

***Purpur Sage As A Peacebuilding:
The Practice of Purpur Sage As Self-Reconciliation Towards Restoring
Relationship with Others***

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Abstract

Conflict reconciliation often does not pay attention to the aspect of restoring internal memory as part of restoring relations between problematic parties. It is not uncommon for conflict management to leave scars for the parties involved and requires space to share experiences regarding these wounds, both from the perspective of the perpetrator and the victim. Horizontal conflict resolution is often only carried out as a stage of maintaining peace (pseudo-peace) because it is carried out formally and contains political elements, while the restoration of conflict relations needs to be carried out comprehensively, namely in the memory of individuals. Based on the reality that often after reconciliation, conflict continues to occur because the resolution is not carried out starting from individual awareness. This is what the author will analyze from two research results on reconciliation in Dolat Rayat Village and Seberaya Village. This paper aims to identify the purpur sage concept based on the results of previous research which shows that there is still a vulnerability to conflict during reconciliation. Then this article provides an evaluation based on Miroslav Volf's understanding. The elaboration of the concept of purpur sage and Miroslav Volf's views in this article becomes a recommendation for a more complete and comprehensive reconciliation.

Keywords: *Purpur Sage, Self Reconciliation, Conflict Resolution, Peace Sustainable.*

Abstrak

Rekonsiliasi konflik seringkali tidak memperhatikan aspek pemulihan memori internal sebagai bagian dari pemulihan hubungan antar pihak yang bermasalah. Tidak jarang penanganan konflik meninggalkan luka bagi pihak-pihak yang terlibat dan memerlukan ruang untuk berbagi pengalaman atas luka tersebut, baik dari sudut pandang pelaku maupun korban. Penyelesaian konflik horizontal seringkali hanya dilakukan sebagai tahapan menjaga perdamaian (*pseudo-peace*) karena dilakukan secara formal dan mengandung unsur politik, sedangkan pemulihan hubungan konflik perlu dilakukan secara komprehensif yaitu dalam ingatan individu. Berdasarkan realita bahwa sering pasca rekonsiliasi konflik masih terjadi konflik berkelanjutan karena penyelesaian tidak dilakukan mulai dari kesadaran individu. Hal tersebut yang akan penulis analisis dari dua hasil penelitian tentang rekonsiliasi di Desa Dolat Rayat dan Desa Seberaya. Tulisan ini bertujuan untuk menganalisis konsep purpur sage berdasarkan hasil penelitian sebelumnya yang menunjukkan masih ada kerentanan terjadinya konflik pasca rekonsiliasi. Lalu tulisan ini memberi evaluasi berdasarkan pemahaman Miroslav Volf. Elaborasi konsep purpur sage dan pandangan Miroslav Volf dalam tulisan ini menjadi rekomendasi bagi rekonsiliasi yang lebih utuh dan menyeluruh.

Kata Kunci: Purpur Sage, Rekonsiliasi Diri, Resolusi Konflik, Perdamaian yang Berkelanjutan

INTRODUCTION

The Karo tribe is a tribe that lives in the highlands of North Sumatra, precisely located in Karo Regency, North Sumatra. In general, Karo people have the strength and uniqueness in using cultural philosophy in every aspect of life. The culture that is internalized in the life of the Karo people provides awareness that one with the other is interconnected and provides awareness of a strong bond. Karo culture shows the strong legitimacy of a culture that binds each other in kinship, known as *rakut sitelu*. The binding system in *rakut sitelu* is *kalimbubu*, *sembuyak*, *anak beru*, these three indicate that the Karo community's family ties are formed based on clans and their respective roles in family and community ties. *Kalimbubu* usually functions as a respected and honored person in providing advice, input and problem solving. *Kalimbubu* is usually called *Mama* (Uncle). Then there are *sembuyak* or *senina* who act as mediators and as people who are close to the family because they have the same clan. While *anak beru* has an important role as a person who helps and prepares needs, and usually plays a role "behind the scenes" (Prinst, 2008, 268).

