

P-ISSN: 2338-8617

E-ISSN: 2443-2067

Jurnal Ilmiah

PEURADEUN

Vol. 11, No. 1, January 2023



 **Clarivate**
Analytics

Emerging Sources Citation Index

Web of Science™



INDEX  COPERNICUS

INTERNATIONAL



SCAD Independent
Accreditation by IAO since 2014
 Copernicus Publications
The Separation Open Access Publisher

JIP
The Indonesian Journal of the Social Sciences
www.journal.scadindependent.org
DOI Prefix Number: 10.26811



ACCREDITED "Sinta 2" by Decree No. 164/E/KPT/2021
Valid Until the January 2026 Edition

Religiosity: Conflict Resolution in the *Hikayat Prang Cumbok*

Herman Rusli¹ & Mukhlis²

^{1,2}Faculty of Teacher Training and Education, Universitas Syiah Kuala, Indonesia

Article in Jurnal Ilmiah Peuradeun

Available at : <https://journal.scadindependent.org/index.php/jipeuradeun/article/view/736>
DOI : <https://doi.org/10.26811/peuradeun.v11i1.736>

How to Cite this Article

APA : Rusli, H., & Mukhlis, M. (2023). Religiosity: Conflict Resolution in the *Hikayat Prang Cumbok*. *Jurnal Ilmiah Peuradeun*, 11(1), 157-174. <https://doi.org/10.26811/peuradeun.v11i1.736>

Others Visit : <https://journal.scadindependent.org/index.php/jipeuradeun>

Jurnal Ilmiah Peuradeun (JIP), *the Indonesian Journal of the Social Sciences*, is a leading peer-reviewed and open-access journal, which publishes scholarly works, and specializes in the Social Sciences that emphasize contemporary Asian issues with interdisciplinary and multidisciplinary approaches. JIP is published by SCAD Independent and published 3 times of year (January, May, and September) with p-ISSN: 2338-8617 and e-ISSN: 2443-2067. Jurnal Ilmiah Peuradeun has become a CrossRef Member. Therefore, all articles published will have a unique DOI number. JIP has been accredited by the Ministry of Education, Culture, Research, and Technology, the Republic of Indonesia through the Decree of the Director-General of Higher Education, Research and Technology No. 164/E/KPT/2021, date December 27, 2021. This accreditation is valid until the January 2026 edition.

JIP published by SCAD Independent. All articles published in this journal are protected by copyright, licensed under a CC-BY-SA or an equivalent license as the optimal license for the publication, distribution, use, and reuse of scholarly works. Any views expressed in this publication are the views of the authors and not of the Editorial Board of JIP or SCAD Independent. JIP or SCAD Independent cannot be held responsible for views, opinions and written statements of authors or researchers published in this journal. The publisher shall not be liable for any loss, actions, claims, proceedings, demand, or costs or damages whatsoever or howsoever caused arising directly or indirectly in connection with or arising out of the use of the research material. Authors alone are responsible for the contents of their articles.

JIP indexed/included in Web of Science, MAS, Index Copernicus International, Sinta, Garuda, Moraref, Scilit, Sherpa/Romeo, Google Scholar, OAJI, PKP, Index, Crossref, BASE, ROAD, GIF, Advanced Science Index, JournalTOCs, ISI, SIS, ESJL, SSRN, ResearchGate, Mendeley and **others**.





RELIGIOSITY: CONFLICT RESOLUTION IN THE HIKAYAT PRANG CUMBOK

Herman Rusli¹ & Mukhlis²

^{1,2}Faculty of Teacher Training and Education, Universitas Syiah Kuala, Indonesia

¹Contributor Email: herman_rn@unsyiah.ac.id

Received: December 28, 2021	Accepted: November 29, 2022	Published: Jan 30, 2023
Article Url: https://journal.scadindependent.org/index.php/jipeuradeun/article/view/736		

Abstract

This study interpreted the religiosity aspect of the Hikayat Prang Cumbok as a method of resolving social and ethnic conflicts in Aceh. What were the problems explored by the value of religiosity that caused the emergence of social conflicts in Aceh, and what concepts of religiosity were the alternative resolutions for resolving these social conflicts? The data collection method used was the manuscript study method. The data was taken from the text of the Hikayat Prang Cumbok because this saga is powerful in telling the reality of social conflict in Aceh. The data were analyzed in descriptive qualitative. The results of the study showed that the aspect of religiosity that appears in the Hikayat Prang Cumbok can be seen in three forms: (1) social religiosity, (2) divine religiosity, and (3) universal religiosity. The religiosity aspect of conflict resolution in this saga is based on reasons of faith and morality. Aqeedah is related to the relationship with Allah (hambluminallah), while morality is related to the relationship between humans (hambluminannas) and humans and the universe. From these three things, it can be seen that morality towards humans and the universe cannot be separated from morality towards God.

Keywords: *Religiosity; Cumbok War; Hikayat Prang Cumbok; Conflict Resolution.*



A. Introduction

Religious issues have always been essential and hotly discussed (Hasbullah, 2012). Religion is often used as a 'scapegoat' in various social conflicts (Mahmud, 2019). This is recorded in various kinds of historical and fiction literature (Mukhlis & Herman, 2021b). In fact, in Indonesia, including Aceh, social conflicts are often associated with differences in religion, ethnicity, race, and language.

