

## **Conflict and Assimilation (Case Study of Javanese Among Acehnese in Langsa 1955-2006)**

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**Abstract:** *The arrival of Javanese ethnic in Aceh known as Javanese migrants, or earlier and specific designation is koeli kontrak or werk. The civil servants (amtenar) referred the term of koeli kontrak or werk to these people. They had to face many problems in the course of their lives. They even were employed day to night with the demands of life in order to get money. Independence day was here, but the journey to the Javanese migrants in Aceh in particular, has not felt the sense of independence in reality. The first factor is how they are able to live peacefully without any disturbances from armed groups (the separatist of Aceh). This research used the method of history of sociology approach, with a temporal scope 1955-2006, and will define the partial scope from eastern of Aceh region. The research results obtained in this study is the struggleness of Javanese migrants to stay alive in Aceh by way of **assimilating** the cultures, but in politic and power it is still short of expectation.*

**Key word:** *migrants, assimilation, conflict, culture.*

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### **I. Background**

The arrival of ethnic Javanese to Aceh, as known as migration, has been divided into 2 stages. The first stage was in the pre-independence era, namely the migration that occurred in the days of the Dutch East Indies Government which ethnic Jave purposely imported to Sumatra and then to Aceh province, in order to develop plantations to meet profit. Nevertheless, Sri Mulyono has a different opinion. He claimed that the arrival of Javanese in Aceh has been started in the days of the Majapahit kingdom (Moelyono, 2009: 159). This was confirmed by the opinion of the Trustees of Pujakesuma Langsa, Dr. Zulkarnaen SB, MA, that the Javanese in Aceh, has been started in the days of the kings of the past, such as the existence of Gajah Mada program about the unity of the archipelago. Also in the article of Sudirman on Aceh Throughout Century, Javanese people already were in place at the time of the Sultanate of Aceh, it can be proved that around the palace there is the name of a Javanese village (Sudirman, 2009, 176). The second stage, they are present in the post-independence era, it is marked by the arrival of ethnic Javanese through transmigration programs, either by the government programs or by their own funds. Javanese population movement to the other side island of Java, which is Sumatera, by Selo Soemardjan called the "wander". Similarly, the same term was used by Hamka in his book "Merantau Ke Deli".

Furthermore, there was an inter-ethnic interaction between newcomers ethnic with local ethnic. With the interaction relations, then build the default patterns for the settlers, but on the other hand, they will be dealing with local cultures in a new place. The emergence of new patterns sometimes will make collisions, and even will occur a friction that leads to a conflict. The conflict between the ethnics will create 'gap' conditions between groups, which is often known as horizontal conflicts. In contrast, it would appear the patterns of incorporation of a culture, which is often called assimilation. Based on the above descriptions, it can be formulated several problems to be discussed in this paper as follows:

- (1) What are the causes of inter-ethnic conflict between Javanese and Acehnese in Langsa, East Aceh?
- (2) What patterns that can unite both ethnics, Acehnese and Javanese, in Langsa, East Aceh?

The method used in this paper is a historical approach from 1955 to 2006 about the ethnic conflict between Javanese and Acehnese in Langsa, and also performed with the approach of content analysis and various references relevant to the issues.

### **II. Factors that Cause Conflict Between Javanese and Acehnese in Langsa, East Aceh.**

#### **1. Konflik**

Conflict comes from the foreign term, "conflik", which means serious disagreement. This means there is a difference of real and serious opinion/view. Webster in Pruiit (2009) provides a definition of conflict, firstly is a fight, battle, or struggle. Secondly, the conflict means the perception of differences of interest (perceived

divergence of interest) or a belief that the aspirations of the parties to the conflict can not be achieved simultaneously (Pruitt, 2009:9).

As with Hobbes in Syaifuddin, he thinks that the cause of conflict is basically on human beings themselves. He describes a model of the human's motion. Heart is the pedal, a neural is the network and the screws are the body's activator. He analogized that man as a machine and brought to the mechanical materialism in the social sciences (Syaifuddin, AF, 2006:342). But sociology's perspective argues that a conflict is originated from an interaction. As in Spemarjan's view that the conflict begins of the existence of self adaptation through social interaction. In these interactions will result new dimensions. In this new dimension then will create an idea of cooperation or contention that tend towards conflict (Soemardjan, 1988:203).

