

Aceh Conflict Resolution, Actions of Non-GAM Acehnese in Peace in Veranda of Mecca Post-MoU. Helsinki

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Abstract

Following several years of world political leadership beset by clashes between nations, the trend lately is to spread invisible turmoil within a nation, such as between ethnic struggles and withdrawal or rebellion. New issues in the globalization cycle are related to issues of basic freedoms, political, monetary and social changes, followed by the development of different struggles. According to social researcher Hugh Miall, "the breakdown of the Soviet Association completed a wide-ranging series of battles in which solitary clashes around the world dominated the global framework, rather than subterranean struggles such as ethnic strife, disobedience and clashes for power in many countries, finally becoming something of a signature" (Miall, 2002: 3) As a result of continuing patriotic clashes, it has resulted in ethnic clashes or national conflicts between regions that want to alienate themselves from the real government, as happened in Indonesia, such as in Papua, Maluku, Aceh, and East Timor which in the end it was discovered how to isolate it from the Unitary State of the Republic of Indonesia. Relating to Aceh, Wahyudi (2005: 2) argues that, the changes that brought an environment of opportunity for individual Acehnese were successfully used by dissident developments to inflame the spirit of independence, so that the situation that occurred was true. -absolutely wild and full of vulnerabilities. Public administration is paralyzed, regulations and instruments are ineffective, the economy is stale, and perhaps the turbulent state is allowed to continue. The issue of disobedience was revitalized in recent improvements in Indonesia, beginning with the raising of the South Maluku Republic (RMS) banner before President Susilo Bambang Yudhoyono, with a gathering of RMS supporters in commemoration of Big Family Day at Merdeka Square in Ambon. The raising of the RMS banner, in addition to the performance of the Cakalele dance on that occasion, the raising of the Morning Star flag in Papua and the tendency for GAM credit to continue to be used in Aceh.

Keywords: Aceh Conflict Resolution, GAM, Peace, MoU. Helsinki



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INTRODUCTION

The struggle in Indonesia cannot be seen from one particular aspect. The central government around that time generally would not recognize the existence of indigenous privileges, especially in areas of struggle such as Aceh, Papua, Maluku and Kalimantan. The government's strategy has become derailed, inappropriate, harsh and oppressive. Colombijn's view is that regardless of whether Indonesia realizes the possibility of harmony, it mainly depends on the study of whether Indonesia's pioneers need to recognize diversity as something positive that encourages public progress or not. If the central government actually views diversity as something negative, which must be destroyed in order to protect the

Unitary State of the Republic of Indonesia, then at that time the nation will not survive. As a rule, the struggle hypothesis might make sense that discord can occur if in social relations between groups/institutions there are differences, double agreement and domination. Aceh's struggle, although it has been focused on various ways and means of dealing with compromise, can actually cause upheaval. Because the conflict in Aceh is very complicated and involves many meetings, apart from having a long history. The potential for social clashes in Aceh is caused by various things that do not happen by chance, or its elements, because clashes do not occur suddenly but are always accompanied by early signs. Moreover, how conflict resolution will be created. In generating ideas about compromise in Aceh, we cannot escape the setting of the existence of the state and local areas of the country which emphasizes a popularity-based approach and avoids far-reaching brutality. In this situation no less than 3 associations were involved, namely: GAM, Non-GAM Aceh and the Central Government. The foundation of the state in the conflict resolution component can be played by the central or local government, in this case by the rulers as mediators to prevent or reduce conflict.

With the development of a contention, a contention arrangement will soon be formed which depends on the interests of each conflicting party to pressure each other so that their goals are achieved. The elements of Aceh's struggle have the opportunity to go further and even more evenly because the development of large groups can actually drag other groups who feel they are being minimized into new fights. The current state of affairs will make it much more difficult to follow the actual conflict as the root cause of the prolonged struggle is still there. As long as whatever the root of the problem cannot be dealt with properly, then even then the potential for struggle will continue to exist. Regarding Aceh, issues of conflict are well established, starting from strict issues, social, financial, political, to security. Each foundation problem, although at the beginning remained solitary, but the development has become endlessly intertwined with each other, in the end it is difficult to solve them.

Addressing the increasing element of conflict in Langsa (Aceh), a compromise is needed, to change the peculiarities of negative harmony into positive harmony. In principle, the idea of compromise according to Miall is: "The compromise approach will really want to pinpoint the main drivers of violent clashes in systems and cycles that allow hostile encounters to change things without resorting to brutality. Compromise is not only related to the issues of the meeting battle but in addition to social, mental, political change and conflicting confluence of forces and social or institutional capacities that decide whether a settlement is good and worthwhile". (Miall, 2002: 13)

Many oppositional groups are incompetent to provide very specific motivations to their members, because they miss the resources to do so in addition, directly or indirectly interfere with the opportunities for group achievement. After the Helsinki MoU, the arrangement of significant financial assistance to the Aceh Region and aid or payment of victims of struggle to each meeting, regarding the numbers, has been increased beforehand, it does not help resolve super-durable clashes, but the opposite can be said to be the seeds of new quarrels. Because they were destroyed by the office and the distribution of remuneration assistance in numbers and executions really caused the problem of struggle in Aceh, because it was not followed by a serious emotional support network. In order to encourage the idea of compromise in Aceh, it is necessary to consider the existence of the nearest association or meeting that has close proximity to the source of the struggle and is very familiar with the main causes/victims, as well as the conditions of the neighbours. Positive harmony as compassion, fortitude and individual local area in Aceh is very important in this review, through a compromise approach.