In Indonesia, social conflicts in the name of religion have become daily news. Many media in Indonesia broadcast news of social conflicts in the name of religion (Amrilah & Prasetyo Budi Widodo, 2015). This condition occurs because heterogeneous religions inhabit Indonesia. There are at least six recognized religions in Indonesia, namely Islam, Catholic Christianity, Protestant Christianity, Hinduism, Buddhism, and Confucianism (Kumparan, 2021; Religion, 2021). In addition, more than 300 ethnic and ethnic groups live in Indonesia (Suku Bangsa, 2021). President Jokowi said that there are 714 ethnic groups and 1,001 living languages in this country (Kompas.com, 2021). All of this contains the potential for conflict in people's lives if not appropriately treated. On the other hand, all of this will become a matter of pride for Indonesia when its people can maintain the conditions of social life in a safe, serene and peaceful manner.

This condition indicates that the potential for conflict in the name of religion and ethnicity in Indonesian society is enormous. In Aceh alone, there are eight tribes and ethnicities and about 12 regional languages (Azwardi, Sanusi, and Iqbal, 2017; Syarifuddin, 2021). On the one hand, all of this has the potential to trigger social conflict. On the other hand, this is recorded as a matter of pride when the community can maintain a safe, peaceful and peaceful social life and is tolerant (Kuntarto et al., 2021).

In Indonesia, inter-religious conflicts have occurred since before Indonesia's independence. After this country proclaimed its independence, inter-religious conflicts were accompanied by conflicts between people of the same religion (Nur & Susanto, 2020). In short, religion is often why certain regions rebel against the state, reject government policies, and so on. In the end, claims of intolerance

became an issue with sharpening social conflicts in the name of religion (Pamungkas, 2015). This has happened to several regions in Indonesia, such as Aceh, Yogyakarta, and Papua. According to Kuntarto et al., all of this is the nature of Indonesia which holds various regional potentials in which there is a tendency for horizontal and vertical conflict (Kuntarto et al., 2021).

In Aceh's case, several incidents of rebellion against the government and the Unitary State of the Republic of Indonesia, including the Darul Islam Movement/ Indonesian Islamic Army (DI/ TII) and the Free Aceh Movement (Fakhriati., 2015). This conflict began with Aceh's desire to establish an Islamic government (McFate, 2019). Daod Bereueeh's desire to establish an Islamic government was cited as the reason for the emergence of conflict in the name of religion. This DI/ TII conflict spread to Java, Sulawesi, and parts of Kalimantan (Wulandari, 2020; Karlina, 2016).

In addition, Aceh is also famous for the sibling conflict called the Cumbok War. The Cumbok War incident was the most embarrassing tragedy in Aceh's history. The Cumbok War conflict occurred over several issues, including religion, power, and ethnicity (Hajriansyach, 2019). Therefore, the cumbok war is considered a very heartbreaking and embarrassing tragedy for Aceh.

The events of the cumbok war are retold in the Hikayat Prang Cumbok compiled by Abu T. M. Raiyan (2019). This book, published by Pena Publishing Banda Aceh, collects four stories of the cumbok prang: (1) The story of the Cumbok Prang by Ismail Muhammadsyah (Ismuha); (2) Traitors of the Nation by Sheikh Min Jareula; (3) History of Cumbok by Abdullah Arif; and (4) The story of Prang Cumbok by M. Yahya Baden. These four cumbok stories were compiled by Raiyan with the intention that the public understands the phenomenon of social conflict that occurred in post-Independence Aceh in the Republic of Indonesia. The social conflict was embarrassing because it occurred between the ulema and the ulee balang group. Interestingly, this social conflict ends quickly, so everyone needs to learn that social conflict must be resolved immediately (Groff & Smoker, 1994).

The urgency of this research is how religiosity becomes an important reason for the occurrence of social conflicts in the lives of the Acehese people.



Another urgency that wants to be shown is that it is also the element of religiosity that has reconciled social conflicts in Aceh. Thus, the concept of religiosity as a method of peace in resolving social conflicts is fundamental. The results of this study can later become an essential guide in resolving social conflicts for other regions in Indonesia or any country (Juhari & Zulfadli, 2019).

In addition, Aceh is also famous for the sibling conflict called the Cumbok War (*Prang Cumbok*). The Cumbok War incident was the most embarrassing tragedy in Aceh's history. The Cumbok War conflict occurred over several issues, including religion, power, and ethnicity (Hajriansyach, 2019). Therefore, the Cumbok War is considered a very heartbreaking and embarrassing tragedy for Aceh.

War and conflict for Aceh are not something extraordinary. Aceh has been known as a war zone since ancient times (Imtihani, 2014). There were several periods of the greatwar that took place in Aceh, including the war against the Portuguese (1511), the war against the Dutch (1873), the war against Japan (1942), the war against Jakarta (the Free Aceh Movement conflict, 1976). The world records all these periods of war as the most significant wars people have ever experienced (Mukhlis & Herman, 2021a). However, for the Acehnese, the very embarrassing and heart breaking war was the Cumbok War (1945-1946). The Cumbok War was suspected because the ulee balangs betrayed the ulema by reporting the ulema to the Japanese, so many ulemas were arrested and tortured by the Japanese (Sulaiman, 1997; Pratiwi, 2007).

The ulema figure who played the most role in the Cumbok War was Tengku Muhammad Daod Beureueh. This figure is said to be very nationalist of the Republic of Indonesia, so he is considered to have a grudge against the ulee balangs. According to (Rizki & Latif, 2020), Daod Beureueh deliberately established the All Aceh Ulema Association (PUSA) to inspire ordinary people against ulee balang feudalism. Because of religion (religion), Beureueh succeeded in uniting the grassroots people to fight the ulee balangs so that the cumbok war was unavoidable.

