

# Traumatic Experience During Aceh Military Operations Area (DOM) on the Openness of Local Communities against Migrant Residents in Burni Pase Village, Aceh Province

Iskandar Zulkarnain<sup>1</sup>, Febry Ichwan Butsi<sup>2</sup>, and Sahri Daini<sup>3</sup>

<sup>1</sup>Universitas Sumatera Utara, Medan, Indonesia

<sup>2</sup>Sekolah Tinggi Ilmu Komunikasi Pembangunan, Medan, Indonesia

<sup>3</sup>Universitas Sumatera Utara, Medan, Indonesia

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**Abstract:** The Aceh conflict with the Indonesian Government occurred in 3 eras, namely in the *Orde Lama*, *Orde Baru*, and *Orde Reformasi*. The peak of this conflict occurred since May 1989, where the Government of Indonesia applied the status of Military Operations Areas (DOM) in Aceh. GAM and TNI conflicts occurred in various places in the area including in Simpang Simpung village and Burni Pase village. As a result of this conflict, the Simpang Simpung village is no longer inhabited by the community. Many residents in this village were slaughtered so that Simpang Simpung residents left their village one by one to save themselves, and those who survived until this conflict ended were the villagers of Burni Pase because they consider themselves innocent. This dark history will certainly leave a deep trauma for victims who experienced and witnessed the conflict. This article presents the results of research into the extent to which the openness of the people of Burni Pase in Aceh Province towards newcomers.

## 1 INTRODUCTION

The history of Aceh's conflict with the Indonesian central government occurred in 3 eras, namely the old order, the new order, and reformation era. The peak of this conflict occurred since May 1989, where the government of Indonesia applied the status of Military Operations Areas (MOA) in Aceh. At that time there were many violations of the law, justice did not apply, there was military violence. At that time the people of Aceh experienced violence by the military. Arrests, killings, rapes, torture by the military happened to the people of Aceh. The people of Aceh suffer from it. The implementation of MOA also paralyzed the economic and education sectors, especially in areas that were many victims of MOA (Hertiana and Amboro, 2017).

After the Reformation, in 1998, President B.J. Habibie revoked the status of MOA in Aceh. Revocation should be able to bring better conditions for the people of Aceh, but the situation is not getting better. The revocation was not followed by rehabilitation of MOA victims, so that the Aceh people's wounds have not healed. Even the economic,

social and legal conditions in Aceh have not been improved by the government. This situation was used by GAM (Aceh Independence Movement) to attract public sympathy, so GAM's influence was strengthened. Violence and conflict in Aceh have even increased. The government's policy to solve the problem of Aceh militarily turns out to worsen the situation in Aceh, a policy made by the government to solve the problem in Aceh by means of the military cannot overcome the problems in Aceh. There are two things that are at the root of the problem in Aceh, namely economic and social cultural reasons.

GAM and TNI (Indonesian National Military) conflicts occurred in various places in the Aceh region such as in Southeast Aceh, Central Aceh, East Aceh, South Aceh, and Bener Meriah. One of the most severe places in this conflict occurred in the village of Simpang Simpung and the village of Burni Pase in Permata Merdeka Regency. But unfortunately due to this conflict the Simpang Simpung village is no longer inhabited by the community because many residents in the village were killed during the GAM and TNI conflict so that Simpang Simpung residents left their villages one by one to escape, and those who

survived until this conflict ended is the Burni Pase villagers because they consider themselves are innocent.

The prolonged conflict in Aceh only ended with the Helsinki negotiations on August 15, 2005. After that the people of Aceh began to hope for peace on earth without conflict and bloodshed on the land of Aceh (Basyar, 2016). This dark history will certainly leave a deep trauma for victims who have experienced and witnessed conflict events. This article presents the results of research on the extent of self-disclosure of the Burni Pase community in Aceh towards newcomers.

## 2 LITERATURE REVIEW

### 2.1 Self Concept

Self-concept in psychology is a central concept to be able to understand humans and their behavior and is something that humans learn through their interactions with themselves, others, and the real environment around them. The concept of self is the view of each individual about himself. This mental self-portrait, according to Calhoun has 3 dimensions, namely (1) the individual's knowledge of himself, (2) the individual's expectations of himself, and (3) the individual's assessment of himself (Calhoun, 1998).

An individual's view of himself, which he obtains from information through his interactions with others, known as self-concept, will likely fall between two poles. The first pole is a positive self concept and the other pole is a negative self concept. By knowing the two differences from the understanding of the concept of self, would be more helpful and provide the ability to assess the direction in which the individual self-concept tends (Zulkarnain, 2016: 5095-5099).

The basic assumption of behavior in a psychological perspective is that behavior is not something that always looks as it looks. There is no absolute relationship between certain behaviors and their causes. To be able to understand the relationship between a behavior and its cause, one must first know and understand something about an individual and the situation in which the behavior arises. Something about individuals that must be known and understood is pointing to personality as something that can help in understanding behavior. The self-concept is formed through social interaction and this self-concept influences one's behavior. A person's self-concept is based on the perception of other people's reactions to him (Mead, 1972: 186 – 199; Kinch in Fitts, 1971: 12 – 13).