Aceh is part of the province which is located at the northern tip of the island of Sumatra. There are nicknames for Aceh such as Veranda of Mecca, Tanah Sagoe, and Tanah Rencong, these designations refer to the historical dynamics of the Aceh conflict. Aceh is famous for its Islamic nuances and many things are influenced by Arab Islamic culture. Aceh's history of development is unique in ethnic or mixed integration and is called ethnic Aceh. The formation of Acehnese identity by Anthony Reid took place at the time of contact between civilizations in Aceh through trade and the spread of Islam. Aceh has various races and ethnicities and has its own culture, the Acehnese ethnic origin from India, Indo China and Persia who live in inland and coastal areas. Multicultural life in Aceh is the interaction of nations that enter Aceh which causes adaptation and assimilation to become a plural society. The people of Aceh are open and their life goes on naturally and accepts progress and cultural development, even though their development contains Islamic religion.

The history of the Aceh conflict began in the war to expel the Portuguese colonialists and was followed by the Dutch. Since Indonesian independence in 1945, Aceh has been described with the greatest level of resistance to the Central Government. The Acehnese people's disappointment with the government started with President Soekarno disbanding and liquidating Aceh into the Province of North Sumatra. This was marked by the end of Aceh's status as a special region and led to conflict in Aceh. The congress was held on April 21, 1953, which discussed the change in the form of the Republic of Indonesia to become the Islamic State of Indonesia, this idea became a motivator for radical Islamic figures in Indonesia and Aceh to formulate strength and forming DI/TII troops in Aceh. This movement succeeded in bringing the form of Aceh's autonomy by enacting a special region. Aceh's resistance to returning to the central government occurred again on 15 February 1958, with the designation of the revolutionary government of the Republic of Indonesia and Permesta. The resistance was carried out because the central government paid little attention to regional welfare.

Then in the New Order era, Suharto took action against all forms of activity against the central government. The roots of resistance stem from social jealousy as a result of economic and political injustice, such as the unequal distribution of labor and distribution of results. Many native Acehnese do not find jobs where they belong and the community feels left out from the workforce from Java. Hatred is channeled through acts of violence and takes many victims, both lives and property. The victims were people who did not know and played a passive role, not indigenous people, as well as people who worked in agencies. There were efforts made by GAM in fighting for their wishes to get support from within and outside the country. Including armed activities through military education outside and within Aceh in holding resistance to the central government. The conflict between GAM and the Indonesian government ended with the signing of a memorandum of understanding on August 15, 2005.

The Government of the Republic of Indonesia and GAM affirmed their commitment to resolving the Aceh conflict in a peaceful, comprehensive, sustainable and dignified manner. The phenomenon of the Aceh conflict has brought debate among the legislature, executive and the general public, all Acehnese are still in a condition that is vulnerable to conflict. By exercising all patience and flexibility in dealing with GAM the government is trying to maintain moral choices and take selective action. The government formulated a policy for Aceh and chose either to carry out military operations or to try again on the path of peace. Langsa is a coastal city, has a very heterogeneous population, such as Acehnese, Javanese, Malay, Gayo, Padang, Batak and Chinese. The composition of the majority population in Langsa comes from ethnic Acehnese and ethnic Javanese, where the residences tend to be clustered in every alley or Gampong. The Chinese ethnic group resides in urban center areas,

while the other ethnic groups, because of their relatively small number, tend to reside in urban areas. 51 villages in Langsa City, 15 villages are dominated by the majority of GAM supporters, 20 villages are predominantly Anti-GAM (PETA and Pro-NKRI Supporters), while 16 other villages have nearly equal populations between GAM supporters and PETA supporters (Aceh GAM and Aceh RI) as well as those in a neutral position such as those of Chinese descent. This demographic condition affected the position and composition of the conflict, as the conflict between GAM and the Central Government flared up. Because the wheels of government for East Aceh District were still in the Langsa City area. So that the face of Langsa City is still a representation of East Aceh, this often creates friction that can trigger conflict. Because the government offices, Polres and the East Aceh DPRD are still in Langsa City, many demonstrations/demonstrations, mass organizations and NGOs have been carried out in Langsa City. On the other hand, Langsa City is very likely to become a center of economic activity, especially in the eastern region of Aceh Province. Changes in the social structure of the Langsa community after the Helsinki MoU need attention because there was an important event that caused change, namely the peace situation. This has a significant effect on the behavior patterns of individuals or groups, institutions and society, because it has the potential to cause conflict if not managed properly. It is necessary to pay attention to the characteristics of the Acehnese people after the Helsinki MoU because this could affect the peace process or vice versa could potentially lead to conflict. Like the people of Aceh in general, the people of Langsa in their daily lives also like to sit in coffee shops for a long time while telling long stories without a clear title of the conversation.