The exciting thing in resolving this civil war conflict is the religious element. Even though the ulema was considered to have triggered the Cumbok



War conflict, precisely for religious reasons, the ulema succeeded in uniting the Acehnese people to make peace. Thus, there is a moral lesson with a religious nuance in resolving social conflicts in Aceh (Selamat et al., 2020). Among the conflict resolution processes taken morally and religiously in the Cumbok War incident are the birth of an agreement between the ulema and the ulee balang, demands to surrender for religious reasons, and others (Sulaiman, 1997). The points of mutual agreement reduced the sibling conflict at that time (Mukhlis & Herman, 2021b). This shows that almost every conflict in Aceh can be ended by peace. The conflict between the Free Aceh Movement and Jakarta (RI) also ended with an agreement known as the Helsinki MoU (Shah & Lopes Cardozo, 2014).

It must be admitted that each ethnic group has its characteristics in expressing its cultural identity (Darsa et al., 2020), including creating the concept of peace or conflict resolution. Seeing the process of resolving conflicts in Aceh, the religious element has always been important. In the *Hikayat Prang Cumbok*, religious elements are cited to resolve conflicts between ulema and ulee balangs. Therefore, this study is critical. The focus is on how religiosity becomes an alternative conflict resolution in the Cumbok War. Through this study, everyone understands that literary texts such as saga can inspire in various ways, including conveying messages of peace and character education (Mukhlis & Herman, 2021a).

Linguistically, religiosity is an obligation or rule that binds and strengthens a person or group of people in their relationship with God or fellow human beings and their natural surroundings (Widiyanta, 2005). Many people also understand religiosity as a religious value which it binds the relationship between humans and God; humans to humans; and humans and the universe (Widiastuti, 2012; Maulidianto et al., 2021).

Furthermore, (Widiastuti, 2012) mentions religiosity as a space for everyone to pave the way for a more intense religious life. Therefore, the value of religion in an aspect is significant, especially in aspects of social life (Smock, 2006). Horizontal conflicts that occur quickly in people's social lives can occur for religious reasons. However, religious elements can also be a



reason for peace against horizontal conflicts. This is because religiosity deals with institutionalized systems of symbols, beliefs, values and behavior, all centred on internalized issues as the most meaningful (Amrilah & Prasetyo Budi Widodo, 2015).

Social conflicts in the name of religion may occur due to disharmony in communication between individuals and religious organizations (Hasbullah, 2012; Amrilah & Prasetyo Budi Widodo, 2015). Social conflicts in the name of religion are also supported by the existence of certain doctrines in the name of religion and the values contained therein. Hasbullah mentions that conflicts that bring elements of religion into social life cannot be separated from a social group situation that is consciously involved in conflict with another group because of conflicting goals.

In other contexts, religious values, also called religious values, tend to be the reason for the emergence of conflicts in the name of religion in the social life of society (Smock, 2006). Religious values relate to the formal aspects of religion, while religiosity is more about religious issues that a person has lived in his heart. Even though they are different, religion and religiosity are still one unit (Maulidianto et al., 2021). All of this refers to religious attitudes in the form of feelings of fear of God (fear of God), feelings of sin (guilt feeling), feelings of the greatness of God (God's glory), and all inner feelings related to God (Arti, 2015).

In simple terms, religiosity means the attitudes and feelings of a person or group regarding faith and morals (Arti, 2015; Putri et al., 2019). Aqeedah believes in God so that all problems are entrusted to God. God is used as a place to ask and pray (Az-Zuhri et al., 2018), while morals are related to the social attitudes of fellow creatures of God, both to oneself and others and the universe. Rini Widiastuti tries to understand religiosity in a more straightforward form, namely (1) related to the relationship between humans and God, (2) human relationships with humans, and (3) human relationships with themselves (Widiastuti, 2012).

In this article, another element of religiosity that will be observed, apart from the three things above, is also related to the relationship between



humans and the universe. Several studies that form the basis for thinking in this study include *religiosity in the Folklore of Puan Sipanaik* (Maulidianto et al., 2021); *Religious Values in the Novel Tasbih Cinta di Langit Moscow by El-Hafidz* (Putri et al., 2019); *Religious Values in Abay Adhitya's Hijrah Itu Cinta Novel: Sociological Analysis of Literature* (Arti, 2015); *Religious Values in Samudera Hati Novel by An'Amah Ana FM* (Widiastuti, 2012); and of course there is still much research on religiosity as a value. Substantial relevant research that can be used as a concept of peace can be seen in the *Resolution of Religion Conflicts Through Communication Strategies in Gharib Fil Ma'na Hadiths* (Az-Zuhri et al., 2018). The article states that religiosity can be used as a communication concept for resolving conflicts because religiosity relies on religion and God. Therefore, this study examines the concept of Acehnese religiosity, which is the concept of peace in *Prang Cumbok*.

B. Method

This article belongs to documentation research. The researcher tries to trace historical data about social conflict in the *Hikayat Prang Cumbok* and then analyze it descriptively. Thus, this research belongs to qualitative research (Sugiyono, 2013; Moleong, 2017). This article describes the data systematically and factually from the *Hikayat Prang Cumbok*. The study was conducted to describe the element of religiosity in the *Hikayat Prang Cumbok* text, both as a social value and as a concept of peace. The text of the *Hikayat Prang Cumbok*, the study data source, is the saga text compiled by Abu T. M. Raiyan and published by the PeNA Foundation (Raiyan, 2019).

This research begins by reading the entire text of the *Hikayat Prang Cumbok*. Next, a marker is given to the parts considered to contain elements of social conflict. The marking process is done by coding (Saldana, 2009). The next step is to classify the resolution of social conflicts regarding religiosity. The theory of religiosity refers to experts' opinions, among others (Sharma et al., 2009; Yetti, 2010; Az-Zuhri et al., 2018).

