

Women as Victims of the Conflict in North Aceh (A Study about the Resiliency through Local Wisdom Perspective)



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長年にわたるインドネシア国軍との紛争で疲弊し、2005年に和平合意ができた後も多くの人が避難生活を続けているアチェ。生活基盤や家族を失いながらもたくましく生きる女性たちの強さの秘密を探ると、昔ながらの生活の知恵があった。

Abstract

This study focuses on the resilience of women victims of the Aceh conflict based on a local wisdom perspective. The discussion on how the victims cope with the conflict is worth to be studied, because the Aceh conflict has been one of the longest running in Asia. Aceh is also the best example in Asia of the transformation of a violent into an enduring peace. The concept of resiliency refers to the five characteristics of resiliency from Wagnild (2010) namely meaningfulness, perseverance, equanimity, self-reliance and existential aloneness. The subjects in this research are chosen by using a purposive technique, by choosing women who were victims of the conflict and already risen up without showing any traumatic signs. Picture of resilience and Acehnese cultural studies was obtained using qualitative research method through in-depth interview method and non-participant observation. Data were collected in North Aceh in three different villages which are Gedong – Sawang, Matang Kuli, as well as Lhok Sukon which were suffered most during the conflict era. The results show that the participants are already in a good state of resiliency, furthermore the Acehnese cultural aspects that associated with resiliency ability among the conflict's victims are Islamic value as the way of life for people in Aceh, grateful value, and some of the Aceh proverbs that passed down from generation to generation such as “*Udep Beusare Mate Syahid*” and “*Geut Tapubut, Geut Geubalah. Jeuheut Geukubah lam Nuraka*”. Therefore, it is important for the society to retain the values of local wisdom as it can be one of the supporting factors which can help the conflict's victims cope with their unpleasant situations. This study is a preliminary research on how resilience can be done through a local wisdom approach.

Keywords *Conflict, Resiliency, Local Wisdom*

Introduction

The conflict is the friction that occurs between the two camps or more caused by the difference in value, status, power, resource scarcity, as well as uneven distribution, which can give rise to relative deprivation in the community. According to Soderberg (2005) horizontal violence in the third world countries is usually due to two elements, which often join and eventually become a trigger of a continuing conflict. The first element

is called “identity element”, namely people mobilization in communal identity group based on race, religion, culture, language differences and the second is called “distribution” element that is mainly caused by the issues of economic resources distribution, social jealousy and political conditions in the society. Horizontal conflicts in Indonesia are, as matter of fact, mostly caused by social and economic gaps or social jealousy but it will be embarrassing for the conflicting parties to show that such

reasons are to be the causes of their anger and aggression.

One of the conflicts that took place in Indonesia was the conflict in Aceh. The Aceh conflict has been the longest running in Asia. Conflict or insurgency in Aceh between the years 1976 up to the year 2005 was waged by the Free Aceh Movement (GAM) to be independent from Indonesia (Putranto, 2006). The Free Aceh Movement or GAM was a separatist organization which has stood in Aceh since 1976 (Putranto, 2009). The purpose of the establishment of GAM was to be separated from the sovereignty of Indonesian Republic. This movement is also known as the Aceh Sumatra National Liberation Front (ASNLF). One of the things that led to the conflict in Aceh is Aceh people's disappointment against the Central Government, namely when the Government revoked special autonomy rights of the Acehnese. The next conflict resolution in Aceh that tends to be the militarization by applying Aceh as a Military Operation Region (DOM) has worsened the State as many human rights violations occurred during the enforcement of this thing and increasingly encouraged people to be more supportive of the GAM on the Central Government.