Basically the Acehnese adhere to Islamic law. Ironically, even though revenge is prohibited according to Islamic teachings, the temperament and cultural values of the Acehnese are more at the forefront. Until now there is still a saying "blood pays for blood" and "life pays for life". As Muslims, they certainly believe in the sixth Pillar of Faith, namely believing in Destiny or believing that good and bad provisions come from Allah. But in social life, the byword mentioned above is still quite prominent, especially with regard to violence such as death, disability, injury and persecution caused by cruelty, persecution and massacres as well as arbitrariness. The presence of these institutions is as controllers and controllers of social religion in Aceh's social institutions. In this case, there are five social strata in Acehnese society, namely Gampong, Mukim, Sagou, Nanggroe and the Kingdom or State which is now known as Aceh. Custom and religion (Islam) have worked together so neatly in preparing the social structure of the Acehnese people, but this does not mean that there are no conflicts within it, as the application of Islamic sharia has more or less opened up this opportunity. In the structure of customary institutions we can see the role and at the same time the contestation between custom and religion. In the observations of researchers, contestation and mutually beneficial relations between adat and religion are important in understanding the dynamics of conflict in Langsa (Aceh) because each party often uses traditional and religious symbols. The book says that the culture in Langsa is generally still sourced or still nuanced Islam. This is unique because the different characters in Langsa support each other without any disputes that can cause cultural rifts. Culture from various ethnicities can be accepted in Acehnese society if it does not conflict with Islamic law, thus if ethnicity is contrary to Islamic law, of course these ethnicities will not be accepted in Acehnese society. This is what distinguishes Acehnese culture from other cultures, which is the main feature of Acehnese culture. Politics influences the development of religion in society itself. The author mentions that Acehnese culture is always guided by Islam, the people of Aceh also always prioritize their relationship with their creator, in addition to the relationship between humans and humans as His creatures.

Aceh civilization before the entry of Islamic culture was influenced by Hindu or Campa culture, especially in the use of everyday language. Even though Islamic culture has dominated culture in Aceh, remnants of Hindu culture are still visible. One example of Hindu culture that is still practiced by the people of Aceh today is traditional ceremonies. The author puts forward one opinion, namely Alvin's opinion, traditional culture is very and always related to the process of economic, social and political change in society, in which places these traditional cultures are attached, and this means that traditional culture always experiences dynamic changes (Alvin, 1990: 66).

After discussing the development of culture in Aceh, the writer then discusses the economic conditions in Aceh. Poverty is a threat that can destroy peace, this has happened in Aceh in recent years. This poverty causes an increase in crime in Aceh, because in this case poverty has an influence on the ability and willingness to access education. Though this education has an important role to increase self-capacity. Limitations in this education that cause people's behavior to be vulnerable to acts of deviance, one of which is crime in the form of crime. People who are living in poverty and who are not educated tend to be more vulnerable and easily affected by various social conflicts and cause riots. The author also describes predictions about the number of poor people in Aceh (2005), as many as 1,101,368 people, or around 26.5 percent of the population. The number of under-fives who are malnourished is 10.46 percent and this is higher than the national average, which was only 8 percent in the same year. The open unemployment rate has reached 17.23 percent of the labor force (RPJM-NAD 2005). The World Bank states that the poverty rate in Aceh is largely a rural phenomenon with more than 30 percent of households living below the poverty line. Furthermore, it is explained about the development of Langsa conflict after the Helsinki MoU which is a trend between the GAM group (KPA) and the Non-GAM group (PETA). The conflict in Aceh has intensified with the emergence of new groups whose existence is acknowledged. In an effort to resolve this, the Helsinki peace agreement was made. However, in this implementation there are problems including, First, efforts to demobilize and disarm GAM and the withdrawal of Non-Organic TNI Troops from Aceh are interpreted differently by GAM and the Government. Second, the reintegration of former GAM members from both political, economic and social aspects is a difficult task. Third, even though the government established the Aceh Reintegration Agency (BRA) consisting of the Government, NGOs, intellectuals and GAM members, this institution could not function properly due to lack of funds, limited authority, unclear work assignments and programs. Fourth, the acceleration of GAM reintegration also depends on the acceptance of the people of Aceh. Therefore, several areas in Aceh carried out "Peusejuek" (conditioning or peace) ceremonies by the government and the people. Fifth, the acceptance of the MoU and GAM Reintegration did not touch aspects of the integrity of attitudes and psychology as a whole towards the Unitary State of the Republic of Indonesia. GAM members believed that if the peace process failed, they would choose to return to the forests and forests again" (Waspada Online, www.waspada, 31 August 2005). There is a supporting factor for the signing of this agreement, namely the buying and selling approach.

Developments in Langsa after the Helsinki MoU are still prone to conflict and have the potential for latent conflict, which can explode at any time. The sense of security and comfort as the basis for building mutual trust between GAM (KPA) and the people of Aceh Non-GAM (PETA), whose aspirations have not been accommodated in the Helsinki MoU, seems to have not fully recovered. Basically, it is caused by the strong prejudice that one group will betray another group. Besides the strong domination and group intervention in development development. Of course this will affect the peace process and is the reason why the conflict

continues. The prolonged conflict in Aceh, especially in Langsa, one of which is based on the problem of ethnic differences and the sentiments of one ethnic group towards another. the differences that exist within and between groups are the result of social dynamics that take place naturally during and after the conflict. In Langsa, these differences which were colored by a long history of conflict, eventually accumulated and expressed into ethnic sentiments, and in their development influenced the depth of the conflict itself. The phenomenon in Langsa (+ Aceh) can smell two scents at once after the Helsinki MoU, namely the aroma of peace and the aroma of conflict. . The light of peace has begun to shine its light on Aceh's land, let that light remain bright and no one tries to make it dark again, meaning that the peace process continues to be maximized so that conflict does not occur again in Aceh. The community wants peace in its true sense, namely peace in life, peace in the heart and mind so that it is easy to find sustenance, easy to interact socially and communicate and stay in touch with relatives.