Adherents of conflict sociology, Simmel, argued about the various versions of the conflicts. However, the essence remains the same that the occurrence of resistance among individuals with one or another of the group due to different interests. These interests consist of interests that have not been visible (latent interest) and the real interest (manifest interest). Another cause of the conflict is the existence of an idea that wants to unite the group or organization in one similar interest, so it will result in hatred, jealousy, needs and desires. Simanjuntak said that the conflict is done to address the issues that have dualistic distinction. That means, on the one hand the conflict is intended to create unity, but on the other hand, it is an act of destruction (destruktive action) against another group they perceive as enemies.

Pruitt further said that in actions to find out about the sustainability of the conflict, he proposed a concept, which is divided into five major groups of strategies. The fundamental strategy of the first large group is contending (play), it means trying to implement a solution that is preferred by one party to the other party, or implement behaviors that are contentious that are usually formed on the physical act, and is often shared by TV medias or newspapers and magazines. That physical strength has always played an important part in this conflict. This physical strength is often used as in Kalimantan and Aceh.

However, there are differences in the case, between the two ethnic Javanese and Madurese. Ethnic Java is not quarrelsome, and not retaliate with physical contact, as the ethnic Madurese did to ethnic Dayak, which supported by ethnic Malays. Physical action or physical strength (muscle strength) will lead to destructive actions, such as vandalism on public facilities, private facilities or belong to a group or class.

Such physical actions are the destruction and burning of schools, houses of certain ethnic (Alur Tani village; Tanjung Tani District of Bayeun; Alur Itam village, Simpang Nenas, Alur Jeruk Village at Sungai Raya District; Aramia Village, Alur Teh Village, District of Birem Bayeun). In the area of transmigration Penaron, district of Serbajadi, about 250 heads of household do not want to go back because of the trauma of the incident. They have been given land certificate and each the Head of Family got 2 acres, includes a house yard and garden soil. They have agreed not to return to the Veranda of Mecca. The efforts of Aceh provincial government to sent ambassadors to pick up the immigrants return to the region of Peunaron East Aceh was not succeed because there is no guarantee of safety from the government of Aceh province.

The second fundamental strategy is yielding (caving), it means lowering their own aspirations and are willing to accept the shortcomings of that actually wants. On the other hand, there are some people from ethnic Javanese who did not leave the village, where the village is coincide with other villages that the majority of the ethnic population of Java, because they are going to form a spontaneous defense among the Javanese community. However, if ethnic minorities in the village is Java and they did not leave the village, then they have to be willing to follow the will of the group. In fact, their personal belongings, either in the form of garden soil or animals that become their savings should be sold at a cheap price, or abandoned by the owner.

Once tragedy had happened to one Javanese family, in Aramia village of the District Biren Bayeun around April of 2003. Due to the security situation worsening day by day, then they as farmers were not able to survive and escape to Stabat of North Sumatra Province. A few months later, the rice plants have started to turn yellow, so the plants are ready to be harvested. Thus, they ask women whose accompanied by her son who were aged of 6-8 years. They come home from exile in order to harvest their rice.

The reason is, if the husband came home, then they affraid that undesirable things will happen. The issues in the community at the time that if the women who returned to home is safer than husband did. However, what happens was beyond expectations. She was hauled into her house, the harvest was not run. The women were raped and tortured, then killed to eliminate traces. Then the poor woman's body was not buried in a good way. Her body was buried in a brick hole, on top of the mound was planted with banana trees. The boys take the time to look through the cracks in the walls of houses. At the direction of his son, the search of the body was found.