When the memorandum of understanding between the Government of Indonesia (GoI) and GAM (Free Aceh Movement) was finally signed on August 15, 2005, in Helsinki, Finland, the agreement brought an end to the nearly thirty years of bloody armed conflict that claimed 15,000 lives, displaced tens of thousands and impacted the whole country, economically as well as politically (Putranto, 2009). This conflict leaves a profound suffering for those who experienced it as well as for the families of the victims are left out, the long-term psychological impact may continue to haunt the victims of conflict in a relatively long after the conflict occurred, the victims conflict suffer from death, injuries – cuts and from the aspect of feeling will arise out of fear, anxiety, guilt, anger, grief, and loss. Whereas in the aspect of the mind people become confused and frantically (Foundation recovers & JICA, 2006). The ability to bounce back after experiencing the unpleasant event is called resiliency.

Since the last 30 years resiliency has become a concept in psychology that are increasingly being explored (Wagnild, 2009). Resiliency means a concept that relates to the ability to adapt positively in the face of pressure or difficulty to be able to return to the original state (Mastern & Gerwartz 2006).

According to Neil (2006) resiliency is not a coincidence but it appears in people who have trained hard, had a special attitude of good cognitive ability, emotions and an unwavering heart to overcome challenges.

Some of the factors that play a role in the development of it among others are personal support or social support. Besides, the culture and the community in which one lives also affects the ability of the person's resilience. Individuals are aware of the importance of culture as a benchmark against the behavior of his own. Culture is something that complex includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of the community. Cultural influence is the developmental aspect of the individual. In turn different individuals whose behavior patterns are different – between one community with other communities (Holaday and McPhearson in Santrock, 2002). Similar to that, Beuf in Holaday (1997) expressed resilience is influenced strongly by culture, good attitude – attitude that believed in a culture value – the value of the good in a society, the same thing also mentioned by Delgado (in LaFromboise, Hoyt, Whitbeck & Oliver, 2006) which is local wisdom is necessary in terms of understanding the capability of individual resilience. The Acehnese known as the community who value the culture most. For Acehnese, culture and religion are two things that cannot be separated in their everyday lives, therefore, this research was conducted to obtain an overview of resilience among women as a victims of Aceh's conflict through the local wisdom perspective. The sense of resiliency which is used on this research refers to the five characteristics from Wagnild (2010) namely: meaningfulness, perseverance, self-reliance, equanimity, and existential aloneness.

Literature Reviews

Resiliency

Grotberg (2001) defined resiliency as the individual's capacity to handle, eliminate, even change unpleasant experience including natural disasters as well as man-made. Resiliency help individuals who are living in conditions or bad experience by increasing expectations and beliefs sufficient to social function. Resiliency is a capability that must be owned by a person to rise from the problems in some productive and healthy ways

that is productive without doing violent. And also it is very important to be able to control the pressure in life when being under the pressure (Reivich & Shatte, 2002).

The characteristics of resilient people, according to Grotberg (1999), consist of these following things:

1. Have the ability to control a wide range of thrust that emerged from inside a person.
2. Have the ability to be able to rise from the issue and trying to resolve it.
3. Independent and can take decisions based on the thinking and the initiative itself, has the attitude of empathy and concern to fellow.

According to Young & Wagnild (1993) there are five characteristic among resilient people which are:

1. *Meaningfulness*, has a purpose in life
2. *Perseverance*, has the desire to forge ahead despite difficulties
3. *Self-reliance*, believing in their self by understanding the deficiency and excess.
4. *Equanimity*, the ability to remain optimistic even faced by the difficult situations and has a sense of humor.
5. *Existential aloneness* i.e. someone accept him/her self for what it is, has a strong establishment and has no desire to contrast with the environment.

Although the concept of resiliency is universal, but humans are living in a different culture, so in reality, the difficulties faced by someone else will be varied. Communities who are not from the West will adapt in different ways from those of who lives in the West. And most of the cultural differences are hardly touched by studies that discuss about the resiliency (Young & Wagnild, 1993 in Xiaonan & Zhang, 2007).

Conflict

The conflict is a social symptom which present in social life, so conflicts are inherently means that conflict will always exist in any space and time, anywhere and anytime. The term of "conflict" is etymologically derived from the Latin "con" which means "together" and "fligere" which means the collision or collisions (Setiadi & Kolip, 2011). In general term of social conflict contains a series of phenomena of contention and interpersonal

disputes from class conflict to the international wars.