With the various conflicts in Aceh, it is necessary to identify the rhetoric of the problems that are still developing in Langsa (+ Aceh), where there has been a change in the structure of the conflict, which demands coordinated and serious handling, by prioritizing non-violent methods. The conflicts that are very prominent now are internal conflicts within the bodies of former GAM members and external conflicts between former GAM/KPA members and former members of the GAM/PETA Separatist Resistance Front. In general, the conflict structure in Aceh can be seen from two groups, namely Aceh GAM and Aceh RI.90 Conflict structures often involve issues of injustice and incompatible goals. Such conflicts often require intensive effort, it takes time to produce constructive changes, towards positive peace. Potential patent conflicts The existence of internal problems in Langsa (+ Aceh) is a latent potential for conflict, among others caused by issues of identity, social and economic inequality, politics, prejudice and grudges. Meanwhile, other problems that also have the potential for the emergence of new conflicts in Langsa are issues of support for ALA-ABAS and the competitive dynamics of Parlok and Parnas because in general Parlok is supported by KPA, while Parnas is heavily supported by PETA. Residents' understanding of the contents of the Helsinki MoU was actually quite adequate. For them, the root of the conflict is not a matter of inequality, only the conflict between Aceh and Java96, exploitation or domination. However, the root of the conflict is simple, namely wanting to be independent. rebellion is not a tool to overcome the situation. With these data, the researcher draws a temporary conclusion that inequality, exploitation and RI domination over Aceh's economic and political life were not the real reasons for the GAM rebellion after the Helsinki MoU. There is a possibility that there is an even bigger agenda that cannot be resolved by the "merchant" method and these dynamics are still a source of conflict between GAM and non-GAM. The phenomenon of the situation that is developing in Aceh Province makes it possible for the potential for new conflicts to emerge regarding differences in interests or beliefs, that the aspirations of the parties in the anatomy of the Aceh conflict cannot be accommodated or achieved simultaneously. there are several things that are predicted to undermine peace in Aceh, such as the issue of loyalty to the Unitary State of the Republic of Indonesia, the large number of illegal weapons that still exist in Aceh, the problem of disbanding GAM, unfair compensation, the consolidation of GAM and the problems of local political parties. The struggle for independence in Aceh can undergo a transformation from an armed battle to a political battle. KPA and local political parties can legitimize and formalize the Free Aceh Movement. The positive peace expected by the people of Aceh in the future is still in a long process and its dynamics are still unpredictable. The potential for existing conflicts is still a major problem. Attention and positive roles are needed from various parties involved to neutralize the problem, namely conflict resolution that leads

to reconciliation and conflict transformation, towards positive peace within the framework of resolving the Aceh conflict.

Conflict is a theoretical concept that finds a way to resolve conflicts that arise in society, especially Langsa and Aceh in general, as explained in the previous chapter. The Aceh peace process requires normalization. Normalization of social life and relations between different or opposing groups, so that it has the potential to cause conflict. Violence and criminal behavior, which may trigger conflicts between citizens/groups, can be suppressed. by instilling mutual trust among group members and other community members. Resolving conflicts is a step that needs to be taken, to prevent violence from occurring, GAM Aceh and Aceh RI and towards positive peace. An overview is given below about GAM Aceh and Aceh RI. The independent Aceh movement that emerged among them was motivated by their dissatisfaction with the central government with the passage of the independent Aceh movement, they took advantage of issues of Indonesian Javanese colonialism, then exploited natural resources in Aceh. to win the sympathy of society. Then they succeeded in forming a base community that was loyal to the free Aceh movement which then developed into a strong organization both in terms of its members and military strength. The Indonesian government considered the declaration of independence by considering the independent Aceh movement as a rebellion which had the aim of separating Aceh from the unitary state of the republic of Indonesia. at that time Aceh was led by Teuku Muhammad Daud then the free Aceh movement emerged during the New Order era which sociologically became the cause of the emergence of the independent aceh movement because some Acehnese people, especially those who emerged as figures of the independent Aceh movement they saw that the new order government was not has seriousness in developing the Aceh region but besides that has the intention of improving the welfare of its people.

Even though they are in a state of conflict, consciously or unconsciously, everyone who is in dispute will try to improve and devote themselves by strengthening solidarity among themselves to form a social organization for the purposes of mutual welfare and defense. In fact acts of violence such as killings and kidnappings against the people of Aceh are a method of political terror which is deliberately shown to political opponents that they have power and strength to be reckoned with. The resolution process for the violence that occurred is through means of consensus dialogue, namely to reach an agreement peace for the common good with the existence of initiatives to find ways of violence by opening up gaps in communication through dialogue or mediation between PMs in conflict. Dialogue and mediation, conflict resolution strategies in principle try to avoid violent means, namely having to make efforts to bring about a violent conflict transformation or war in a direction similar to violence towards negative peace to positive peace. , but that does not mean that the problem has been solved, there is still a problem of separatism, (the GAM-RI conflict), which is the moral of the problem, is not simple and has widened, indications of a shift towards a horizontal complex in Langsa that occurred simultaneously and quite resistant changes in social life, economics and politics as well as security the resolution of the Aceh conflict through the Helsinki mou only involves the Indonesian government and GAM only then to realize a peace in Langsa, wisdom from the current community is needed which should be carried out jointly and work together for common interests in resolving the Aceh conflict which Reconciliation has been going on for a long time and is a complex process, in that reality it requires a concerted collaboration from the Acehnese people themselves. Reconciliation should get all actors involved in the conflict within a component of Acehnese society who have an interest in sustainable peace in Aceh and it also requires the active role of the community to avoid suspicion of a hidden agenda beyond the commitment to peace points of peace which ignores the dimensions of national