These kind of violent episodes always decorate pages in cases of ethnic conflict, which leads to horizontal conflict. This happens in most ethnic conflict in Kalimantan, Madura vs. Dayak ethnic which is supported by Malays. To avoid prolonged conflict, Madurese temporarily leaving the place that became the arena of conflict, similarly in Aceh, to the ethnic conflict that hit Javanese. To drown in conflict situations, ethnic Javanese take a stand, it is better to leave the location of the conflict. Even now, some of the migrants do

not going back to Aceh due to trauma, such as that experienced by the transmigration in Penaron East Aceh that supposedly still an area that is capitalized in Langsa (interview with Br. Muin, coordinator of Patri Aceh Timur, dated June 5, 2010) .

In contrast, the events experienced by migrants from Kampung Bandung District of Bayeun. They were forced to leave their places to go, which has been built since the 1980s. They are claimed as an extension of government programs under the New Order government of President Suharto. They are considered as Soeharto's accomplices, which must be eradicated and expelled from Aceh. Expulsion of migrants by a certain group of people who called awak nanggroe (state crew), as they struggle intentions. Among them there are parents who are frail, sobbing, begging and prostrating before the army, a man from Palembang, Yosi was begging, " please help me, son .. I already did not have anything else .." he was told to pack his belongings and loaded on to trucks, the plan will be taken to evacuate North Sumatra. But after the goods loaded on the truck, then later the house burned. What a surprise after the goods have been raised over the truck, the truck tires were shot and burned. (interview with Yosi Corporal (38 years), from Bataliyon 111/KB, now renamed Rieder 111, which ever served in the village of Bandung, on 14 November 2013, 14:00 to 15:00 pm).

The third fundamental strategies is problem solving - that is, find an alternative, which satisfy the aspirations of both parties. This means that there is something covered issues between the two ethnics so far. There is something misunderstanding, so that there is the need for alignment problems on both sides. Negotiators are needed so there could be a mediator to be able to bridge in between the middle of the conflict. This is manifested in reconciliation between the separatist group of GAM and central government. Nevertheless, it was not inter-ethnic reconciliation, while ethnic Javanese who is made as an object for them, to achieve their desired goals. Unlike inter-ethnic conflicts that occur in Borneo. The government is trying to offer reconciliation between the two ethnics. The government in this case represented by the Ministry of Social Affairs, became negotiators against certain groups. To deal with the conflict in Aceh, the government conducted negotiations with the GAM separatist group, known as the MoU Helsinki in 2005, facilitated by former Finnish President. However, inter- ethnic reconciliation is not done, because it is probably considered the impact of vertical conflict.

The fourth fundamental strategy is withdrawing (refrain); that is, choosing to leave the conflict situation, both physically and psychologically. In this case, ethnic Javanese prefer to refrain from resistance, or conduct reprisals on Acehese. That is, they are as principled of Javanese, as they are not like making a scene, not quarrelsome, not like to look for the enemy, and do not want to reply enemy. They better hold feelings, keep far down inside his soul. Events experienced by the majority of Javanese, they considers that it is the dynamics of lives that will be costly.

Behavior of Javanese in Aceh is very much different from the behavior of ethnic Madurese in Kalimantan. The field officers did not agree with the violence committed by local ethnic (Dayak) to the immigrants ethnic (Madurese). Violence in eastern Aceh region is extremely strange and heartbreaking. The two ethnics equally embrace the same religion of Islam. Book of Quran is the same as the handle on lives; behavioral patterns derived from the same religion but it was unable to unite their heart. Religion should be the one who is able to make these two ethnics united. Or an interpretation that is less true religion of Islam in Aceh. Unlike the ethnic Madurese who welcomed this conflict with the lift arms and said a self-esteem to be paid (paramount value).

The fifth fundamental strategy is inaction (silence) - that will not do anything, but in this case no, because silence will carry considerable dangerous risk (Pruuit, 2009:6). In this section seems to be very difficult indeed, ethnic Javanese should behave. In the sense that silence means must face the risk of massacres or kidnapped. When the family is able to redeem, then live them, but when the family could not make it up, it's over. Meanwhile, the villages will feel safe, security assistance when it comes both from the police and military. Javanese people feel protected from security threats.