Any religious data gathered from the *Hikayat Prang Cumbok* text is analyzed using a hermeneutic approach, which is a method for evaluating



literary works, in order to get comprehensive results (Simega, 2013; Wachid, 2015; Herman et al., 2018). The hermeneutic approach is excellent for use because it relates to the interpretation of the Scriptures, is philological, is a science of linguistic understanding, is a geisteswissenschaftli methodology (the universal meaning of human life), is phenomenology dasein and existential understanding, and is an interpretation system (Harun, 2005; Palmer, 2005).

C. Result and Discussion

1. Social Conflict in Aceh

Several things, including skin color, ethnicity, language, and religion, can cause social conflicts. Social conflicts for religious reasons tend to occur more frequently. Cases of blasphemy often adorn the mass media. However, religion can also be a reason for resolving social conflicts (Liebeschuetz, 2015).

The findings of this study explore religious values in the *Hikayat Prang Cumbok* as a method of peace in social conflicts. As explained above, the *Hikayat Prang Cumbok* narrates the events of social conflict or, more accurately, the internal conflict in Aceh between the ulee balang and the ulema. This social conflict has resulted in casualties on both sides. Victims of property are also immeasurable (Heryati, 2015). So, what was the resolution of social conflicts at that time that brought peace? This data is excavated and found so that it can be used as a concept of social conflict resolution anywhere in Indonesia and other countries.

In the case of Aceh, which has experienced frequent social conflicts since before the independence of Indonesia, only a few social conflicts over religious reasons occurred. Instead, it is the feeling of dissatisfaction with economic equality that often triggers social conflicts. The emergence of the DI/ TII rebellion in Aceh, followed by the Free Aceh Movement (GAM), is a social conflict triggered by the central government's sense of injustice regarding the economy and natural products. However, religious values have provided opportunities for conflict resolution (Khotimah & Rosidi, 2020).

Likewise, with the social conflicts that occurred during the Cumbok War. This incident of brotherly conflict among Acehnese has claimed many

lives and property. Although some pressure and coercion have been used to resolve the conflict, the ulee balang leadership still refuses to hand weapons to the ulema and the government (Agustiniingsih, 2007). Finally, the religious values that Daud Bereueh often disseminated opened up the Acehese's thinking horizons at that time. Thus, the element of religiosity played an essential role in ending the social conflict in Aceh at that time.

In a more straightforward case, religion for the Acehese is like tongue and turkey, so close and close. So, if religion is touched, the Acehese tend to get emotional quickly. On the other hand, if religion is brought to reconcile the Acehese, the Acehese will quickly choose the path of peace. This is called the concept of religiosity.

In the *Hikayat Prang Cumbok*, several concepts of religiosity became the origin of the social conflict between the ulema and the ulee balang. However, religiosity also turned out to be able to reunite all Acehese people with one word: peace. Thus, this study seeks to explore the concept of religiosity in saga texts as an alternative to social conflict resolution to strengthen the statement of many people that saga texts are objects of cultural literacy implementation in finding various concepts of character and value education (A. Pratiwi & Asyarotin, 2019); (Mukhlis & Herman, 2021b). The following are the findings of religiosity contained in the *Hikayat Prang Cumbok*.

2. Alternative Resolution

a. Social religiosity

Social religiosity means religious values that talk about human relations with humans. Social religiosity includes people's habits and mindsets in social life. Because humans are social creatures, social friction tends to occur, so conflicts often arise, which are called social conflicts. However, religious values can be an element of peace with each other.

Religiosity about human relations with humans can be seen in several social attitudes (Kabatilo, 2013). The social attitude in question still has something to do with religion, such as jealousy, envy, lying, and the like. These attitudes and traits trigger the sibling conflict in the *Hikayat Prang Cumbok*, as quoted in the following few verses.



Table 1. Religiosity about human relations and social attitude

Hikayat Prang Cumbok text	Translate
<i>Aneuk deungon ma jipeuna deungki</i>	Son and mother are jealous of each other.
<i>Bak buet be sawi jipeudong dakwa</i>	Problems as big as mustard seeds have to argue
<i>Ureueng sigampong karong ngon wali</i>	by People in ninik mamak and guardians.
<i>Jiteuka banci sisama syeedara</i>	Come hate fellow brothers
<i>Asai phon mula caci meucaci</i>	The origin of the chiding
<i>Lheuh nyan teujadi dakwi ngon dakwa</i>	Then there are accusations and accusations
<i>Dudoe nibak nyan kemudian lagi</i>	After that, it comes again
<i>Deungki meudeungki dalam rahsia</i>	Envy is envious in secret

Envy, cursing, and cursing each other are contrary to religion. This trait is referred to as the nature of mazmumah, which is a disgraceful nature (Ishak & Osman, 2015). The social attitude of being envious of each other and not commendable, as seen in the quote from the *Hikayat Prang Cumbok* above, has caused mutual incitement between the two parties. Finally, the ulema incited the ulee balangs to the Netherlands, and the ulee balangs slandered the ulemas against Japan (Agustiningsih, 2007; Mukhlis & Herman, 2021b). In this case, there is an excellent social, moral problem (Pamungkas, 2015). The following excerpt from the *Hikayat Prang Cumbok* text illustrates this.

