people, in Southeast Aceh. (Isharyanto, 2019).

The Government of Southeast Aceh has taken various policy measures to prevent intolerant behaviour. These policies include drafting regulations, implementing cross-religious education programmes, as well as efforts to enhance dialogue and interfaith cooperation. (Isharyanto, 2019). The study aims to analyze these policies and evaluate public responses to intolerance prevention efforts. The research is expected to provide a comprehensive overview of the effectiveness of government policies in preventing intolerant behaviour as well as understanding the dynamics of public response to such policies. Thus, the results of this research can be a reference for policymakers and various stakeholders in formulating more effective and inclusive strategies inining interracial harmony in Southeast Aceh district. (Fitriani, 2020).

METHOD

The approach used in this study is a qualitative approach to the type of case study method. (case study). Sugiyono (2021) argues that, case study method research is where researchers conduct in-depth exploration of programs, events, processes, activities against one or more people. Case study research is used by researchers to be able to understand a particular phenomenon or case more specifically, through existing issues regarding government policy in the prevention of intolerance among religious communities and the response of the community in the southeastern Aceh district.

Further, the method of gathering information in this research: researchers perform observations in several villages whose populations are mixed, i.e. there are Muslims and there are Christians, then researchers conduct interviews and give a lift to citizens to get information about the response of the public about the government policy, to what extent they have implemented the content of the policy. The next interview is aimed at some political figures or people who act as the government and the figures of scholars who exist in the region of Southeast Aceh about the policies implemented and their role as leaders in solving the problem of religious intolerance that is becoming a problem in the life of the community. Furthermore, the analysis of documents is also needed in this study, which is why the researchers requested data from political figures about how many Islamic and Christian believers in the region of Southeast Aceh..

RESULTS AND DISCUSSION

According to Prasetyo (2017), government policy refers to a set of decisions, actions, and strategies taken by governments to specific goals in the economic, social, political, cultural, and environmental fields. These policies are made through legislative processes, regulations, and programmes aimed at regulating and directing activities in society for the sake of public welfare and interest. The government policy discussed in this study is about government policy in an effort to prevent inter-religious intolerance, which is expected to strengthen religious tolerance in Southeast Aceh.

Government policies have a crucial role to play in addressing intolerant behaviour in society. Intolerant behaviour, often in the form of discrimination, violence, and injustice against certain individuals or groups based on race, religion, ethnicity, or other background, requires systematic and comprehensive treatment. (Azizah, 2020). The following are some of the main roles of government policy in tackling intolerant behaviour: first, the creation of laws and regulations, where governments can make laws and Regulations that explicitly

prohibit and sanction intolerance, examples of these measures include anti-discrimination laws, regulations on equal freedoms, and tightening of criminal law. (Wahyudi, 2021).

Both education and public awareness, i.e. by raising public consciousness and understanding of the importance of tolerance through educational programmes and public campaigns can be done through, educational curriculum, public campaign, training and seminars. Three law enforcement is by ensuring that the law is enforced fairly and effectively against these acts of intolerance includes training of law-enforcement apparatus, surveillance and investigation. The four institutional strengthening and social policy, namely developing and supporting institutions and social policies that promote tolerance and inclusion, can include national bodies or commissions for human rights, social inclusion programmes, community empowerment. (Rahman, 2020).

The five dialogue and inter-community mediation, that is, facilitating intercommunity dialogue to prevent conflict and build common understanding, can be done through the forum for inter-religious and cultural dialogue, and mediation programmes. Six media surveillance and online contexts, regulating and monitoring media content as well as online to prevent the spread of hate speech and intolerant information, these measures include media regulation and anti-hatred speech campaigns. With proper policies and effective implementation, governments can play a crucial role in reducing and addressing intolerant behaviour, as well as building more harmonious and inclusive societies. (Prasetyo, 2017).

Wahyudi (2021) gave the view that interreligious intolerance is one of the significant social challenges in various regions of Indonesia, including the southeastern district of Aceh. The government, through various policies, is trying to prevent and address intolerant behaviour in order to create harmony among religious communities. This article will discuss the policy of the government in efforts to prevent intolerant behaviour among religious in the southeastern district of Aceh as well as the response of the public to the policy.

Government policy based on the references found by the experts above is not all applied in the territory of the southeastern Aceh district, but based on references and laws, the government of the south-east Aceh region seeks to make a policy that can embrace the community of southeast Aceh to be a society with a high tolerance among religious peoples, so that from such a policy can create a fair and prosperous society without regard to religious, tribal, and customs differences.