These three roles in the family system in Karo society encourage relations with each other to help each other, be open, and provide willingness to understand each other's roles and shortcomings. In this context, Karo society as a communal society is inseparable from conflicts and problems that occur between relationships. It should be understood that based on the neuro physiological approach to conflict and violence, it is because humans fundamentally have scientific aggression that is defensive in nature. This aggression occurs when a feeling of threat arises so as to form a self-protection (survival system) (Eric Fomm, 2003, 125-140). Based on this understanding, it can be understood that the occurrence of conflict (confiture) is due to the contradictions that defend each other between self-identities.

Referring to the Karo community, conflicts that occur are related to culture and disagreements between families or community groups. It is also not uncommon for conflicts to occur over land boundaries, agricultural products, and customary inheritance rights. These things provide a perspective that communities with close family ties are vulnerable to conflict because of their closeness. Based on the understanding in the Karo community, conflicts or problems will be sought to be resolved in a family or customary manner. According to Rehulina et al, who examined conflict resolution in Karo society, it shows that the legal approach is not always effective in resolving problems that occur, a comprehensive approach is needed in Karo society involving local wisdom to adjust to the fulfillment of the needs of the parties to the conflict. Local wisdom contains values that are wise, full of wisdom, valuable, paying attention to aspects of locality that are embedded and embraced by the Karo community (Rehulina & Pratitis, 2020, 2-3).

Therefore, the approach in Karo society is known as a cultural reconciliation approach, namely *purpur sage*. This form of approach is used by the Karo community to resolve problems starting from the family level to the regional level. This approach pays attention to aspects of kinship, culture, and also aspects of social cohesion that are disrupted due to conflict. Reconciliation through *purpur sage* is a culture of peace that develops from a hereditary kinship system that has philosophical meaning. In *purpur sage* there is an aspect of restoring the damaged relationship order by involving the family community as a transformative force. The process of reconciling through *purpur sage* still prioritizes deliberation and agreement between the two parties to the problem (Ginting, 2021, 143).

However, the solution carried out through *purpur sage* still leaves problems and leads to cultural formality. Based on two previous studies that became the author's basis for looking at the problems in the *purpur sage* concept, it shows that the presence of peace in the *purpur sage* ritual is because there is a feeling of respect for the family and also mutual respect. In fact, if you look at it, peace must actively create space for sharing, acknowledging, and remembering so that emotional feelings can be expressed. The results of Lasya Sembiring and Pardomuan Munthe's research in Dolat Rayat Village, North Sumatra, show that the involvement of the *sangkep nggeluh* (family) encourages peace between the two conflicting parties. A sense of kinship is an important reason for making peace without any further efforts to be honest with each other about the wounds and feelings felt as a result of the conflict, as if the problem is considered resolved when they are forgiving each other without understanding the root of the problem and discussing the wounds felt by each other (Sembiring & Munthe, 2021, 12-13).

In research conducted by Ria Ebregina Br Ginting regarding *purpur sage* in Seberaya Village, it also shows a strong socio-cultural side related to the peace that occurs. The reconciliation that occurs does not contain an element of recognition and space to listen to each other's wounds caused by the problems caused; therefore, the reconciliation that occurs only takes the form of carrying out traditional rituals without understanding the roots of the conflict and the impact felt on both parties in the problem (Ginting, 2021, 147-148). Based on these two studies, it shows that reconciliation through *purpur sage* shows problems that have the potential to lead to ongoing conflict and feelings of resentment. The absence of efforts for self-reconciliation and providing space for mutual correction, as well as acknowledging one another's wounds, caused problem resolution that did not occur comprehensively. Therefore, the author is interested in elaborating on the concept of Miroslav Vof to examine conceptually and practically the reconciliation that occurred so that it can holistically resolve the problem of conflict in Karo society.