Speaking of such conflicts occurring both in Kalimantan, Ambon, Papua (Irian Jaya), Poso (Sulawesi) and Aceh is a nuanced picture of racial conflict in the reform era. This gives a hint that weak kebhinneikhaan values that have been touted, both at school and at life under the auspices of the Pancasila state. Pancasila is a summary of the results of noble values and ideas embodied in the character of the ancestors who have passed on to their offspring. But in reality, horizontal conflict is often prolonged in the reform era. Whereas in the issue of reform era, law is a commander that must be enforced, and human rights upheld. But in reality, the portrait on the ground is not as sweet as what was once the voice of the initiators.

Therefore, Broom in Karim said in a homogeneous society, where various same values are likely owned by different individuals and without much conflict, then socialization runs smoothly. While in a heterogeneous society, where a variety of different grades competed affect the same individuals, then the conflict will often arise and affect the personality of the person. (Karim: 197).

Relating to the value, Pruiit provides an assessment that the conflict based on stiffness (rigidity) to these aspirations. Conflicts can occur simply because one party has high aspirations or integratife alternatives

that are considered difficult to come by. If these aspirations seem not compatible, then the conflict is considered more in and aspirations of each party are more rigid and more settled, so that the aspirations of the rigid makes it difficult to overcome the conflict. The main source of rigidity aspirations are: (1) the very important values are underlying these aspirations. These include the values associated with a sense of security, identity, and recognition by many people or perhaps even by all countries in the world. (2) Values that are underlied aspiration is an option to acquire or not acquire something (either-or variety), which means that there is a choice between able to get it or not get it at all (Pruitt, 2009:26).

With regard to the pattern of behavior between Javanese and Acehnese happens in Langsa, then, the friction sometimes form in a pattern of behavior directed at specific ethnic either vulgarly or covertly (latent). Friction already constituted by the sense of like and dislike will bear a conflict. Ethnic conflict in Aceh, Langsa typically have two categories, namely open-ended conflict closed-ended conflict.

## **2. Open-Ended Conflict**

The conflict in the Eastern region of Aceh, Langsa, and surrounding areas, is an open-ended conflict (manifest). The impact of the conflict can be felt or seen up close by eye witnesses. Some actions are seen by witnesses in the form of physical clash, actions that are against the criminal law. The act of burning a house, certain ethnic expulsion, to legalize looting property rights of certain ethnic, rape addressed to a specific ethnicity. The couple were forced to divorce by his father or by certain groups because the husband comes from the Javanese. The expulsion of citizens devoted to one particular ethnic group by people who called themselves the indigenous people. Ethnic issues that made mockery or with statement, "Javanese back to Java" to the level of murder in the suspected group or a state or Java spy.

The genesis of "bloody sunset" in the village of Sungai Lueng District of Eastern Langsa that is located approximately 3 km from the city center, reminded of an event that is overwritten by a rickshaw driver Suparno (45). They just had returned, after the delivery of the customer. In August of 2002, when they returned to perform the evening prayer. Unexpected genesis was started, when the man who was taking ritual abolition. Behind the zinc roof of their house, with walls made of used boards, they lived in the house alone, because his wife and child were discharged awhile at her parents place in Stabat North Sumatra. But what happens, right behind the bushes came a series of gunshots. The shot through the chest to the left of the figure of a man, who often provide the shuttle service. The bloody body fell into the ground with bullet wounds 6 holes, fall in place. Because he was considered as "cuak" (security spy), so he had to die without any clear evidence. As the waiter transport services, they often bring customers of both civilians and security forces, with only hope of reward. As maid services, they never looked at passengers' status, because they require a fee for everyday purposes.

Genesis before the sunset, on the highway Medan-Banda Aceh precisely in the village of Langsa Lama (Titi Kembar), approximately 1 kilometer from the town direction to Medan. A man lying in the middle of the road with a blunt-force injuries. Eyewitness who asked not to uncover, that he (Lik Warno-45), hit with wooden beam as they come home from the market shopping, riding a Yamaha motorcycle type 80s. He is a massager, who resides in the village of Sungai Leung. From citizens information, that he was considered close to the apparatus, as the massager profession sequence. He is maid services, which should serve any subscriber, regardless of ethnicity. Part of a certain group, he was referred to as guides (cuak-Aceh language-ed), [interview with Wahid (50) Sukorejo Village residents, District East Langsa, dated 23 November 2013, at 2:00 p.m. to 15:00].