From the results of in-depth interviews and observations of various good parties, governments, scholars, as well as the community of Southeast Aceh about the government policy and public views on the prevention of intolerant behaviour in South-East Aceh there are various aspects applied among them: first, education and socialization, where the educational program and the socialization of interreligious tolerance in the district of South East Aceh involves various parties, from educational institutions to community organizations. Curricula in local schools have been integrated with material on cultural and religious diversity, as well as the importance of living in harmony. In addition, the government works with religious figures and community leaders to organize seminars and workshops aimed at improving understanding and appreciation of differences. In the long run, this approach is expected to form a younger generation that is more tolerant and appreciates diversity, reducing the potential conflict caused by negative prejudice and stereotypes. The two Forum of Religious Communities (FKUB), where FKUB plays an important role as a mediator in resolving inter-religious conflicts. The Forum consists of representatives of different religions in the district of Southeast Aceh, who work together to create constructive dialogue. FKUB also made recommendations to local governments on measures to be taken to prevent and resolve conflicts. The existence of FKUB demonstrates the commitment of the local government to involve all elements of the community in the crowd. It also helps reduce tensions by providing a platform for all groups to express their opinions and complaints. The three regional regulations on religious assemblies, where the local regulations (the Perda)

on religions provide a strong legal basis for combating intolerant behaviour. These regulations include rules governing worship, building worshippers' houses, and other religious activities. Strict sanctions for perpetrators of intolerance are intended to give a jera effect and prevent similar actions in the future. Implementation of this mandate also involves law enforcement and related agencies to ensure that any violations can be prosecuted quickly and fairly. The existence of these rules gives the public a sense of security, that the government is serious in its efforts to preserve interreligious unrest. The four activities are cultural and interreligious dialogue, where cultural activities and dialogue between religions are important means of building mutual understanding and respect among communities. The Government of Southeast Aceh district regularly organizes events that bring together various religious groups in a friendly and open atmosphere. Examples are cultural festivals that showcase different traditions and rituals of every religion in the area. Interreligious dialogue is also often held to discuss topical issues that may trigger interreligious friction. Through this dialogue, each group is given an opportunity to convey their views and find solutions together. This approach not only resolves conflict but also builds trust and cooperation among communities. The following will be displayed on the response of the Southeast Aceh community to efforts to prevent intolerant behaviour among religious groups. First level of acceptance, from the results of interviews and surveys, the majority of the population in Southeast Aceh district showed a positive acceptance of government policies in the prevention of intolerant behavior. They recognize the importance of living in crowds and support the government's efforts to that. Many citizens who are actively involved in the programmes organized, show a high level of participation. Both the active involvement in the programme, the participation of the public in the government programmes is very significant. Many schools have implemented tolerance curricula, and community organizations are also active in organizing socialization activities. Religious figures from different communities often collaborate in these programmes, showing solidarity and commitment to preserving the congregation.

The three challenges faced, despite many community supports, the challenges remain. Some groups with exclusive or radical views still show resistance to this policy. The lack of understanding of the importance of agglomeration and diversity remains the main obstacle. In addition, limited resources and support from the central government can also be an obstacle to the implementation of such programmes. All four policy impacts, in general government policy in the prevention of intolerant behaviour in Southeast Aceh district have shown a positive impact. Incidents of interfaith conflict have decreased significantly, and relations between communities have become more harmonious. Societies are more likely to interact and cooperate in social activities, which shows increased tolerance and appreciation of differences.

The government's policy of preventing inter-religious intolerance in the Southeast Aceh district has succeeded in creating a more peaceful and harmonious environment. Education and socialization, the establishment of FKUB, regional regulations, as well as cultural activities and interreligious dialogue are effective measures in creating cluster. Although there are still challenges, strong public support and active involvement in these programmes give hope that intolerance can be minimized and interreligious clashes can come true.

CONCLUSION

Government policy in efforts to prevent religious intolerance in Southeast Aceh district has shown positive results. Educational and socialization programmes, the establishment of FKUB, regional regulations, as well as cultural activities and interreligious dialogue are effective strategic measures. The generally positive public response and active support for this policy show that with the right approach, interreligious clashes can be

realized and sustained. However, the challenge remains and requires a sustained commitment from all sides to address this intolerance issue. With appropriate policies targeted and support from the public, it is expected that interreligious tolerance in the southeastern Aceh district can continue to increase and be an example for other regions in Indonesia.

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