According to Coser (in Jameson, conflict can be defined as struggle over values and status claims, power and resources in which the aims of the opponents are to neutralize, injure or eliminate their rivals. In another sense, the conflict is a social process which takes place by involving persons or groups who are challenging each other with threats of violence (Soekanto, 1993). Conflict can be interpreted as a clash of power and interests among a group with other groups in the process of seizure societal resources (economic, political, social and cultural) which relatively limited (Lawang, 1994).

Lauer (2001) divides the conflict based on the perpetrator into 3 categories:

1. A vertical Conflict is a conflict between components of the community in a structure that has a hierarchy. For example, a conflict between a boss with a subordinate in the Office.
2. Horizontal Conflict is a conflict between individuals or groups that have the same relative position. For example a conflict between the mass and the organizations
3. A Diagonal Conflict is a conflict which caused by inequality of resources allocation between the central government and the local. For example a conflict in Aceh.

Understanding the Aceh War

Aceh is one of the provinces of the Republic of Indonesia located in the Northern of Sumatra Island. It is close to the Andaman and Nicobar Islands of India and separated from them by the Andaman Sea. Its population has the highest percentage of Muslims in Indonesia, who mostly live according to Sharia customs and laws. Aceh has substantial natural resources of oil and natural gas with some estimates that Aceh gas reserves are one of the largest in the world. Relative to most of Indonesia, it is a religiously conservative area. During the 1970s, under an agreement with the Indonesian central government, American oil and gas companies began exploitation of Aceh's natural resources. Alleged unequal distribution of profits between the central government and the native people of Aceh induced Dr. Muhammad Hasan Tiro, former ambassador of Darul Islam to call for an independent of Aceh.

He proclaimed independence in 1976. During the late 1980s, several security incidents prompted the Indonesian central

government to take repressive measures and to send troops to Aceh. Human rights abuse was rampant for the next decade, resulting in many grievances on the part of the Acehnese toward the Indonesian central government. In 1990, the Indonesian government through military operations sent more than 12,000 Indonesian army in the region to fight againsts GAM.

During the late 1990s, chaos in Java and an ineffective central government gave an advantage to the Free Aceh Movement (GAM) and resulted in the second phase of the rebellion, this time with large support from the Acehnese people.

This support was demonstrated during the 1999 plebiscite in Banda Aceh which was attended by nearly half a million people (of the four million population of the province). The Indonesian central government responded in 2001 by broadening Aceh's autonomy, giving its government the right to apply Sharia law more broadly and the right to receive direct foreign investment. This was again accompanied by repressive measures, however, and in 2003 an offensive began and a state of emergency was proclaimed in the Province. The war was still going on when the tsunami disaster of 2004 struck the province.

Culture, Resiliency and Conflict

Culture has a very large function for human beings and society. Therefore man cannot be separated from religion and culture, one part of the culture is local wisdom.

Local wisdom can be interpreted as a whole views or teachings alive, tip, adage, and values a living tradition and practiced by the society are respected, both of which have indigenous or sanctions that have no sanctions (Sanusi, 2005:24). The local wisdom can serve as mechanisms of socio-cultural traditions which is believed to be and has been proven as a powerful means of fraternity and solidarity between citizens who have work in the social and cultural order. Cultural approach by involving local wisdom is strategic and effective because in the community legal system has been living, known as customary law. For example, there is a local wisdom in Maluku which called *Pela* and *Gandong*. *Pela* was born based on a Treaty of friendship and fraternal bonding between two or more villages, and while *Gandong* was formed due to an awareness of the genealogical (Aditjondro, 2007; 310-311). Furthermore, in Sulawesi especially in Poso (Central Sulawesi) there is a similar local

wisdoms called *Pekasiwia*, means the degree of equalization. While in Aceh, there are Di'iet, Sayam, Suloh, and Peusijuk, this tradition has been long entrenched and practiced in the society till this day. Local wisdom preserved in order to resolve conflicts that occur in the community. As an example of conflict resolution processes that develop in the community are resolved within the framework of indigenous laden with religious values. This tradition is the process of conflict resolution which are very democratic without the occurrence of bloodshed and revenge between the two parties in conflict, either vertically or horizontally.