### 2.2 Self Disclosure

The process of disclosing our information to others or vice versa is called self disclosure. One type of communication where information about oneself that is usually hidden from others is now communicated to others (Rahmat, 2004:108). Self-disclosure is an activity to share feelings and information that are familiar with others. Self-disclosure can be descriptive or evaluative. In self-disclosure, we describe various facts about ourselves that may not yet be known, while in evaluative self-disclosure, we express opinions or personal feelings.

Opening up means giving others our feelings about something that has been said or done, or our feelings about the events we witnessed (Miller, Kamenchenko, & Krasniasnski, 1992). Self-disclosure also has two sides, namely being open to others and being open to others. Both processes that can take place simultaneously if they occur to both parties will produce an open relationship between us and others.

### 2.3 Traumatic

Trauma comes from Greek which means wound (McFarlane and Bryant, 2007). The word trauma is used to describe an event or situation experienced by the victim. Traumatic events or experiences will be lived differently from one individual to another, so that each person will have a different reaction when faced with a traumatic event. Traumatic experience is an event experienced or witnessed by an individual, which threatens his own safety (Ward-Lonergan et.al., 1998).

According to Hawari (1996: 96), traumatic stress is a natural reaction to events that contain violence (such as group violence, rape, accidents, and natural disasters) or terrible conditions in life (such as poverty, deprivation, etc.). This condition is also called post traumatic stress (post traumatic stress disorder). Kaplan and Sadock (1997: 45) state that post-traumatic stress disorder can be seen at any age, but is most prominent in young adults, because of the nature of the situation that triggers it. For women, the most frequent are assault and rape. The number of women who experience trauma is twice that of men. Disturbances are likely to occur to those who are alone, divorced, widowed, experiencing economic disruption, or withdrawing socially.

### 3 METHOD

#### 3.1 Population and Sample

In this study, the population is the community in the village of Burni Pase, Permata District, Bener Meriah Regency, Aceh Province. The total population is 316. The number is divided into 134 households. Based on data from representatives of the Aceh Provincial BKKBN. In this study the sample is a portion of the population taken using certain methods (Nawawi, 2001:144). Based on the data obtained, the researchers used the formula Soekidjo Notoatmodjo with a precision of 10% and a confidence level of 90%, so this study requires a sample of 76 people.

#### 3.2 Data Collection Techniques

##### 1. Field Research

This research was conducted by collecting data directly at the study site, which includes survey activities through:

- a. Questionnaire, which is a data collection tool in the form of a number of questions that have been prepared in writing to be answered by respondents in writing as well. This questionnaire was arranged by the researcher based on research variables. Of all the items and tested on several people turned out to be valid. And finally the questionnaire was distributed to 76 people in accordance with the sample that has been determined, the questionnaire has been tested for validity through the test of validity and reliability
- b. Observation; activities of observing and record statistics on everything that appears on the research object.
- c. Interviews, namely a number of oral questions asked by researchers to the parties concerned.

##### 2. Library Research

This research was conducted by collecting existing data about the problem by reading and studying books as well as relevant reading sources and supporting research.

#### 3.3 Data Analysis Techniques

Analysis is the process of simplifying data into a form that is easier to read and present (Singarimbun, 1995), As for the analysis of the data used in this study are as follows:

- a. Single Table Analysis; by dividing the research variables into the number of frequencies and percentages of each category (Singarimbun, 1995).

- b. Cross Table Analysis; the technique used to analyze and find out which one variable has a relationship with another. So it can be seen whether the variable plays a positive or negative value (Singarimbun, 1995).
- c. Hypothesis testing; by testing the data and statistics to find out the hypothesis data that is submitted can be accepted or rejected. In this study the measured variables contained in the ordinal scale. In accordance with the guidelines for using applicable statistical tests, ordinal-scale hypothesis testing can be done with statistical tests "*Spearman's Rho Rank Order Correlations*."

#### 3.4 Hypothesis

The hypothesis proposed in this study is as follows:

$H_a$  : There is a relationship between Traumatic and Self Openness of the villagers of Burni Pase, Kec.Permata Kab. Mer Meriah on newcomers after GAM conflict

$H_0$  : There is no relationship between Traumatic and Self-Openness of the villagers of Burni Pase, Kec.Permata Kab. Mer Meriah on newcomers after the GAM conflict

### 4 RESULTS

In terms of the sex composition of the sample, this study consisted of 41 people (53.9%) who were male and 35 people (46.1%) were women. The results showed that of 76 respondents stated 48 people (63.2%) stated that opening up was important in reducing feelings of trauma, 12 people (15.8%) stated that it was very important 13 people (17.1%) stated less important and the rest only 3 people (3.9%) stated that opening up was not important in reducing feelings of trauma. So it can be concluded that opening up is important to reduce feelings of trauma experienced by the people of the village of Burni Pase kec.Permata kab.Bener Meriah prov. Aceh because by opening up someone can tell the problem that is being faced and find a solution to the problem.