Table 2. Social and moral problems in the Hikayat Prang Cumbok

Hikayat Prang Cumbok text	Translate
<i>Seubab jeuheut pih jahe ngon keuji</i>	Because evil and ignorant vile
<i>Nanggroe jiyu bri keu kaphe budok</i>	The land is given to evil infidels
<i>Jipateh haba Nica jak taki</i>	He believed what Nica (Japan) said was a swindler
<i>Teungoh jitem bri sikrak ija brok</i>	With just a piece of rotten cloth
<i>Keu ureueng PUSA jiteuka banci</i>	The ulema of PUSA come to hate
<i>Dalam PRI han jibri masok</i>	To PRI not given entry
<i>Rakyat nyang rancak bijak meucakri</i>	People who are intelligent and authoritative
<i>Keudroe neuhadi le Teungku Cumbok</i>	Represented by Tengku Cumbok

The data above shows social conflicts that occur because of envy and jealousy. Incite each other because each has an interest. This trait does not reflect the social nature, so conflict is unavoidable. This nature can occur in any country, so resolution is needed to overcome this trait so that it does not become a more significant conflict.

b. Divine religiosity

Man’s relationship with God can be seen in the attitude of servitude and asking God. The attitude of servitude is related to the feeling of God



Almighty. This religious attitude is the basic foundation of religious life. That is, a human being feels he is small, stunted, and needs God's presence in solving various problems. As for the attitude of asking God regarding the feeling that everything will not be able to be completed without the presence of God. Herein lies the religiosity of religious people (Stavrova et al., 2013). This is also described in the story of the Cumbok War. Some quotes from the *Hikayat Prang Cumbok* that describe the religiosity of God, both in the form of servitude to God and in the form of a request, can be seen in the following table.

Table 3. Religion and God in the Hikayat Prang Cumbok

Hikayat Prang Cumbok text	Translate
<i>Buleuen ateuh gle hana le leumah</i>	The moon on the hill is no longer visible
<i>Reudok meutamah ujeuen rap teuka</i>	It is getting dark, and it is almost raining
<i>Allah hai untong ulon paban bah</i>	Almighty God, how lucky I am
<i>Ka meunan langkah ateuh rhueng Donya</i>	It is destiny in the world
<i>'Oh ujeuen teukeudi neubri le Allah</i>	When it rains, destiny from Allah.
<i>Hanjeut soe ubah ka meunan kada</i>	Nothing can change anything
<i>E ya Tuhanku gata Nyang Murah</i>	Oh, my dear Lord
<i>Harap talimpah rahmat meuganda</i>	Please abound Your grace multiplied
<i>Sigala amai nyang ikeulah</i>	All sincere deeds
<i>Kamoe peuseumah bandum bak gata</i>	We dedicate it all to you
<i>Kubu beutabri suci ngon luwah</i>	Our graves are holy and wide
<i>Gatakeuh nyang sah ureueng karonya</i>	You are the Most Gracious Giver

c. Universal religiosity

Universal religiosity is a religious attitude that shows the relationship between humans and nature. This attitude can be seen as love for the homeland, protecting the environment, and preserving culture, art, customs, and traditions that have been going on for a long time. Almost all war stories in Aceh depict universal religious attitudes that include love for the homeland and are willing to sacrifice for the sake of the homeland and nation (Herman et al., 2020). This attitude is a reflection of the third point of Pancasila.

In the *Hikayat Prang Cumbok*, religiosity, which depicts love for the homeland, is shown by being willing to sacrifice for the sake of the beloved land. In contrast, love for the environment is seen as protecting the surrounding environment. These attitudes can be seen in the quote from the saga of prang cumbok as follows.



Table 4. Religiosity which depicts love for the homeland in the *Hikayat Prang Cumbok*

Hikayat Prang Cumbok text	Translate
<i>Nyata bak lahe hate ka ugah</i>	Real born lazy heart
<i>Rakyat Barullah han ek neuteuntang</i>	The people's cannot be resisted
<i>Rakyat berjuang karena Allah</i>	People fight for Allah
<i>Berkuah darah takut tiada</i>	bloodied fear no
<i>Ulon peuingat bak gata adoe</i>	I remind you
<i>Bek tatie duroe bak rauh raya</i>	Do not throw thorns in the road
<i>Han teupeh bak tajak teupeh bak tawo</i>	Do not be trampled when you go trampled
<i>Peunyaket tapeuwo utang tapeuna</i>	on you back
	The disease is bought, debt is created
<i>Padahai PUSA nyata bandum trang</i>	Even though PUSA is struggling
<i>Han hajat muprang sama keudroe-droe</i>	Do not want to fight fellow countrymen
<i>Meulaenkan rakyat nyang that geuransang</i>	But the people who are stimulated
<i>Jikeumeung hantam biek publoe nanggroe</i>	To hit the country seller

From the text quoted above, it can be seen that love for the homeland is a religious decree. In several war stories in Aceh, fighting based on love for the homeland is included in a stable war or war in the way of Allah (Alfian, 1987; Fadhi, 2016; Agustisa & Yulianeta, 2018). This is what the authors of the *Hikayat Prang Cumbok* want to convey. Despite having conflicts with fellow Acehnese, the love for the homeland is said to be the basis of religiosity to fight those who have sold their country and homeland to the invaders. For this reason, the concept of religiosity is offered that it is better to make peace even though you do not have property as long as you do not sell the land to the invaders.

Conflict resolution can be made in several ways, namely (1) conciliation, (2) mediation, (3) arbitration, (4) coercion, and (5) slack (Pamungkas, 2015). However, in the wisdom of the Acehnese, it is precisely religious values that play a vital role in resolving social conflicts. In the *Hikayat Prang Cumbok*, this is seen. Social religiosity, divine religiosity, and universal religiosity were present as conflict resolutions between ulema and ulee balangs. That is, religiosity has always been a strong reason for making peace because religion was created to unite differences. According to the root word 'agama' (religion) in Indonesian, namely 'a' which means nothing and 'gama' which means chaos. Religion is understood as a concept in social life so that it is 'not chaotic'. The following concluding stanza expresses this concept of peace in the *Hikayat Prang Cumbok*.