Therefore, the author is interested in researching this as part of the development of a culturally-based peace model by elaborating the concept and practice of *purpur sage* with the concept of recovery and reconciliation from Miroslav Volf. Miroslav Volf's

concept of reconciliation uses a religious approach, namely the concept of Christianity in understanding self-reconciliation and reconciliation with others or groups. Volf emphasizes the importance of the internal self to enter the wounds and bad experiences resulting from conflict or violence that occur so that the self is able to fully accept the fragility and wounds of the self. The process is important in Miroslav Volf's emphasis on recovery. This is what the author is interested in highlighting to be able to fully understand the concept of reconciliation in building a complete peace, so that this concept becomes an analysis and evaluation for both personal and group recovery through a cultural reconciliation approach. Through these two concepts, the author will analyze the shortcomings and advantages of these two concepts of reconciliation to be constructed into a more comprehensive offer of peaceful reconciliation.

RESEARCH METHOD

This research uses two previous studies on the practice of *purpur sage* in Seberaya Village by Ria Ebrejina Br. Ginting and in Dolat Rayat Village by Lasia Br. Sembiring and Pardomuan Munthe. Based on the results of previous research, this article will analyze and evaluate the practice of *purpur sage* that occurs and is lived by the Karo community. The results of these two studies show that *purpur sage* has a vulnerability to ongoing conflict, therefore this paper will identify this by using Miroslav Volf's understanding.

This research uses qualitative research that tries to elaborate the concept of cultural reconciliation of *purpur sage* with the concept of reconciliation according to Miroslav Volf which emphasizes the recovery of the self. The concept of *purpur sage* will be highlighted from the perspective of Miroslav Volf's concept of self-recovery to see its shortcomings and weaknesses for building a more complete peace through the stages of self-reconciliation towards sustainable complete reconciliation. Through understanding this concept, a construction of understanding of reconciliation for peacebuilding in Indonesia will be built.

RESULTS AND DISCUSSION

Purpur Sage: Reconciliation in Karo Culture

Purpur Sage is a cultural tradition originating from the Karo people in North Sumatra Province, Indonesia that aims to reconcile people or parties in conflict. As a traditional ritual for peace, it is philosophically interpreted to reconcile *tendi* or spirits, and spiritually meaningful to reunite heart relationships that have been damaged due to existing problems. An agreement or deliberation is needed between the parties to enter the ritual, determined by the family leading the event (*kalimbubu, anak beru*). According to Sada Kata Ginting, this traditional Karo ritual encourages the harmony of damaged lives and prioritizes brotherhood as the main basis for re-establishing damaged

relationships. The existence of problems or conflicts will disrupt brotherhood and communication and interaction will not run smoothly (*ceda perkaden-kaden*). So, in *purpur sage* there are ties that must be respected and maintained to hold a peaceful reconciliation as part of the restoration of the parties (*sangkep geluh*) in conflict. Moreover, the Karo people believe that although there are no direct family ties, they believe that every human being is a friend. This philosophy is held to build a desire for peace even though there are no family ties as a basis (Prinst, 2008, 268-269).

Runggu (deliberations) is carried out by families in conflict as part of a series of wise *purpur*, attended and supported by the *sangkep nggeluh*, namely *kalimbubu*, *senina/sembuyak* and *anak beru* (each party in the family). Gathering in the community on a day agreed upon by the *anak beru* (the family whose role is to agree on the problematic parties). It is through this shared belief and encounter that the Karo people believe that the family system must be maintained and must not be broken due to conflict, because it is described as a relationship between humans and God (transcendent) that cannot be broken. Understanding of religious culture is an understanding that is rooted in this ritual, especially the belief that as long as we live in the world, the bonds of brotherhood will mutually need each other (Bangun, 1986, 28).

In its implementation, *purpur sage* consists of several stages, namely *ersada man* (eating together), *nungгахken lau si malem-malem* (drinking together with water taken in the morning), and *ngerana kalimbubu* (giving advice to make peace). The following author explains the stages:

1. *Nungгахken lau si malem-malem* (toasting each other with water): in this process it means pouring or drinking water. This procession means that water provides peace, so the water taken is usually morning water that is felt to be refreshing. Both sides of the conflict pour or drink the water. While pouring, the family says the phrase "*segelahna malem kerina ku pudi*" (through pouring this water, everything will be peaceful henceforth). By pouring the water on each other, it will create a feeling of mutual humility and reflection on one another's mistakes, the presence of an emotional atmosphere and family support will make this ritual process run smoothly. Even the families (*sangkep geluh*) of the troubled parties will also forgive each other as part of a feeling of wholeness and unity.