As many as 56 people (73.7%) of 76 respondents said they often open themselves to newcomers about events that occurred during the GAM conflict, 12 people (15.8%) stated often, 6 people (7.9%) stated Sometimes and sometimes the remaining 2 people (2.6%) said never. It can be concluded that the villagers of Burni Pase have opened themselves to newcomers about what they experienced during the GAM conflict, although we don't tell everything about ourselves, at least we open ourselves only to the

outside if someone only knows someone else, and not ready to share a personal problem with that person, at least we always open ourselves with other people. this is done in order to get solutions to the problems they face after the conflict.

Self-disclosure has a strong correlation with openness in communication. In this study showed that 33 people (43.4%) of 76 respondents stated that it was very often difficult to communicate with newcomers, 19 people (25.0%) stated often, 12 people (15.8%) stated sometimes and the remaining 12 people (15.8%) said they had never had difficulty communicating with newcomers or other people.

This finding shows that there are still many people who are traumatized by the GAM conflict that occurred in Aceh, which makes it difficult for people to get along with other people they consider foreign in their area, they only communicate well with the people around them, if they communicating with newcomers is not everything they can tell to maintain their own safety.

Furthermore, to examine the relationship between feelings of fear and opening up to newcomers about GAM and TNI conflict events, look at the Table 1.

Table 1 shows that the fear experienced by someone influences the openness of the Burni Pase villagers to newcomers. Of the 76 respondents there were 31 people stated that fear affects the openness of the community, 9 people said it was very influential that the feeling of fear had an influence on one's openness and there were 56 respondents who stated that they had opened up with the newcomer, 12 people stated that only sometimes they talked about the conflict between GAM and the newcomers and 6 stated occasionally. Furthermore, from 24 respondents stated that the fear experienced by someone had less effect on community self-

disclosure. Furthermore 12 respondents stated that fear did not affect the openness of Burni Pase villagers to newcomers while only 2 people said they had never opened themselves up to newcomers about GAM events in Burni Pase village. Then it will be explained in the calculation as follows.

In this study, after going through the stages of data analysis and proceeding with testing the hypothesis with the Spearman formula, a correlation coefficient (rs) of 0.58 (rs > 0) was obtained. This shows that the Alternative Hypothesis (H<sub>a</sub>): There is a relationship between the traumatic influence of the GAM conflict on the openness of the community to newcomers in the village of Burni Pase in Aceh Province, accepted, and the Zero Hypothesis (H<sub>0</sub>): There is no relationship between the traumatic influence of the GAM conflict the community's openness to newcomers in the village of Burni Pase in Aceh Province was rejected.

Based on the Guilford scale, the relationship between the two research variables is on a scale of 0.40 - 0.70 indicating a significant, strong relationship. Furthermore, after testing the significance of the variable X to the variable Y at the 0.05 level of significance obtained the calculation of the t-value of 6.124 and the value of the table of 1.469. From these results there is a difference between the value of tcount and ttable where the value of tcount > ttable which indicates the traumatic influence of the GAM conflict on the openness of the community to newcomers in the village of Burni Pase in Aceh Province is significant, meaning that trauma experienced by the people of Burni Pase Village caused by the conflict GAM has an influence on the openness of the people with the arrival of newcomers in the village.

Table 1: The relationship between fear and openness to newcomers due to GAM & TNI conflict.

Effects of fear on self-disclosure	Openness to Newcomers Due to GAM & TNI Conflict				
	Ever	Sometimes	Occasionally	Never	Total
Very influential	6	1	2	0	9
Influential	24	5	2	0	31
Less influential	18	4	1	1	24
No effects	8	2	1	1	12
Total	56	12	6	2	76

Researchers also look for the magnitude of the effect strength caused by the variable X to the Y variable and the results obtained are 33.64%. This shows a low but certain effect that traumatic influence on the self-disclosure of Burni Pase villagers is

33.64%, while 66.36% is influenced by other factors beyond the trauma experienced by the community due to GAM conflict such as personal factors, background socio-economic, social environment, and psychological community itself.

## 5 CONCLUSION

The results of the research point out that:

1. The hypothesis in this study obtained a correlation coefficient ( $r_s$ ) of 0.58 ( $r_s > 0$ ). Based on the Guilford scale which is located between 0.40 - 0.70 which means it has a significant relationship;  $H_0$  is rejected and  $H_a$  is accepted, that show there is a relationship between the traumatic influence on the openness of the citizens to newcomers in the village of Burni Pase, Aceh Province, accepted.
2. The factors that become obstacles for the Burni Pase villagers when opening up with others or newcomers include, the closed attitude of the community towards newcomers, a lack of trust in newcomers, and a sense of community fear of newcomers. . These obstacles are experienced by the Burni Pase villagers to newcomers, making it difficult for them to interact and open up with newcomers because this is still a feeling of trauma experienced by the people after the GAM conflict that makes them afraid of people they do not know who come to their village.
3. The solutions and efforts made by the Burni Pase villagers are to make persuasive communication, by continuing to adapt to newcomers, asking many newcomers where they come from, and their purpose for coming or moving to their village, and share information with each other. Dialogue using face-to-face interpersonal communication and sharing information will make people more calm and trusting others even if they are newcomers.

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