Subsequent events, night-out time for evening prayers, around 20:00 pm local time, which overrides retired military rank of Sergeant. The incident occurred in the village of Oyok District of East Langsa, approximately 2 kilometers from the Sungai Lueng or 4 kilometers from the city center. He was executed because he opposed the will of the group, so that must be penetrated by hot lead, without a trial first. From the above incident, only part of the violent events that happens just because there is a suspicion in certain ethnic. This is revenges of particular group to the government of Java (Jakarta).

From the survey data with random system, consisting of a group of respondents aged between 20 years - 25 years and over as many as 113 people, from a variety of groups, both from students, teachers and community and religious leaders. That the results of the survey indicate that the issue "Javanese are Acehnese occupiers" are about 53 (47 %) of people said they agreed, 56 (49.56 %) of people say do not agree, 2 (0.4 %) persons declared abstained. Suspicion with the arrival of the Javanese reach number of 48 (42.47 %) people agreed, 64 (56.64 %) of people disagree, and 1 person declared abstained.

From the above data shows evidence that inter-ethnic tolerance is still very minimal. Sense of lump still covers their feelings and will haunt feeling of less comfortable in their lives. Suspiciousness to Javanese might be a disappointment to the past government. However, in reality, it is directed personally against ethnic sentiment that will lead to a destructive behavior. Sense of fear of terror rampant that eventually led to the departure of certain ethnic groups from Aceh, even if the were born from the earth Aceh. Then goods such as livestock or pets, soil and rubber plant should be sold at a lower price. The results of hard work and diligent

ultimately must be left because their lives are more important. They headed to North Sumatra, Riau Province to build a new area with the remaining capital and work together, steadfast and patient facing problem and thought about positive work. The Acehnese also recognizes that the Javanese prefers to act or work rather than talking. From 113 respondent of Acehnese people, 101 (89.38%) people agreed, 11 (9.72%) people stated no, and another man claimed abstained.

For diligent categories, Acehnese states of 113 respondents, 98 (86,72%) people agreed, 12 (10.61%) disagree, one person declared abstained. From the results of the survey to 113 Acehnese respondents about mutual work level (gotong royong) of Javanese, stating that 83 (73.45%) agreed, 28 (24.79) claimed there were not, and that one person declared abstained. With a sense of patience and fortitude that has been attached to them, the new area has been established, although not generate a positive work yet. From the results of the survey with 113 respondents Acehnese say that 94 (83.18 %) agreed , 17 (15 %) said no, and the 2 others were declared abstained. With the exodus of ethnic Javanese in Aceh proves that they are better off avoiding situations of conflict, as claimed by Pruitt (2009) in his conflict theory. He says that withdrawing is one of the ways to reduce the conflict by leaving the conflict situation by refraining. It would be more meaningful than our fight against destructive manner. Due to this fortitude and patience, they could restraint themselves, although they need to suppress their feelings. Feeling that assume that as migrants they might accept a bitter reward of unfair treatment. From the results of the survey with 113 Acehnese considering that ethnic Javanese are "soulful", that 87 people agree, 24 people disagree, and 1 person declared abstained.

### **3. Close-Ended Conflict**

The next category is the closed-end conflict (latent). The definition of close-ended conflict is conflict that is unlikely to appear on the surface. It seems difficult to give concrete examples of it, but in practice it can be felt on a personal sentiment pattern of attitudes that lead to gaps between groups. These groups will be mastered in networks so that only certain ethnic to be in power. Conflicts that are closed can usually be seen on status hierarchy or career that should be occupied by a particular ethnicity. The position of someone is not considered based on human qualities. With people who are not supported by quality, it will affect the outcome of their performance. Therefore, although it must be inlanders but also human resources issues should be considered. The results of the interview with Kyai H.Zulkarnaen, SB, MA illustrate that ethnic sentiment is sometimes packaged in one interest and used by certain group. So, the 'inlanders' matter should be balanced by the quality of human resources.