Table 5. Concept of peace in the Hikayat Prang Cumbok

Hikayat Prang Cumbok text	Translate
<i>Bek na le pake sabe keudroe-droe</i>	No more fighting between brothers
<i>Akhe mupaloe rugoe meubahra</i>	In the end, we lose each other
<i>Padum na teuboh reuloh ngon nanggroe</i>	How much loss is damaged the country
<i>Ureueng ka phang pho ban saboh donya</i>	People are suffering in all corners
<i>Wajeb taingat bandum geutanyoe</i>	We must remember for all
<i>Bek roh tamanoe bak ie nyang cama</i>	Do not bathe in cloudy water
<i>Bek roh tapubuet lage meuheut droe</i>	Do not do whatever you want
<i>Laba ngon rugoe hana ek takira</i>	Profit and loss are immeasurable

A powerful message in the quoted text is that quarrels among brothers will only harm both parties. Social conflicts that continue to be built with envy and jealousy will harm many people. That is, this saga tries to open up everyone's horizons so as not to build dislike for others because these traits only cause social conflict. It uses metaphorical language. This saga emphasizes that bathing in murky water will only cause illness oneself. This symbolic figure of speech has reminded everyone to love clear water still, not to like cloudy water.

D. Conclusion

Even the concept of religiosity in war saga texts can be found. The concept of religiosity can be used to find the root of social conflict and alternative social conflict resolution. This has been shown in this study. That the text of the *Hikayat Prang Cumbok*, a historical fragment of the internal social conflict among Acehnese, contains essential lessons in finding the root cause of social conflict. In addition, this saga text has also opened the reader's eyes to the fact that religion is not just a 'scapegoat' in social conflict issues but can also be a 'light' to find peace and resolve conflicts.

The conclusion of this study shows that there are three forms of social conflict in terms of religiosity, namely (1) social religiosity, (2) divine religiosity, and (3) universal religiosity. These three things become resolutions in resolving social conflicts. Even very internal social conflicts can be resolved with the three concepts of religiosity because each opens up horizons of thought on religion in social life, religion in the eyes of God, and religion in coexistence with nature. These three concepts teach humans to perfect the relationship between humans, the relationship with God, and



the relationship with the universe. Thus, the text of *Hikayat Prang Cumbok* can be used to implement cultural literacy in schools and universities so that thought is built on learning peace in the context of historical events through literary and historical texts.

Bibliography

- Agustiningsih, N. (2007). Konflik Ulama-Ulee Balang 1903-1946 dan Pengaruhnya Terhadap Perubahan Sosial di Aceh. In *Universitas Sebelas Maret*. Universitas Sebelas Maret.
- Agustisa, M. &, & Yulianeta. (2018). Konsep Perjuangan dalam Hikayat Prang Sabi Karya Teungku Chik Pante Kulu. (The Concept of Struggle in the Hikayat Prang Sabi by Teungku Chik Pante Kulu). *International Conference Riksa Bahasa XII*, 9, 625-630. <https://doi.org/10.1017/CBO9781107415324.004>
- Alfian, I. (1987). *Perang di Jalan Allah, Perang Aceh 1873-1912*. Pustaka Sinar Harapan.
- Amrilah, T. K., & Prasetyo Budi Widodo. (2015). Religiusitas dan Pemanfaatan dalam Konflik Organisasi pada Aktivis Islam di Kampus Universitas Diponegoro. *Jurnal Empati*, 4(4), 287-292. <https://media.neliti.com/media/publications/69510-ID-religiusitas-dan-pemaafan-dalam-konflik.pdf>
- Arti, D. D. (2015). *Nilai Religius dalam Novel Hijrah Itu Cinta Karya Abai Adhitya: Analisis Sosiologi Sastra* [Universitas Sumatera Utara]. <http://repositori.usu.ac.id/handle/123456789/24462>
- Az-Zuhri, M., Farmawati, C., & Amalia, Z. P. (2018). Resolution of Religion Conflicts Through Communication Strategies in Gharib Fil Ma'na Hadiths. *Jurnal Penelitian*, 15, 101. <https://doi.org/10.28918/jupe.v15i2.1644>
- Azwardi, Sanusi, & Iqbal, M. (2017). *Sikap Bahasa Para Kombatan dan Korban Konflik Pasca-MoU Helsinki*.
- Darsa, U. A., Sumarlina, E. S. N., & Permana, R. S. M. (2020). Existence of Sundanese Manuscripts as a Form of Intellectual Tradition in the Ciletuh Geopark Area. *Jurnal Ilmiah Peuradeun*, 8(2), 259. <https://doi.org/10.26811/peuradeun.v8i2.369>
- Fadhi, Z. (2016). *Politik Islam di Aceh dalam Hikayat Prang Sabi Karya Tengku Chik Pante Kulu: Kajian Estetika Resepsi Hans Robert Jauss (Islamic Politics*

in Aceh in the Tale of Prang Sabi by Tengku Chik Pante Kulu: A Study of Hans Robert Jausz's Reception Aesthetics). Universitas Gadjah Mada.