2. *Persada man* (eating together): this stage means that eating in one plate symbolizes peace. This process provides space for the conflicting parties to eat in the same container, with the food menu usually in the form of chicken goulash (*manuk sangkep*). With the food menu placed in one container (large plate), the conflicting parties and families will eat from one plate together. The position of the food (chicken, rice, and other menus) is placed in an orderly manner as a form of order in life and arrangement in the peace process. The regular shape and position of the food gives an impetus to interpret that in the same container can share with each other, indicating there is order and willingness to forgive each other and re-establish peace.

3. *Ngerana Kalimbubu* (The respected party in Karo society is *kalimbubu*): *Kalimbubu* in Karo customs can be anyone and the term *kalimbubu* has the meaning of *dibata ni idah* (visible God) in Karo society. Therefore, *kalimbubu* is usually an uncle (mother's younger brother), who is considered a respected person and as a source of blessings in life. *Kalimbubu* in the implementation of *purpur sage* will give advice to live in peace and provide advice in building peace and forgetting mistakes. After delivering advice and peaceful advice, the *kalimbubu* will close the *purpur sage* event in prayer, and is interpreted as a request to God so that conflicts that occur can be resolved with each other and can coexist again in peace. Relationships that have been damaged can be re-established and peaceful in forgiveness and willingness to change with each other (Pdt. Sada Kata Ginting Suka., 2014, 103-104).

Purpur sage means cultural reconciliation because it has aspects of individual and social relations and reconciliation that prioritize peaceful attitudes based on culture and feelings that are connected to one another. Courage and support are needed to make the *purpur sage* ritual happen so that there is an impetus to forgive the actions received and this ritual prioritizes restoring relationships because there is an acknowledgment of mistakes and seeing relationships as something connected in feelings as a fellow community. Involving this aspect of feeling part of the community provides the impetus to open up and enter into a desire to reconcile broken relationships.

Reconciliation Based on Volf's Perspective: Remembering, Recognizing, and Sharing

In elaborating and constructing aspects of peacebuilding from the side of reconciliation to conflict, the author will use the understanding of a Christian theologian, namely Miroslav Volf. Volf emphasizes the aspect of individual reconciliation, both from the study of memory and also the inner recovery that results in reconciliation. Volf has a point of view that reconciliation starts from the self, every person who has been hurt or experienced a bad experience has the courage to step in and remember the wound as part of the self. Volf sees the aspect of memory as a fundamental thing in human life, human memory is an important part because it functions within oneself to understand oneself and build relationships with others outside oneself. Humans will never be separated from the memories that exist within them, whether memories that contain hurt or joy, and memories that are painful or pleasant. By remembering events experienced in memory, one will form one's identity because it is part of the recognition of one's own fragility (Volf, 2008, 147-148).

Understanding the importance of memory, Binsar Jonathan Pakpahan provides an understanding that memory as part of memory can form trauma within oneself. Moreover, in conflict events that lead to acts of violence, it is not uncommon for the memory of the wound to be unresolved and only take the form of a formal reconciliation without the will to truly remember the wound. Humans tend to close these wounds and will create new conflicts if there is a trigger. Moreover, in conflict there will be the reality of memories

that are passed down as memories of the conflict which are called collective memory of the conflict. Memories of wounds that have not been resolved and inherited will create communal conflict and not create a complete recovery (Pakpahan, 2013, 259).