Local wisdom is viewed as customary law by Acehnese, therefore, it is very timely to understand resiliency through local wisdom perspective because it is already widespread in the community. Local wisdom is something that was already rooted and usually is not only oriented to profane, but also sacred oriented so that its implementation can be more quickly and easily accepted by the society. As revealed by Beuf (in Holaday 1997) resiliency is strongly influenced by culture and good attitude which is believed in society With local customary conflict resolution is expected to be quickly realized, could be accepted all groups so that there is no longer a hidden latent conflicts in the community (Sriyanto, 2007).

Research Methodology

To execute this study, the author of this paper used qualitative approach. Qualitative approach is conducted to obtain the description of social phenomena in a more natural environment (Hancock, 1998). Due to its specific terms then this research used purposive sampling method which means the samples in this research are determined based on certain specific criteria which are:

1. Women aged 30 – 50 years
2. Still living in conflict areas (North Aceh)
3. The direct or indirect victims of Aceh's conflict
4. Experience loss of one or all family members

The research sample was selected based on these selection criteria that has been mentioned above, Three major conflict areas in North Aceh namely Ulee Geudong-Sawang, Matang

Kuli, and Lhok Sukon has been chosen to represent Aceh's conflict area. The data obtained from the authorities, showed that there are at least five subjects who meet the research criteria, one of the subject had moved to another cities while the other one is not willing to be the participant on this research project, therefore there are only three participants available on this research.

Methods of Data Collection

Data collection procedure in this study using the method of observation, interviews, and documentation. With each explanation as follows:

1. Observation Method

The observation method was used in this research was a direct observation. Direct observation enables researchers to felt, seen and lived within the subject. In this study, researchers used a non – participant observation i.e. in this technique researchers were the outsider and not participate in subject activities.

2. In-depth Interview Method

The process of obtaining information for research purposes is done by face-to-face interview between the interviewer and the interviewee using a tool called the interview guide (Guide interview). In this study the approach chosen is unstructured interview instructions. The reason for using this method is to locate and uncover the profuse and gather so as much as possible data by using the guidelines of the interview which has been made. Interview guidelines drawn up based on five resiliency characteristics expressed by Wagnild (2010) which are the meaningfulness, perseverance, equanimity, self-reliance, and existential aloneness, as well as some questions related to the local culture in Aceh.

Data Analysis

Means giving the meaning to analysis, describes a pattern or a category, look for the relationships between the various concepts. Based on explanation above, then the data analysis techniques used in this research are:

1. Reduction and Elimination

The raw data or material which had been collected from the field are summarized then selected. Furthermore, it is later can

be categorized based on the same theme or the same issues.

2. Display and Data Clustering

The results of the reduction necessary in particular-display in each pattern, the category, the focus, the theme of which was about to be understood and to understand the issue is sitting together. The data display can help researchers to be able to see the whole or certain parts of the research results.

3. Conclusion

The estuary from the conclusions of the qualitative data analysis are located on how the researcher represent the research result to the reader so that it can be understood with regardless an issue which is examined.