- Fakhriati. (2015). Refleksi Konflik antara Ulama dan Umara pada Abad ke-19M; Telaah atas Naskah Sirajuddin. *Masyarakat Dan Budaya*, 17(1).
- Groff, L., & Smoker, P. (1994). Spirituality, Religion, Culture, And Peace: Exploring The Foundations For Inner-Outer Peace In The Twenty-First Century. *International Journal of Peace Studies*, 5(95). https://www3.gmu.edu/programs/icar/ijps/vol1_1/smoker.html
- Hajriansyach, T. (2019). Perang Cumbok di Aceh pada 1945-1946. *Jurnal Prodi Ilmu Sejarah*, 4(6), 1-15.
- Harun, M. (2005). *Struktur, Fungsi, dan Nilai Hadih Maja: Kajian Puisi Lisan Aceh (The Structure, Function, and Value of Hadih Maja: A Study of Acehnese Oral Poetry)*. Universitas Negeri Malang.
- Hasbullah. (2012). Konflik Sosial Bernuansa Religius. *Jurnal Ushuluddin*, 18(1), 34-48. <http://ejournal.uin-suska.ac.id/index.php/ushuludin/article/view/697>
- Herman, Mukhlis, Saiful, & Sanusi. (2018). The Concepts of Prayer and Respect as Character Education of Acehnese Children. *Proceedings of the International Conference on the Roles of Parents in Shaping Children's Characters (ICECED)*, 450-457.
- Herman, R., Mukhlis, Parlindungan, F., Lisyati, L., & Nuthihar, R. (2020). Character Education in an Acehnese Cultural Saga: Hikayat Prang Sabi. *Lingua Cultura*, 14(2), 179-186. <https://doi.org/10.21512/lc.v14i2.6623>
- Heryati. (2015). Ulama dan Ulee Balang: Potret Revolusi Sosial Di Aceh Tahun 1945-1946. *Historia*, 3(2), 83. <https://doi.org/10.24127/hj.v3i2.85>
- Imtihani, N. (2014). The Mass-media Role in Conflict Resolution (A Case Study of Kompas Daily Coverage on Aceh Conflict 2003 - 2005). *Procedia Environmental Sciences*, pp. 20, 451-458. <https://doi.org/https://doi.org/10.1016/j.proenv.2014.03.057>
- Ishak, A. H., & Osman, M. R. (2015). *Conceptualizing the Influence of the Islamic Value System on Quality Management Effectiveness BT - Proceedings of the Colloquium on Administrative Science and Technology* (R. Hashim & A. B. Abdul Majeed (Eds.); pp. 79-89). Springer Singapore.
- Juhari, J., & Zufadli, Z. (2019). Interaction Between Religious People Post Social Conflict in Aceh Singkil District. *Jurnal Ilmiah Islam Futura*, 19(2), 191. <https://doi.org/10.22373/jiif.v19i2.3683>



- Kabatilo, F. (2013). Islamic State without Islamists: Jordanian Students talk about the Ideal State. *Contemporary Islam*, 7(1), 85–106. <https://doi.org/10.1007/s11562-013-0248-9>
- Karlina, E. (2016). Gerakan Darul Islam/ Tentara Islam Indonesia di Kecamatan Salem Brebes : Persebaran dan Pemberontakannya. *JIM Universitas Negeri Yogyakarta*, 07(02), 160–171. <https://eprints.uny.ac.id/30323/>
- Khotimah, K., & Rosidi, I. (2020). Negotiating Piety and Radicalism: A Study Among Muslim Youth in Pekanbaru, Indonesia. *Jurnal Ilmiah Peuradeun*, 8(3), 633. <https://doi.org/10.26811/peuradeun.v8i3.377>
- Kuntarto, Widyaningsih, R., & Chamadi, M. R. (2021). The International Journal of Social Sciences The Hoax of SARA (Tribe, Religion, Race, and Intergroup) as a Threat to the Ideology of Pancasila Resilience. *Jurnal Ilmiah Peuradeun*, 9(2), 413–434. <https://doi.org/10.26811/peuradeun.v9i2>.
- Liebeschuetz, W. (2015). Religious Conflicts. *The Classical Review*, 55(2), 653. <https://doi.org/10.1093/clrevj/bni355>
- Mahmud, S. (2019). Bentuk Penyelesaian Konflik Sosial (Identifikasi Bentuk Penyelesaian Konflik Antara Public Relations PT Donggi Senoro Liquefied Natural Gas Kabupaten Luwuk Banggai Dengan Masyarakat). *Jurnal Politico*, 8(3).
- Maulidianto, H., Alfian Rokhmansyah, & Dahri D. (2021). *Religiusitas dalam Cerita Rakyat*. 5, 28–38.
- McFate, M. (2019). Useful Knowledge: Snouck Hurgronje and Islamic Insurgency in Aceh. *Orbis*, 63(3), 416–439. <https://doi.org/https://doi.org/10.1016/j.orbis.2019.05.005>
- Moleong, L. J. (2017). *Metode Penelitian Kualitatif (Qualitative Research Methodology)*. PT. Remaja Rosdakarya Offset.
- Mukhlis, & Herman, R. (2021a). Inspirational Stories in the Hikayat Prang Sabi as Character Education that Souls Jihad Aceh. *Psychology and Education*, 58(2), 4344–4360.
- Mukhlis, & Herman, R. (2021b). Literasi Budaya, Menggali Resolusi Konflik dalam Hikayat Prang Tjumbok (Cultural Literacy, Exploring Conflict Resolution in the Tale of Prang Tjumbok). *Prosiding Seminar Nasional Bahasa, Sastra, Dan Pengajarannya (PEDALITRA 1)*, 189–195.
- Nur, I., & Susanto. (2020). Social Conflict in Indonesia: Safeguarding a Nation as a New Approach for Resolving National Disintegration. *Journal of Social Studies Education Research*, 11(2), 151–173.