The metaphor described by Volf regarding human memory is like a shield and a sword. This term shows that memory has an adaptive aspect that can be used by someone. According to Volf, as a shield, memory can provide resilience, enthusiasm for building relationships, and as a form of life lesson. On the other hand, memory can be a sword that can be dangerous and become a driving force for revenge against perpetrators of violence (Volf, 2010, 136). Based on Volf's understanding of this memory, it can be understood that it is not uncommon for reconciliations that occur to give rise to new conflicts even though they have been considered formally resolved. This is because this memory has not yet been recognized in its essence either personally or communally. Confession becomes an important thing after remembering, recognizing the truth of the events experienced both from within oneself and up to the narrative in reconciliation. The memory that exists within oneself will gain the legitimacy of calm if there is honesty and courage to express it in the peace process (Volf, 2008, 132).

In reconciliation it is necessary to understand that transformation occurs by both parties (perpetrator and victim). Encouragement to remember correctly will help the perpetrator realize mistakes and help the victim choose his memory. Past events can be transformed in a joint process that occurs on both sides of the conflict. Volf emphasized that the most important thing about memory that is encouraged to remember and acknowledge is reconciliation. Reconciliation is a stage for sharing hurt experiences and painful memories that are felt. Reconciliation as a stage of acknowledging the wounds of both the perpetrator and the victim will bring awareness as well as justice. Justice in the aspect that the victim and the perpetrator have aspects that were hurt and injured, so that in terms of recovery and reconciliation it is measured by the justice of each party. Volf's understanding that reconciliation from the aspects of remembering, acknowledging and sharing emphasizes that it does not abdicate the perpetrator's responsibility towards the victim, while also emphasizing that it encourages victims to build reconciliation towards the perpetrator. This is the stage emphasized by Volf in the reconciliation process, namely the aspect of self-reconciliation leading to social reconciliation (Volf, 2010, 211-213).

Memory can be influenced by symbols and perceptions formed within society. According to Bourdieu, social domination within a community can influence, direct, and shape an individual's memory. This process occurs through the perception processed by memory, which in turn shapes an individual's behavior and perceptions. Therefore, to address conflicts or issues, deep and comprehensive reconciliation is needed to reach the roots of the violence experienced by an individual and to identify its underlying causes. Thus, symbols and social perceptions not only influence how we remember things but also how we behave and view the world. Bourdieu emphasizes that the influence of social domination can shape and direct an individual's memory, ultimately forming their

behavior and perceptions. Therefore, in resolving conflicts or problems, thorough reconciliation is crucial to address the roots of violence experienced by individuals and to identify and tackle the underlying causes (Wakhidatus Zahro'un Nihlah et al., 2023, 86-89).

The stages of reconciliation based on Volf's understanding do not emphasize forgiving crimes as a form of forgetting, but encourage victims to remember the wounds and suffering. However, the desire for revenge must be suppressed from appearing in the reconciliation stage. The process of mutual forgiveness in reconciliation provides a complete view of the future in the shared community (Worthington, 2006, 869-871). Miroslav Volf's idea of reconciliation benefits the realization of social reconciliation, bringing about the future, by enacting justice both towards the perpetrators and certainly with the victims. The requirement based on Volf's understanding is to honestly remember the wounds and events experienced in the conflict.

Purpur Sage and Reconciliation According to Miroslav Volf: Peacebuilding Efforts Based on Whole Reconciliation

Purpur sage means cultural reconciliation which has 3 stages (pouring drinking water on each other, feeding each other, and giving advice to make peace). If analyzed from reconciliation according to Miroslav Volf's concept, there are less stages in the aspect of providing space to acknowledge each other's wounds and recognition of the importance of the process of internalizing oneself. *Purpur sage* reconciliation tends to be done because there is a feeling of wanting to maintain family relations without being honest about the losses of both parties. It can be said that it is only done formally. Therefore, it is still vulnerable to conflict if there is a further trigger because the recovery from within does not get attention through the *purpur sage* reconciliation stage.