reconciliation Same with formal peace what has not touched substance with the deformation process in praising the stages of a proverb of all the potential of society is a mode of reconciliation to build a new Aceh and also as a social form that does not arise prolonged grudges and is prone to horizontal conflict.

The need for conflict transformation in Aceh, especially in Langsa, after the Helsinki MoU was signed in 2005 between GAM and RI. Even though reconciliation has taken place, there is a need for comprehensive conflict transformation efforts in all aspects, both formal and non-formal, to build a culture of peace and increase institutional capacity. Conflict transformation can bring awareness to the conflicting parties and increase mutual understanding towards positive peace. In addition, social transformation is also needed to prevent communal conflicts and maintain national integration in Aceh. Conflict transformation can be carried out with activities that build a culture of peace, open communication spaces, and build mutual trust. The condition of Aceh which is increasingly cosmopolitan and experiencing materialistic globalization has made social transformation not go well, even though there have been trillions of money coming into Aceh. Therefore, there is a need for ongoing conflict transformation efforts in a positive peace process that prioritizes the interests of all parties involved in the conflict in Aceh. And also the need for continued efforts to build peace in Aceh, Indonesia, after the signing of the Helsinki MoU in 2005 The author is of the opinion that peace requires the active participation and cooperation of all stakeholders, including non-GAM actors who have not been involved. in previous peace negotiations. highlighted the importance of societal perspectives on conflict transformation, as they are influenced by internal and external factors. It is very important to involve all communities in the peace process to ensure that there is no discrimination and to make the process democratic and inclusive. This passage shows that building permanent peace requires building trust and avoiding conflict, animosity, and violence. This can be achieved by maintaining security, promoting a culture of peace, and cultivating trust between the people and their leaders. There is a need for a comprehensive approach to peacebuilding that is informed by community perspectives and local conditions. To achieve lasting peace, dialogue and meetings with key community leaders are needed to discuss peace and increase understanding between the conflicting parties. The author believes that establishing a common forum for peaceful discussion and cooperation will be an important step in promoting peace and moving forward from past conflicts.

Sustainable peace and the need for deep institutionalization in participatory processes to guarantee security and peaceful life after the Helsinki MoU. Sustainable peace and security development will be beneficial for people to return to their respective habitats, develop themselves, and improve their welfare. This will also support the implementation of a good governance system at the local and national levels. The roots of peace can be seen in social values such as tolerance, mutual respect, trust and support, as well as institutions such as community organizations (family, religion, traditions and non-governmental organizations). The successful implementation of peace in Langsa and Aceh is heavily influenced by institutional stability in maintaining the post-conflict system. Therefore, policy makers, elites who can influence various policies, and civilian military and political leaders in parliament must support efforts to achieve peace, according to Rasmussen. The transformation of the GAM social movement has consequences for the Indonesian government, especially in terms of reintegrating former GAM members into society, according to the Helsinki MoU. Therefore, the reintegration program needs serious attention, especially for ex-combatants, given the large number of weapons circulating in Aceh. This needs to be addressed to ensure sustainable peace. They risk damaging the peace for various reasons and can be mobilized to

support parties who are dissatisfied with the substance of the peace agreement, even significantly influencing the peace formulation. This is especially related to compensation so that it is right on target and can be developed for the improvement of their economy and the survival of their families. Compensation issues always annoy one party in peace negotiations and can lead to failure. Thus, peacebuilding programs must be implemented to create the necessary conditions for a sustainable and positive peace. The size of the program is related to the core issue of exploiting the conditions of the community and government (state). Even though it involves collaboration between various institutions with various issues, but oriented to the same thing. Based on the previous chapter, it was explained that there are still two smells that can be smelled and seen in Langsa (Aceh), namely the scent of conflict and the scent of peace.

The scent of peace might be more accurately read as peace between GAM and the Government of Indonesia. Meanwhile, the smell of conflict can be seen from the people of Aceh themselves (GAM and non-GAM), so it is not an exaggeration to say that there has been a shift in conflict in Aceh, although it is still latent, the dynamics are very much felt. often characterized by various forms of violence. If before the Helsinki MoU, the conflict was vertical between "Aceh" and "Jakarta", now the conflict can be horizontal between the Acehnese people themselves (GAM Aceh and Aceh RI). Conflicts usually start from latent tensions, then develop into open conflicts in the form of movement of group power to show their existence, then these conflicts can turn destructive and become open conflicts. The potential for latent conflict in Langsa (Aceh) between GAM Aceh and Aceh RI will have a negative impact and lead to open conflict if not managed properly.