From numbers of junior high schools, this research took as many as 15 state junior high schools and 2 private schools. For senior high school, it took 5 state schools and 2 private schools, total as 24 principals of schools. However, there is only one person from the ethnic Javanese who became the principal and it comes from SMP Muhammadiyah, which is a private school. Meanwhile, if viewed in terms of requirements and human resources have been adequately met, but must be willing to simply as spectators. Analysis indicated that, how sharp ethnic rivalry that packed in an ethnic sentiment that occurred in Langsa. [interview with Mr. Suharto, Spd, (47), Vice Principal SMP 9 Langsa, dated August 23, 2010, 19:00 to 20:00 pm]. It has not been able to make the size of a conflict, but at least there is a limitation or they have not been fully receives the existence of ethnic Javanese in their midst.

Similarly, the problem of art, which is not from their ethnic group, a sense to have as a pluralistic culture that has not been achieved. But without realizing that they are a spectacle enjoyed neat, charming, beautiful and graceful, is the art of Java, such as horse braid (jaran kepang – Javanese - ed ). As a nation that respects pluralism, the arts should be laid out and aligned with the regional arts (Aceh art). Of the order of culture, ethical and aesthetic art can be used as one of their cultural assets, it should be maintained and preserved. So that what is presented by Tugimin (art handler of "horse braid") is extremely discriminating between local art and Javanese art [interview with Tugimin (61), horse art handler braid, resident of Sidodadi, District of Langsa Lama, dated August 12, 2012, at 16.00-18.00 pm]. The government is less keen to see the opportunities that exist in the community that can bring tourism assets, such as adiluhur culture, beautiful stunning that can attract tourists from outside the region. Government through the Laka (Institute of Aceh Traditional and Arts), seem not to function as guardian of culture, and society. They should have been more responsive to the repertoire and cultural wealth. There is a stagnant system, or pattern of behavior that seemed as if it appeared on ethnic sentiment and culture, and limitation on migrant culture, or a form of cultural recognition, even sometimes it is not considered as Indonesian culture.

### **4. Cultural Concepts**

Culture is the power of the mind in the form of creativity, initiative and sense, while culture (noun) is the result of creativity, initiative and sense. Speaking of culture, Koentjaraningkrat said that all actions should be familiarized with the way humans learn (learned behavior). According to Anthropology, culture is a whole

system of ideas, actions and products of human endeavor in the context of a society that used to belong to human being by learning (Koentjaraningkrat, 2002: 180)

Cultural concept is simply used in the social sciences as a cultural reference to the heritage society, ie all knowledge, beliefs, habits, skills, and is available in the community. This society heritage is a product of specific history and unique. Culture includes the values and norms. Cultural values can be explained, such as beliefs held by many people. Some activities such as relationships, feelings, art, ethics, manners and other activities essential to the identity of the purpose and prosperity of the community (both local people and migrants). Culture which is based on noble values is an indication for the behavior of its adherents and explain what is appropriate and what is inappropriate and limiting behavior that can not be accepted by society. Because the norms contained forms of rules, instructions and even benchmarks that must be obeyed by the people who run the specific role or task. Therefore, Simatupang (2002) states that culture is a way of life that is typical of a group of people (tribe/ethnicity) or a complete design for them (Simatupang, 2002:69).

Cross-cultural contact in a long period trying to created a more civilized life, with patterns of involvement in active participation in society. This can be found in the existence of some subcultures in the same community. As in the context of Indonesia, that all local culture will be maintained by the system of values, norms and even paramount value. Even cultures which is the highest value for their culture, is maintained and passed on to future generations through a process of socialization to the concerned society (Yusmar, 1991:15). The high values of the culture possessed, so Simatupang (2002), gives an overview of that culture as a function of bond because it can participate fully together with the members of society. So by adherents serve as nature in him by inclusive and meaningful nature, although it is not always realized. Because they often receive a commonplace, ordinary and supposed to be (taken for granted). As for people outside the culture, it is exclusive and often not understood, strange, sometimes frightening and cause unpleasant feelings, so sometimes there was a clash of cultures or a "cultural shock" (Simatupang, 2002: 69-70).