Research Results

The implementation of this research study was conducted on January 10th – 27th 2018, starting by looking for the information of demographic data from the office of Village chief in North Aceh. Basically there are three regencies which experiencing severe conflict in Aceh i.e., Bireun, Pidie, North Aceh. However, this study only focused on the area of North Aceh, especially at the village or subdistrict namely Ulee Geudong – Sawang, Matang Kuli and Lhok Sukon, because these areas are the most numerous population of women as a victims when conflict was happened in Aceh several years ago. In some aspects of the analysis is also presented according to age, not only because of the age of predicting the risk of some form of illness, but also because of the age and gender are jointly associated with traumatic events experience certain as part from the conflict. The data base of three participants can be found in this following table:

	Subject 1	Subject 2	Subject 3
Name/ Initial	HH	NH	SS
Sex	Female	Female	Female
Age	38	50	31
Address	Rangkileh	Mencat	Karing
Educational Status	Junior High	Elementry	Senior High
Occupation	Farmer	Housewife	Housewife
Number of Siblings	7	5	5
Number of Children	2	5	—
Number of Family Lost	1	2	3
Duration of Conflict	16 years	12 years	6 years

The informed-concern sheet was given to the three participants in order to express their approval in involving in the research process. Resilience measurement was begin with a general question such as “over the last year have you ever encountered problems with mood and how is your feeling? (e.g., feels sad or depressed, anxious, scared, or could you control your anger)?” If Yes, do you think the problem is caused by stress or trauma related to the conflict in Aceh in the past?”. Two of the three subject assumes that anxiety that had happened today could be caused by the conflicts from the past. Measurement of resiliency was done using a semi structured interview questionnaire drawn up based on the resiliency aspects expressed by Wagnild (2010) namely the Meaningfulness, Perseverance, Self-reliance, Equanimity, and Existential aloneness. Summary of interview guideline can be seen in the following list:

1. Experience in facing conflict Aceh
 - Any losses incurred when conflicts occur? (lost property/family?)
 - Can you tell what things you are experienced at the time
 - At the onset of the conflict, do you evacuate?
 - What do you do when faced with unpleasant situations such as that?
2. Perseverance: “capability continue to face life despite the decline”
 - Is there the time when you got to feel hopeless, why?
 - What makes you possible to raise from that unpleasant situation?
3. Equanimity: “inner balance”
 - What is the insight from that situation?
 - What is the plus side of experiencing that kind of incident?
 - Is there the time when you feel self-pity?
4. Meaningfulness: “Life meaningfulness”
 - What is the purpose of your life when the conflict was happened?
 - Are there certain people who were strengthen you when the conflict happened?
 - What do you do in order to get out of the problems that you face?
5. Self-reliance: “Confidence”

- What is your biggest motivation which makes you survived?
 - Are you confident that you can survive the hard timed?
6. Existential Aloneness: “Accepting yourself”
 - Did the conflict makes you feel alone?
 - Do you think you can adjust to the unpleasant situation?
 - Are you able to make a decision in that kind of situation? Or did you had someone help you in decision making?
 7. Local wisdom and Resiliency
 - To what principles you hold when you are experiencing the conflict?
 - What is the Aceh proverbial you recall when severe the conflict?
 - What is philosophy which derived (hand downed) by your family that you hold steadfast to this day?
 - How do you see the Aceh cultures and its effects on the ability of Acehness in the face of prolonged the conflict?

The research finding shows some interesting facts which will be delivered briefly in this paper namely about forms of the violence, the natural causes of the trauma of these three participants, how it affect the social life of the subjects, and how the process of resiliency was achieved, as well as how local cultural factors can help the process of resiliency on the subject of research. Discussion of deeper against the findings will be explained as follows:

Forms of violence and implications on the subjects

There are some traumatic experiences which were experienced by the participant during the conflict era such as beaten on the head, strangulation, being drowned, be electrocuted, etc. In accordance with what is expressed by the subject of the respondents reported that they have been struck on the head with the heavy wood, then got the serious head injuries, two out of three respondents claimed had a memory lost, confusion, difficulty in thinking, wheezing breath, pain and a prolonged headache after experienced the conflict.

Physical violence then promoted the psychic health of the participants, as for the psychic symptoms of post conflict felt by participants are the thoughts or memories that go back about the most painful or scary, feeling as if the event is happening again, the nightmare that reappear, physical or emotional reactions

unexpectedly when admonished about events the most painful or traumatic, even further in social living subjects feel away from the people, unable to feel emotions, as well as declining interest in daily activities, feeling as if they don't have a future.