This issue is still a strategic issue, both at the international, regional, national and local levels. At the local level, community leaders in Langsa (+Aceh), both formal and non-formal, play an active role in creating a better future for Aceh, and remain within the framework of the Republic of Indonesia. However, one thing needs to be remembered and realized that the problem in Aceh is not only a problem for the Indonesian people who are in Aceh, but also for the Indonesian people as a whole, who have a shared obligation and responsibility to create positive things. peace in Aceh and remain within the framework of the Republic of Indonesia. The description above shows that the concept of conflict resolution which can provide hope for a positive peace process is still needed in the context of social integration. The various reactions and analysis of the Helsinki MoU must be seen in the context of the Aceh conflict which involved three parties, namely the central government, GAM, and the people of Aceh. Armed conflict and violence between the central government and GAM have been going on since 1976, as well as between GAM and the people of Aceh. This is based on the format of the conflict between GAM and the central government, as well as non-GAM Acehnese people who are more inclined to conflict dichotomies than integration and reconciliation. One thing that stands out the most in this regard is the existence of the Aceh and Javanese dichotomy or Acehnese ethnicity and Javanese ethnicity, which is interpreted as a situation of Acehnese ethnonationalism and Javanese colonialism. So far this has been used as a "Common Denominator" such as justifying the blood of Javanese and Cuak people to be killed. The prolonged conflict in Aceh, and its impact is still being felt to this day, one of which is relying on differences in ethnic issues, namely the sentiment of one ethnicity (Aceh) towards another ethnicity (Javanese). The impact creates ethnic suspicion and can trigger conflict between the two parties. After the Helsinki MoU, Aceh is now entering the era of peace. The most serious problem is the Peacekeeping stage, namely the extent of implementation of the Agreements produced during peace. There are still many different interpretations of what was stated in the Helsinki agreement, which actually influences the dynamics of the conflict. The

community is still in a situation of worry, because there are still many illegal weapons circulating in the hands of certain parties, which is marked by an increase in criminal acts using firearms. Peace in Aceh, which still needs serious attention, is based on developments in the situation, such as:

1. Peace is simply the absence of war,
2. There are still seeds of hostility and different perceptions about peace, especially between GAM and non-GAM (KPA with PETA and FORKAB),
3. Still dominated by security control and control,
4. The existing groups are still large units, which are opposite each other and tend to be centralized and uniformly oriented.
5. There are demands for expansion of the ALA and ABAS territories,
6. There is still potential for violent conflict.

RESULTS AND DISCUSSION

The actors of the conflict in Aceh can be seen from three sides, namely First, the GAM group which represents a rebellion or separatist movement that is carrying out resistance against the Central Government with all its tactics and strategies, after the Helsinki MoU has turned the armed movement into a struggle through political channels. Second, the Central Government in order to maintain the sovereignty of the Republic of Indonesia. Third, the movement is anti-separatism, and pro to the Central Government with the reason that they still want to maintain the Sovereignty of the Unitary State of the Republic of Indonesia in Aceh and hold resistance against various acts of violence by GAM. Although what appears on the surface is that the vertical conflict is more prominent, namely between GAM and the Government of Indonesia.

"Symbolic Rebellion" seems to also color the GAM struggle. After the Helsinki MoU, although there has been a change in the pattern of struggle from an armed movement to a political struggle, nuances of independence still color GAM's struggle (Gardono, 2004). In Merton's perspective, the conflict in Aceh can be seen as a way for some Acehnese to adapt to the social structure and anomie situation it causes. With this perspective, conflict should be handled by changing social structures and transforming various contexts that cause anomie situations. Rebellion is one of the typologies of adaptation to the structural action/pressure experienced. According to Merton, in every society there are certain goals that are instilled in all its citizens. To achieve this goal, there are means that can be used. But in reality, not every person or group in society uses the available facilities. This Leads to the use of unauthorized means in achieving the Purpose. Thus there will be deviations in achieving GAM's goals after the Helsinki MoU: Rebels or not? The answer is that if the Unitary State of the Republic of Indonesia with all its arrangements is accepted by GAM, then in Merton's perspective, GAM is not a rebel, but is or is adapting to the structure by adjusting itself or seeking breakthroughs in life with other Indonesian citizens. However, if GAM rejects the socio-cultural structure derived from the Unitary State of the Republic of Indonesia and still wants to replace it with a new structure (a new political system, a new economic system, its own foreign relations, etc.), then it can be said that actually GAM is not adapting or innovating, but is rebelling. , even without Weapons. To achieve its goals, rebellions usually create a myth about the importance of a new structure.

Conflict resolution in Aceh requires serious efforts that reflect efforts to change social structures and social interactions that have been damaged by the prolonged conflict. The following are alternatives that can be taken in efforts to resolve the conflict in Aceh:

1. Mediation, is a "safe" way for conflicting parties to meet while still providing an opportunity for them to take control of various relationship issues and their results.