Meanwhile, the process of cultural heritage transfer can also be run in accordance with the conditions of the people, formally and guided as well as family and community (Karim:197). Therefore, both the Javanese and Acehnese ethnic begin the process of transferring from his or her parents or extended family. The transfer process begins at the time of swing or cradling your baby in a sling. This can be exemplified by a sweet words from Javanese ".. no .. lelo lelo lelo .. meneng lehung .. o .. my good sing/sing ayu ... dadiyo pendekaring bongso ... mulyakno asmane wongtuwo ..." means O my son.. hush... do not cry baby ... a good kid/person be pretty useful for the country... dignify the parents name .... the contained meaning is intent to ethnic Javanese in particular, is a norm that a legacy that must be implemented by future generations to ethnic Javanese. Safekeeping this message has been repeated when the child was a child in his mother 's arms and cradle. It's a philosophy that has been doctrinized on the lives of the young children and the response will be absorbed by the brain as kids memory naturally.

While the process of transferring the noble values of heritage still prevailing when the child is on the swing. These words will be strange when played on the current generation because perhaps this activity is only carried out in the villages or people Pidie. This is footage sweet words include "... beurijang Rayeuk po muda seudang, ta jak meuprang bela bangsa ..." means big hurry dear child of my youth, fighting to defend the nation (ancestors). This is one of the heritage value of the message that should be implemented when kids were growing up. This is a value that should be maintained and preserved on each element of ethnic Acehnese. So they identify that heroic spirit to fight. Perhaps this is the aspiration of ethnic Acehnese always warlike and conflict subside, then always comes back. Because there is a word ... go to war to defend the nation (ancestors). This supports the notion that if the parents died then they must take revenge, so continued and sustained. This is a behavior that should be executed by each unit of ethnic youth in Aceh. Yusmar (1991) gives the term paramount value means the norm so they need to be maintained because of the perceived values are very noble and respect for parents.

Actually as far as the writer's observation, assimilation patterns unconsciously have been formed, due to inter-ethnic contact or interaction itself. The forms can be found on the assimilation of matters relating to the word - the daily word designation. As in the example of giving a person's name, title name on the building, and in terms of daily communication.

### **III. The Patterns That Can Unite Both Ethnic Aceh and Java in Langsa, East Aceh.**

#### **1. Adaptation**

Adaptation is the adjustment in the general sense. Heeren (1967) conveys the sense of life along with a variety of forms in the sense of form mutually destroy or subdue one another to form a peaceful existence. In the sense used together or criss-crossed like "aanpassing" (adjustment), acculturation, accommodation, adaptation, assimilation, absorption, amalgamation and integration (Heeren, 1967:121). The patterns made by Javanese migrants in adapting, they carry out activities related to culture or local adaptation. Even they reside are new but

also not leave their ancestral cultures taken from the area of origin (Java). So they want to combine their own culture and the culture of a new place to live as a new pattern.

In fact the longer the culture they brought from the place of origin will disappear, if there are no future generations. Heeren (1967) said that if the migrant group at all integrated into the societies in which they cleave (new place), so that their identity may be lost entirely (Heeren, 1967:123). With the adaptation process is then likely to emerge a new culture or migrant ethnic will follow the new culture. If appears a new culture that is a blend of the two cultures, the process is called acculturation.

## **2. Types of Adaptation**

Therefore, from the results of adaptation form between migrants (Java) and the locals, could be observed in the field of marriage and the social or home building forms and patterns in terms of communication in call something.