Other interesting finding regarding the participants experienced was the term of "Nafsi- nafsi" which mentioned several times during the interview process by the three of participants. *Nafsi – nafsi* here means "being individualistic" to describe the impact of conflict in society, i.e. to ensure their own safety people at that time did not think about anyone else beside their selves as long as they are safe. At its worst, "*Nafsi – nafsi*" implies a selfish individualism without attention to other people, but if further reviewed of the transcript interview indicated that *nafsi – nafsi* appeared as a consequence of the unfortunate situation.

Resiliency of the Participants

1. Meaningfulness

For the participants, the most important thing in life is the quality of life itself, trying to take the wisdom and learning to be grateful to each unpleasant situation in life. Each incident in life is a small step to become even better.

"I told myself that I ought to have a life purpose. I should not continue to grieve" (the subject of the SS, line 10).

Any event that is experienced when a conflict is meant as a valuable life lesson and be a turning point in deciding the destination of the next life

"The purpose of my life is to be a better person in the future" (the subject of NH, line 92).

In addition the surviving family members became the biggest reason for the subject researches to continue to persist in living life. The subject feels they need to keep unruly for the sake of family members who were still there than on lamenting the family members who are already gone. Furthermore, through the experience of the conflict in the past, the subject can take the wisdom and making it a springboard to progress his life forward. The participants reach their life goal by having positive thought.

2. Perseverance

In cope with the prolonged conflict, it is common for the subjects to feel that the conflict might be the hardest problem in their life, that kind of feeling might encourages the subject to feel desperate and want to give up with the existing situation. That such feelings can be overcome by belief in God Almighty. They belief that a person should not despair at his Lord.

"I surrender myself to God. We should be able to receive God's trial/test" (The subject of HH, line 211).

In addition, other findings in this study also shows that the mandate or messages infused by both parents also taught the subject to avoid the attitude of despair when overridden a disaster.

"My father is a tough and a strong man, I wonder why I cannot be as strong as he is. My father passed away when I was a little but his mandate always remained in my mind. My father ever said to me that do not take revenge of others who disturb or doing something bad to us. Give your forgiveness if that person apologize to you. "(The subject of the SS, line 109).

So it can be inferred that the two things that make the subject can rise from the feeling of despair is the beliefs in God's Providence and advices from parent which instilled since their childhood.

3. Equanimity

Those three subject is an open minded people, they can take insight in any event of their life and they are not giving up on achieving their life's goal. The subjects see the problems as a challenge which should be faced to be a better person. The subject didn't take a much time to be fully recovered from their despair because they are having a positive spirit, they also get so much attentions and assistance from their neighbors as well as the participants were able to receive everything gracefully.

"I intend to live further away then the past. I don't want to live in such desolation. I want to rise from the deterioration. I should be strong for people that I loved. "(Subject initialed HH, line 224).

"My neighbors are always happy to help" (Subject initialled HH, line 265).

4. Self-reliance

Two of the three research subjects were capable of assess themselves, especially regarding to their strength point and their weakness. The second subject is even able to make a decision of what is considered the best for herself, advice from their closet people were listened in order to help them in making the decision.

"Follow your heart carefully that's how you should live" (Subject initialled SS, line 89).

"By making a decision for myself, people even respect me more, furthermore, I feel more appreciated and preferred by the community particularly the village where I live" (Subject initialled SS, line 109).

5. Existential Aloneness

In addressing their opinion toward the communities, the participant confessed that they did not have any courage to be indifferent with their communities. The third subject looks scared to be in contrast with her group. This situation happened due to the conflict its self, the conflict situation lead the subject to hide their opinions, because it might harm themselves, thus follow the public opinion are quite the best option at that time.

Description of local culture

It was noticeable through the interview that when the conflict was happened the religiosity of the society increased. Also from interview result, it was noted that the subjects faced the conflicts by sticking to religious thing, which is basically the Aceh's culture itself. Aceh's culture cannot be separated from Islamic religion. Women's of conflict victim always try to cope with the religion in order to face that miserable situation.