2. Reconciliation, is an effort to resolve conflicts in a non-violent way, which can be done through dialogue and mediation in accordance with the dynamics of the conflict itself. Efforts to deal with the causes of the current conflict in Aceh and to build new and lasting relationships between the hostile groups must be carried out through new means of communication and relational arrangements. So that the frozen groups can melt and work together and work together to build peace in Aceh. Referral or reconciliation is one way to resolve the conflict in Aceh.
3. Conflict Transformation. After reconciliation has occurred, and the root causes of the conflict can be understood, it needs to be transformed into the process of building a culture of peace and increasing institutional capacity, both formal and non-formal. Reconciliation Steps can at least be used as an initial stage of the "Conflict Transformation" journey. Conflict transformation can indirectly provide awareness to the conflicting parties, that this is important to do, because humans or society can change towards improvement. Conflict Transformation has the meaning of shifting violent conflict to a condition that can be developed with a collaboration between Aceh RI and Aceh GAM.

The role of conflict resolution is basically not only how to end a conflict but how to build post-conflict peace, by reducing conflict it can create peace after a conflict has occurred. The peace agreement made by the government of the Republic of Indonesia and GAM was only limited to ending the armed conflict between the two parties but had not yet ended the conflict between the warring parties in Langsa (Aceh). From a conflict resolution perspective, the dynamics of the Aceh conflict after the Helsinki MoU still has two scents that can be smelled and seen at once in Langsa Aceh, namely the scent of conflict and the scent of peace. Problems in Aceh, especially Langsa, are still a strategic issue both at the international regional, national and local levels. .

In the Aceh conflict, apart from GAM, anti-GAM groups also emerged, this situation shows a problematic or paradoxical phenomenon in every conflict area in Indonesia. Theoretically conflict always exists in human life and is inherent in a social process, so from this the dynamics of conflict in Langsa Aceh still requires non-violent conflict resolution. Referral or reconciliation is one way to resolve the conflict in Aceh. Reconciliation of actors who are involved in conflict or have the potential to cause conflict after the Helsinki MoU is important, so that the people of Aceh are a potential element in seeking positive peace. So that between the Aceh Republic of Indonesia and Aceh GAM, reconciliation is urgently needed which through the dissolution of exclusive groups becomes inclusive to create cooperation and togetherness leading to positive peace.

In addition, reconciliation in Aceh will contain the meaning of reunification and the search for frozen factions or groups in society, meaning not only the warring parties so that endless grudges do not arise and are prone to the emergence of horizontal conflicts. In fact, it is not easy to define what is called the irrigation of war in Aceh because after the conflict there is still very vulnerable to another conflict and potentially a latent conflict that can explode again if there is a trigger. The sense of security and comfort as the foundation for building mutual trust between GAM and non-gam Acehnese people whose aspirations have not been accommodated in the Helsinki MOU seems to have not fully recovered, this is because there are still many prejudices from one group to betray another. This complete tomorrow in Aceh actually needs to consider local organizations or groups that have the advantage of being close to the source of the conflict and are very familiar with the main actors, cultural values and local conditions.

The situation in Langsa Aceh shows that there are groups who feel disadvantaged if the

conflict stops, they need to be transformed in the process of building a culture of peace and increasing institutional capacity, both formal and non-formal. Reconciliation steps can at least be used as an initial stage in the journey of conflict transformation. Conflict transformation can indirectly provide awareness to the conflicting parties in Langsa that it is important to do this, because humans or society can change towards improvement. Conflict transformation has the meaning of shifting violent conflict to a condition that can be developed through cooperation between the Aceh Republic of Indonesia and Aceh GAM until a peaceful atmosphere is achieved.

There are challenges for Langsa Aceh in the future in Aceh post-MoU peace building, namely preventing armed conflicts from arising, creating peace that can defend itself, so that there must be wise and wise steps towards positive peace in Langsa Aceh by efforts to improve people's welfare which includes in several fields be it in the economic, educational, socio-cultural, political, and legal fields. The Helsinki MoU reduces conflict escalation, which creates positive peace if it is not followed up with conflict resolution efforts. Physical conflicts often occur in the form of violence, kidnappings, hostage-taking, killings, arson and intimidation. The dynamics of physical conflict often occur in the form of violence, such as kidnappings, hostage-taking, killings, arson and intimidation. Meanwhile the conflict between GAM and the Central Government in the form of "Symbolic Rebellion", still had a significant influence on the emergence of horizontal conflicts. The conflict in Langsa also developed demands for the expansion of the ALA and ABAS regions. Many opinions say that conflict theory sees the source of conflict from domination, inequality and economic exploitation. The dynamics in Aceh, the division or distribution has changed and has been divided according to the Helsinki MoU and broad autonomy. . Social status and power in Aceh were relatively better for GAM. The treatment of Islamic law, local parties followed by changes in matters outside the economy, also tends to be dominated by the GAM group. The central government is willing to provide facilities and tends to "give in" in the sense that Aceh (GAM) will do whatever you want, the important thing is that it is still within the framework of the Republic of Indonesia, so that disintegration does not occur. The problem is why the potential for conflict is still being felt and positive peace has not been realized. The Helsinki MoU only involved the Government and GAM, while neither of them could clearly claim to represent the people of Aceh. Ending the armed conflict between the two sides. The ongoing conflict in Langsa was due to the resolution of the Aceh conflict (MoU Helsinki). Conflict resolution steps in the context of finding potential root causes will encourage the emergence of new conflicts and hinder the process towards positive peace and social welfare in Langsa (Aceh).