Actually as far as the observation, the adaptation patterns unconsciously have been united in society, due to inter-ethnic contact or interaction itself. As for other forms of adaptation can be found in things pertaining to daily social life. As in the example of public facilities such as roads, ditches and so on. In the field of marriage, of the form of decorations, ornaments and even Customary clothing, used clothing to local custom by ethnic Javanese. They should use traditional Javanese clothes. However, during the observation, the researcher never found in the Aceh marriage events wearing traditional Javanese clothes. It is shown that a sense of ethnic immigrants willing to unite themselves with the local ethnic, but it does not see the local ethnic unification of these opportunities, or felt himself more exclusively.

Thus the pattern of food, there are times when ethnic Javanese make vegetable dishes or "gulai pliek", the favorite ethnic food in Aceh, but ethnic Javanese living in Aceh also often make these dishes. In other areas of social cooperation, cleaning the place of worship or giving one's name. Designation on the building name, and the term in daily communication (language), often used by Acehese language. In terms of construction, shape of home style that typically use in Java is tile but they follow local patterns using a tin roof, it is not commonly found in the region of Java.

## **3. Assimilation of Culture**

Astrid S.Susanto in Soemardjan (1988) say that assimilation is a two way process: the concerned parties and groups are integrated/integrating other members or may be viewed in terms of entrants. Assimilation is the process of penetration while in receiver perspective is the process of recognition. Therefore, the concept of assimilation is the closest integration phase in the ideal form (Soemardjan , 1988:1975).

Dashelfsky (1975) gives the response of assimilation as "in a nation of immigrants assimilation is not the opposite of but part of the same process as pluralism (Dashelfsky, 1975:15). In this context, assimilation is a cultural blend or mix in it as the absence of a difference. Speaking of Javanese migrants to the Aceh province, especially in Langsa, East Aceh, H. Kyai Zulkarnaen comments that Javanese people living in Aceh are not about making a difference, but that should be emphasized is the similarities (interview dated August 10, 2010, 10:00 to 11:00 am).

Yusmar (1991) said that assimilation is the term used to explain the acceptance of a culture by another culture. This acceptance could be in contact to the adoption of a system of values, customs, habits, lifestyle and language, which is always used by the dominant culture group. A group of majority people adopts the minority value system, adaptation, and outside cultural habits (Nuclea culture) (though not all of them). Assimilation may also occur because of the respect of a group of people against newcomers or minority groups such as migrants (Yusmar,1991:21-22).

## **4. Types of Assimilation**

From the results of assimilation forms among migrants (Javanese) with the locals, among others, can be observed in the field of building style such as home or place of worship. In the Acehese house style, they start to build like Javanese buildings style, for those well-established economic capabilities, such as the construction of luxury houses shaped like a roof made of tiles. For example, local people speak Javanese language in daily communication. There is absorption of words in the language, which should not come from Aceh language. But they did not realize that they had use another grammar, even always used in conversation or mention everyday. As word legowo (sincere), word konco (friend), word wejangan (advice). In the ethics of interaction between young people and older people, such as how ethics through a crowd of young people to older people who are sitting, they have same behavioral treatment as implemented in the Java community in general. Then in naming a person for example, there are some names that should be from Javanese language. Such as the name of Yunisara, Saiman, Eka, Mulyati, Nurhayati, Cut Huri Handayani (this may be from Tut Wuri Handayani). These names are not the real names of ethnic Acehese.

#### IV. Conclusion

From the description above, it can be concluded that there is a common thread that can unite the two ethnic (Javanese and Acehnese). The first element should be a mutual understanding and recognition of the rights of the difference (pluralism) and those should be emphasized. Moreover, Pancasila is known as the foundation of the Republic of Indonesia, requires the presence of the nation's tribes, different religions and beliefs, different skin colors and languages have been tied up in a single, mutual respect in one, with the motto "Bhinneka Tunggal Ika". The second element, such as what is conveyed by the Trustees Pujakesuma that live in this town (Langsa-Aceh) should be prioritized in common elements, color and thrown away the difference. The third element, which is able to unify the two ethnic is Islam, which is recognize brotherhood among fellow Muslims. The fourth element, the existence of assimilation between the two ethnic.

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