Purpur sage cultural rituals reflect the collective consciousness of the Karo people who prioritize social order in harmony with individual norms and morality. These moral norms include commands, suggestions, permissions, and prohibitions. A peace process that reaches a level of recognition and willingness on both sides to develop social harmony marks the culmination of reconciliation through *purpur sage*, which is then followed by a shared meal. The essence of *purpur sage* institutional practice is reconciliation and peace efforts rooted in local institutions (Riza, 2005, 29). However, it is important to consider the understanding that reconciliation lies in *the self* being encouraged to try to resolve oneself by trying to foster awareness of forgiveness and foster feelings of empathy for the problems that occur. Making sense of the reconciliation that is taking place should not involve closing the problem with a traditional event as a formality, but trying to raise awareness of self-reconciliation first. It is not enough for the problems that occur to be resolved only through cultural reconciliation because if awareness has not emerged to remember, acknowledge and try to share experiences of injury, then it cannot be said to be complete reconciliation.

Reconciliation according to Miroslav Volf is when there is a space for sharing experiences as a form of integration that occurs between parties in conflict. Volf with the concept that forgiveness and reconciliation in a conflict can occur when each party realizes their own fragility and weakness and uses religious sensitivity to be able to build reconciliation, then this can happen completely. Stages are needed to comprehensively complete the *purpur sage* cultural approach which only emphasizes reconciliation so that relationships between families can be restored. However, if this is analyzed through Miroslav Volf's concept, it leaves the wounds and pain of each party unrevealed, and will only become a further trigger for ongoing conflict (Volf, 2008, 147-148).

Therefore, the aspect of reconciliation and forgiveness that Volf tries to offer is

1. Justice-based reconciliation. According to Volf, there needs to be awareness that reconciliation does not negate justice by relying solely on expressing forgiveness. It is important to continue emphasize justice by focusing on open listening and providing space to share and hear each other's stories. The aspect offered by Volf is not only looking at the perpetrator's compensation for the victim, but what Volf also emphasizes is justice based on religious sensitivity. Awareness driven by religious values encourages awareness to hear and share experiences from various perspectives. This is important in *purpur sage* because justice is understood to still revolve around the perpetrator providing compensation to the victim without any effort to hear each other's reasons for making a mistake, as well as the experience of suffering felt by the victim. Precisely through space to share and hear justice, Restorative justice is created on the basis of love and friendship from both the party who feels hurt and the perpetrator without any pressure or just family intervention in the ritual (Volf, 2010, 30-32).

2. The importance of realizing that religion helps in the reconciliation stage. Volf's view is that the element of forgiveness given by God through Jesus is very strong in the Christian faith, thus helping to encourage the presence of God's love and sacrifice for humans through theological and moral teachings (Volf, 2008, 35). Interestingly, this is also seen by Pargamen and Ray in their explanation that religion is a coping system that helps humans to overcome the stress and pressure they experience. Religion is still a true search for the Divine for every human being, so that religion can provide moral guidance for its people. Religions provide methods for their adherents to overcome life's most basic challenges accompanied by hope. Theology in every religion provides guidance for maintaining the meaning of life, even when faced with events that are difficult to understand or frightening. Therefore, every religion provides guidance, including through rituals, and its influence on humans is that they can better interpret beliefs in religious values (spirituality) and foster an attitude of religiosity towards fellow humans (action) (Worthington, 2003, 59-65).

Volf's view on the influence of religion in reconciliation is also supported by Izza Himawanti, who states that a person with faith possesses resilience. Theological values within an individual reduce anxiety and promote positive thinking in life as a form of

creative activity involving thoughtful processes based on their beliefs. The process of self-recovery and its relationship with faith is a reciprocal one, forming a self-orientation shaped by theological values that build a person's commitment and trust through adverse experiences and open them to reconcile the issues they face (Himawanti, 2021, 195-198).

Volf emphasizes this as religious sensitivity, where every religious person has their own dignity which contains a religious element. So, through the religious values of each religion, everyone is able to see a new perspective in every problem or conflict that occurs, and then be able to reframe the relationship with the victim or perpetrator. Religion provides guidance to let go of negative things and dare to honestly build damaged relationships through self-awareness, therefore, according to Volf, a cultural approach needs to also use the religious side of each person to be able to release complete forgiveness and reconciliation that is not just a formality.