Field data shows that the obstacles or the continuation of the conflict are marked by things: such as: (1) Ethnic sentiment and the depth of the conflict, namely the Aceh and Java dichotomy (Acehnese ethnonationalism and Javanese colonialism) build a society that can reflect on the commitment to peace. This phenomenon instead it becomes an obstacle in realizing social justice, equal opportunity and distribution of power and natural resources, impartial protection and law enforcement and efforts to build society. Hugh Miall is a relevant theory to explain the atmosphere of social life and national integration in Langsa, but the Aceh conflict is very complex. Langsa is still influenced by developments in the political situation both at the center and in the regions, because in certain situations enemies can become friends. Conflict resolution efforts need to develop reconciliation and conflict transformation to build permanent peace in Langsa. The process of continuous dialogue and reflection between the three elements, dynamics, theory, comprehensive and empirical conflict resolution models. On the other hand, they need practical experience for those who are competent for peace in Aceh, especially Langsa in implementing it towards positive peace and

the realization of people's welfare. which has been maintained as a "common denominator". (2) Differences in perceptions and interests towards peace. (3) Changes in the structure of conflicts that have shifted from vertical conflicts (GAM and the Central Government) to horizontal conflicts (the people of Aceh themselves, namely between the people of Aceh GAM and the people of Aceh RI). (4) Potential latent conflicts, namely situations of anomie or situations of uncertainty that tend to be maintained. (5) Symbolic rebellion, which is the source or root of the conflict in Langsa (Aceh). This phenomenon is actually an obstacle in realizing social justice (social welfare), equal opportunity and distribution of power and natural resources, impartial protection and enforcement of law and business.

CONCLUSION

Broadly speaking, the recommendations refer to the stages of conflict resolution as discussed in previous chapters through dialogue and mediation for reconciliation to occur, so as to build mutual trust and build cooperation between Aceh RI and Aceh GAM, because this is the main key to positive peace. in Aceh especially in Langsa. This includes consolidating the peace of the conflicting parties, so that they can work together in the prevailing constitutional and institutional systems. Improving the framework that causes inequality, increasing the long-term relationship of the parties experiencing conflict, as well as developing processes and systems to achieve empowerment, reconciliation and recognition. Reconciliation is meant for the actors involved in the conflict as well as all stakeholders involved in the development of a new Aceh to bring about permanent peace. Reconciliation covers all areas by transforming programs and activities related to conflict resolution.

1. For the Central and Regional Governments as a representation of the role of the state, it is very central, and must be placed in the right position, so that it can become a "strong state". The National Leadership needs to be firm, especially in the political and economic fields by prioritizing the interests of equitable development for the welfare of the people. Meanwhile, in the socio-cultural field, efforts are needed to form/build character, while minimizing or reducing the situation of uncertainty (anomi situation) in Aceh. The results of these efforts will be greatly influenced by the ability of its leaders, namely the ability to make and complete development plans, public policies and various supporting actions. This includes the ability to involve the community, manage social relations and manage existing resources properly. Because political power, resource power, authority power and reform power are more often owned by government agencies. So that it does not only highlight the strength of the TNI/POLRI, but it is necessary to strengthen and manage other forces that are in tune with the dynamics of democracy in order to build permanent peace. The process towards a New Aceh through social reconstruction for Langsa (Aceh) through concrete programs such as poverty alleviation, minimizing unemployment, rehabilitation of conflict victims and assistance in empowering the people's economy, as well as improving education (Indonesian Nationalism Outlook, and increasing human resources). Programs are needed that are beneficial for survival and improving the quality of life (particularly employment and poverty issues) to increase the standard of living of conflict victims and increase the welfare of the community at large. Building a good communication forum between citizens and institutions is equally important by actively involving the role of women and other figures who can significantly influence the dynamics of change towards positive peace. In order to be able to provide a sense of environmental security and a sense of security for a better future and optimally be able to directly involve the potential of the community in a comprehensive effort to resolve conflicts and problems that are still lagging behind in Langsa (Aceh) after the Helsinki MoU. inside, as well as

communication with local government. Joint forums are important to bridge opposing groups in Langsa (Aceh). The forum can initiate through joint meetings in order to plan and realize peace concepts, build friendly relations, try to forget the past so as not to suspect each other. In the end, getting to know each other and continuing with the development of programs that support the creation of a peaceful atmosphere in Aceh and remain within the Unitary State of the Republic of Indonesia.

2. Opening the industry for people's welfare through the opportunity for them to play a role in developing the Langsa area (Aceh) based on the basic specifications of each region by involving elements of society as the subject of development. In addition, it is necessary to involve local structures (customs and religion) to build trust, as part of conflict resolution. Especially in increasing public participation in determining patterns and political policies through democratic mechanisms. To change the degree of life and alleviate social, economic and political disparities in Aceh with other regions in Indonesia.
3. Business actors in Langsa (Aceh) should be able to assist the government in changing the mindset of the people, especially school/university graduates, so that they are not only prepared to become ready-to-work workers, but also equipped with the ability to open their own jobs. In this case the aim is to create new business actors who are qualified, trustworthy and have a commitment to assist the government in creating jobs and reducing unemployment.
4. Law Enforcement. Increasing the performance of independent law enforcement agencies and law enforcement officials, and can be a solution to problems that arise
5. Faced by the people of Aceh, especially Langsa. So as to support the realization of a conducive and peaceful atmosphere. It is necessary to form a kind of commission or some kind of Aceh conflict analysis institution, in order to carry out social control by giving responsibility to professional groups/individuals in the sense of custom or religion, academics.

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