"More thankful, more prostrate to Allah almighty, ask Allah to thus He give you the best solution". (Subject initialled SS, line 233).

"Whatever happens I keep praying to God. Sometimes it was flashed to my head I could be shot when I was praying, but I tend to ignore that feeling and my goal was to remain praying to God whatever happens ". (Subject initialled HH, line145).

From the statement above it can be concluded that all the participants consistently declare that being close to God is the only way of surviving the conflict and makes them able to went through a tough situation especially when the conflicts occurred. Cultures and religion has been assimilated and interact simultaneously in Aceh throughout the community for a decades. The concrete of customs and culture of Acehnese has been applied in their daily life, in many sectors such as social, economic or political, and law. Islam religion has become the way of life of Acehnese people. This view of life later affects the entire community including in cultural activities. Because a person's outlook on life will affect how they think and how they behave and interact with their society, all of which are part of the culture. Local wisdom is something that was already rooted and usually is not only oriented to profane, but also sacred oriented so that its implementation can be more quickly and easily accepted by the society. Another thing that is revealed in this study is about the character of the people of Aceh. One of the latent character of Acehnese is they have been known since long ago as stubborn people. Stubborn character has become a value or cultural community is trained to make Aceh ready to face any bad circumstances.

"The area we've been living are a war zone since the very long time ago, and we never prepare something to face it, so if the war are going to happen, we must be ready anytime, anywhere" (Subject initialled NH, line 208).

This specific characteristic helped the community to rise quickly from adversity. In addition to that when they were asked about life philosophical quotation that hold by the family and delivered through generation to generation, the subjects said that:

"Geut tapubut, geut geubalah. Jeuhet geukubah in nuraka" means if we are good to people then we people will be good to us, the bad behavior will be rewarded in the underworld"

(Subject initialed NH, line 201).

Almost similar to that, one subject said that her family holding to this proverbial “*Udep beusare Matee Syahid*” which means *Life safely in the world and died martyred*.

The diversity of Aceh culture as expressed by the participants is a reflection of the Acehese society itself. Some of Aceh’s arts contain religious teachings that convey the message of life, so it can be concluded that if talking about the customs and culture of Aceh, then almost all the customs of Aceh refers to Islamic religion. People in Aceh overcome their problems by caring for worship and praying because they believe in the power of prayer. This is in line with Bergin’s, Gartner’s and Meichenbaum’s (2005) notions that observe the North Americans’ main way of overcoming traumatic events is through faith and prayer. Talsya (1994) says that Islam is the basis of their lives so that everything should be based on the religion of Islam. Thus, it can be concluded that religion becomes a support factor against the capabilities of the resilience of Acehese in the face of hardship.

Conclusion

The Aceh conflicts are the only one example of many regions of Indonesia which have potentials of social conflict. In fact, each region has its respective local wisdoms related to the terms of living together in harmony. By elaborating Aceh as a sample areas, it is expected to provide a brief overview on how local culture can be a supporting factor for the victims of conflict achieving the state of resilience. Although the concept of resiliency is one and universal, but humans are living in a different culture, so in reality, the difficulties faced by someone else will vary depending on where their lives and what culture they absorb.

Communities which come from East-cultural societies will adapt differently from people who come from West cultural society. And most of the cultural differences are hardly touched by studies that discuss about the resiliency (Young & Wagnild, 1993 in Xiaonan & Zhang, 2007).

Almost every community has its own local wisdom in resolving conflicts. Local wisdom can serve as a socio-cultural mechanisms contained in the tradition of Indonesia society. The

tradition is believed to be and has been proven as a powerful means of rallying fraternity and solidarity between citizens who have worked and solidified in the social and cultural order.

There are some cultural values which associated with the resiliency process, which are Islamic values that well believed by the Acehese, the character of Acehese and, the last one is the life philosophy that hand-downed from generation to generation.

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