- Palmer, R. E. (2005). *Hermeneutika: Teori Baru Mengenai Interpretasi (Tr. Masnur Hery Damanhuri Muhammad) [Hermeneutics: A New Theory of Interpretation (Tr. Masnur Hery Damanhuri Muhammad)]*. Pustaka Pelajar.
- Pamungkas, C. (2015). Ethnic Conflict Theory, Religiosity, and Cultural Bond: Approaches Combined to Resolve Religious Intolerance in Ambon. *Harmoni*, 14(1), 9-25. http://repository.umy.ac.id/bitstream/handle/123456789/2539/HARMONI_2015_NO.1.pdf?sequence=1&isAllowed=y#page=11
- Pratiwi, A., & Asyarotin, E. N. K. (2019). Implementasi Literasi Budaya dan Kewargaan sebagai Solusi Disinformasi pada Generasi Millennial di Indonesia. *Jurnal Kajian Informasi & Perpustakaan*, 7(1), 65-80. <https://doi.org/10.24198/jkip.v7i1.20066>
- Pratiwi, I. (2007). *Peran Ulama dalam Perang Aceh 1873-1912 [The Role of Ulama in the Aceh War of 1873-1912]*. Universitas Sanata Dharma.
- Putri, R. M., Agustina, E., & Canrhas, A. (2019). Nilai-Nilai Religiusitas dalam Novel Tasbih Cinta di Langit Moskow Karya Indah El-Hafidz. *Jurnal Ilmiah KORPUS*, 2(2), 190-199. <https://doi.org/10.33369/jik.v2i2.6524>
- Raiyan, A. T. M. (Ed. . (2019). *Hikayat Prang Tjumbok, Karya Sastra Aceh*. Yayasan PeNA.
- Rizki, S., & Latif, I. R. (2020). Commercial Policy under Ulëë Balangs: A Factor Contributing to Cumbôk War. *IKAT: The Indonesian Journal of Southeast Asian Studies*, 4(1), 1. <https://doi.org/10.22146/ikat.v4i1.50773>
- Saldana, J. (2009). *The Coding Manual for Qualitative Researchers*. Sage Publications.
- Selamat, A. Z., Hanafi, H. F., Salleh, S., Bahari, A. A., Hanapi, M. H. M., & Huda, M. (2020). THE Enhancing Moral Awareness for Racial Unity Through Islamic and Asian Civilization Course (TITAS): An Empirical Research from Non-Muslim Students' Perspective. *Jurnal Ilmiah Peuradeun*, 8(3), 521. <https://doi.org/10.26811/peuradeun.v8i3.582>
- Shah, R., & Lopes Cardozo, M. (2014). Education and Social Change in Post-Conflict and Post-Disaster Aceh, Indonesia. *International Journal of Educational Development*, 38, 2-12. <https://doi.org/10.1016/j.ijedudev.2014.06.005>
- Sharma, A., Agrawal, A., & Duffie, J. A. (2009). Gambaran Kekerasan dan Religiusitas di Aceh. In *Islam, Politik, dan Perubahan: Dinamika Umat Islam Indonesia Paska Lengser Suharto* (Vol. 501, Issue 1967, pp. 1-8).
- Simega, B. (2013). Hermeneutika sebagai Interpretasi Makna dalam Kajian Sastra. *Jurnal Keguruan dan Ilmu Pendidikan*, 2(1). <http://journals.ukitoraja.ac.id/index.php/jkip/article/view/152#:~:>



text=Hermeneutika dikenal sebagai ilmu interpretasi, hubungannya dengan interpretasi terhadap teks.

- Smock, D. R. (2006). Religious Contributions to Peacemaking: When Religion Brings Peace Not War. In *Peaceworks* (Vol. 55). United States Institute of Peace.
- Stavrova, O., Fetchenhauer, D., & Schlösser, T. (2013). Why are Religious People Happy? The Effect of the Social Norm of Religiosity Across Countries. *Social Science Research*, 42(1), 90–105. <https://doi.org/https://doi.org/10.1016/j.ssresearch.2012.07.002>
- Sugiyono. (2013). *Metode Penelitian Kuantitatif Kualitatif dan R&D*. Penerbit Alfabeta. <https://www.tokopedia.com/pustakapelajar1/buku-metode-penelitian-kuantitatif-kualitatif-dan-rd-sugiyono?src=topads>
- Sulaiman, M. I. (1997). *Sejarah Aceh: Sebuah Gugatan terhadap Tradisi*. Pustaka Sinar Harapan. <https://catalogue.nla.gov.au/Record/48081>
- Syarifuddin, S. (2021). Islamic Plurality in the Perspectives of Ulama Dayah in Aceh. *Jurnal Ilmiah Peuradeun*, 9(3), 567. <https://doi.org/10.26811/peuradeun.v9i3.583>
- Wachid, A. B. (2015). Hermeneutika sebagai Sistem Interpretasi Paul Ricoeur dalam Memahami Teks-Teks Seni (Hermeneutics as Paul Ricoeur's Interpretation System in Understanding Art Texts). *Imaji*, 4(2). <https://doi.org/10.21831/imaji.v4i2.6712>
- Widiastuti, R. (2012). Analisis Nilai-Nilai Religius dalam Novel Samudera Hati Karya An'amah Ana FM. *Jurnal Saweri Gading*, 18(3), 447–456.
- Widiyanta, A. (2005). Sikap Terhadap Lingkungan dan Religiusitas. *Psikologia*, 1(02). <https://docplayer.info/67402527-Sikap-terhadap-lingkungan-dan-religiusitas.html>
- Wulandari, E. et. al. (2020). Aktivitas Gerombolan DI/ TII dan Dampaknya Terhadap Masyarakat Sidrap 1950-1965 (DI/ TII Activities and Its Impact on the Sidrap Community 1950-1965). *PATTINGALLOANG Jurnal Pemikiran, Pendidikan dan Penelitian Kesejarahan*, 7(2), 160–171. <https://ojs.unm.ac.id/pattingalloang/article/view/13725>
- Yetti, E. (2010). Religiusitas dalam Novel Sastra Indonesia: Studi Kasus Khotbah di Atas Bukit Karya Kuntowijoyo. *Sawomanila*, 1(4), 55–66. <http://journal.unas.ac.id/sawomanila/article/view/24>