3. An important aspect that Volf reminds us of regarding reconciliation is collective memory and remembering correctly. This is the essence of Volf's emphasis that in every event that causes injury as a result of conflict, human memory is always distorted, painful experiences and traumatic memories will cause human memory to dissociate. This dissociated memory makes self-subjectivity stronger and that is where complete reconciliation does not occur, rituals or reconciliation events occur only as a series of events to forgive each other, but the memories from within the parties in conflict are not integrated with each other until they reach recognition. Volf emphasized the importance of the memory of getting recovery first so that each party, both the perpetrator and the victim, can clearly see the problem, the victim can understand the cause of the perpetrator carrying out the action, on the other hand, the perpetrator understands the suffering the victim experienced as a result of the incident. These things need to be done in reconciliation so that each party not only focuses on the conflict but on restoring relationships (sustaining relationships) after the conflict (Volf, 2008, 195-196; 134).

Conflict exists because of the relationship between each party, but conflict causes the relationship to be damaged, so reconciliation is needed to restore the relationship. Although it is undeniable that injured memories will not recover immediately and relationships will not be as harmonious as they were before the conflict, the function of reconciliation in Volf's view is to rebuild interconnectedness between victims and perpetrators, empowering each other and creating feelings of compassion, as well as preventing this from happening. potential for ongoing conflict (Fowler, 2005, 44).

Based on Miroslav Volf's understanding in analyzing and evaluating *purpur sage* that occurred in Dolat Rayat Village and in Seberaya Village, it shows that there is vulnerability in *purpur sage*. In Dolat Rayat Village, based on interviews and research conducted by Lasia Sembiring and Pardomuan Munthe, it shows that *purpur sage* occurred due to the influence of the extended families of both parties (*sangkep nggeluh*) who were in conflict. Opinions and advice are also given to encourage forgiveness in front of the extended family or community, this is because the kinship system of the Karo

community considers *the sangkep nggeluh* (extended family) especially the *kalimbubu* (uncles or sovereign people in the structure of Karo society) as wise people so they can reconcile the conflict that occurred (Sembiring & Munthe, 2021, 11-13). So what happened in Dolat Rayat Village, if analyzed from Miroslav Volf's perspective, was social reconciliation that occurred without any space for mutual recognition and sharing of experiences from each party.

The existence of family pressure and feelings of maintaining kinship relationships can actually give rise to dissatisfaction from the parties involved in the problem, because the basis of reconciliation is an effort to maintain the kinship system so that it is not damaged due to the conflict that occurred, but behind that there are still wounds or grudges that can emerge at any time. Apart from that, *the purpur sage* that occurred in Seberaya Village was the result of research by Ria Ebregina Br. Ginting shows the same thing, that conflicts that occur as a result of the division of inheritance or land leave problems, so the family (*sangkep nggeluh*) tries to resolve the conflict by carrying out *purpur sage* which is initiated by the extended family. In this agreement there is encouragement to forgive each other, and *purpur sage* becomes a forum for both parties to commit to maintaining kinship as fellow Karo people (Ginting, 2021, 146-147).

Purpur sage stages carried out in both Dolat Rayat Village and Seberaya Village, it shows that *purpur sage* still leaves room for ongoing conflict, and that it is not just a joint commitment within the family to forgive each other, but it is important to raise awareness on the part of each party (individual) first and this is something that is not found from the stages in *purpur sage*. If analyzed using the Volf concept, the stages in *purpur sage* only try to end problems and close problems without realizing that the injured memory within each person will not disappear because it is part of the journey of life.

Halbwachs, who also agrees with Volf, explained that the collective memory within a person cannot be removed but can be transformed, this is what needs to be done in order to reconstruct injured memories. Basically, humans store memories of the past which become their identity and influence the way a person responds to a problem. A person's collective memory can provoke him to release complete forgiveness or give rise to new grudges. Memory affects a person's character, if it is not restored it can cause the victim to become a new perpetrator because it is based on feelings of hurt and revenge towards the perpetrator, thus forming a cycle of conflict and violence (Halbwachs, 2016, 47-56).

The three stages carried out in *purpur sage*, namely *ersada man*, *nunggahken lau si night-malem*, and *ngerana kalimbubu*, are cultural stages that are important to carry out because they contain elements of respect and peace in the name of kinship. However, it is important to note that these three stages only show forgiveness and forgiving each other in public (family and society), but according to Worthington, this kind of reconciliation model is classified as altruistic gift forgiveness. and commit publicly to forgive. The *purpur sage* aspect stage which prioritizes forgiveness and a commitment to

maintaining the family still has shortcomings from the reconciliation aspect. According to Worthington, the basic thing that needs to be done by each party is recall the hurts and empathize. These two aspects are in line with Volf's opinion that remembering wounds and dark memories can generate empathy from both the victim and the perpetrator, prioritizing reconciliation that grows from within oneself (Worthington, 2006, 145-159).

With analysis and evaluation based on Miroslav Volf's three stages of the *purpur sage cultural reconciliation stage* it can be understood that *the purpur sage stage* requires a more comprehensive elaboration of the concept of reconciliation. Volf's concept of reconciliation emphasizes the aspect of remembering honestly and well, then emphasizes that there is religious sensitivity which can be the foundation for releasing forgiveness and reconciliation, as well as the availability of opportunities through *purpur sage* to convey feelings and experiences to each other for both the perpetrator and the victim. Miroslav Volf's concept which offers religious and psychological aspects can be an elaboration that combines with the cultural concept of *purpur sage*. By elaborating the concept culturally, religiously and psychologically, it can become a comprehensive aspect of reconciliation, this can be actualized for the Karo people in carrying out *purpur sage*.

CONCLUSION

This paper shows that there are still problems in implementing *purpur sage* based on the results of previous research in the villages of Dolat Rayat and Seberaya. *Purpur sage* is lived by the Karo people as a reconciliation based on a cultural approach and building kinship fact still creates vulnerabilities for each party in trouble *ersada man, nunggakken lau si malem-malem, and ngerana kalimbubu* as the stages and processes carried out in *purpur sage* when analyzed through the views of Miroslav Volf which highlights the aspect of self-reconciliation show that *purpur sage* has vulnerability because forgiveness and the process of mutual forgiveness are influenced by external parties outside of oneself. Plus, in the *purpur sage* process there is no opportunity for each party, both the injured and the perpetrator, to share with each other story and experience in order to grow feel empathy and the process of remembering painful experiences. *Purpur sage* highlight aspect of social reconciliation with a commitment to forgive in public (*sangkep nggeluh*), but in reality each party is just covering up wounds and problems but it is still possible for repeated conflicts to occur when there is the same trigger because there aren't any yet integration of attitudes, values and experiences of both the perpetrator and the victim.

Miroslav Volf's analysis of the practice of *purpur sage* provides an evaluation that the concept of *purpur sage* is important for paying attention to aspects of self-reconciliation for each party. Therefore, the elaboration of the *purpur sage* concept and Miroslav Volf's concept of self-reconciliation provides a comprehensive implementation of reconciliation in public Karo. Volf's understanding of reconciliation emphasizes the importance of honestly remembering every problem experienced, realizing religious

sensitivity as a basis for forgiveness and reconciliation, and the importance of integrating experiences and stories between the problematic parties. These three aspects are important for *purple sage* create a forum for sharing feelings and experiences between perpetrators and victims. The integration of the Volf concept which combines religious and psychological dimensions can complement the cultural concept of *purpur sage* in providing an impact for a more complete and impactful reconciliation. This article provides recommendations for aspects *purple sage* in order to build a concept of reconciliation that takes into account both cultural, religious and psychological aspects, the effect is that reconciliation is implemented create more sustainable reconciliation and peace for resolving problems in Karo society.

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