



## BUILDING PEACE THROUGH QUR'ANIC INTERPRETATION IN MUSLIM COMMUNITIES IN THE POST-CONFLICT WEST KALIMANTAN

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**Abstract:** This study explores building peace in post-conflict West Kalimantan, Indonesia, especially among Muslim communities that experienced ethnic conflict in 1999. This qualitative research with a phenomenological approach observed and conducted in-depth interviews with the Muslim community, both Malay Sambas and Madurese. In addition, the data were also gained from interviews with religious leaders in West Kalimantan. This study found that few religious leaders still carry out conflict resolution through contextual interpretation of the Qur'an under social conditions in West Kalimantan. In principle, West Kalimantan can become an area of tolerance, especially in the post-ethnic conflict area of Sambas. With the characteristics of a moderate Muslim society, social interaction between ethnicities, and genealogically the Ulama in West Kalimantan conveys moderate Islamic messages; the West Kalimantan area has the potential to become a peaceful area following the conflict. However, all elements of government, school educators, and religious leaders must synergize in building peace in West Kalimantan. The role of religious leaders in ethnic conflicts is indispensable, especially since they have charismatic authority that influences their followers. Therefore, religious leaders must deliver messages of peace through their charismatic authority.

**Keywords:** Building Peace; Qur'anic Interpretation; Muslim Society, Post-Conflict Region; West Kalimantan

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### Introduction

WEST KALIMANTAN has a history of inter-ethnic social conflicts that have left residues to date.<sup>1</sup> Like the conflict in Sambas in 1999,

<sup>1</sup> Muhammad Jailani, Jagad Aditya Dewantara, and Eka Fajar Rahmani, "The Awareness of Mutual Respect Post-Conflicts: Ethnic Chinese Strategy through Social Interaction and Engagement in West Kalimantan," *Journal of*

it involved ethnic Malay Sambas, "sons of the soil," and the Madurese newcomers' ethnic group.<sup>2</sup> The conflict is caused by stereotypes that develop a negative image of each ethnicity due to cultural, social, and economic influences. Most people at that time were still at relatively low levels of education, which could be why the two ethnicities portrayed each other negatively, which unexpectedly ignited a burning communal conflict. The conflict in Sambas 1999 brought the Sambas Malays into a transitional society.<sup>3</sup> Communal conflict factors such as political, economic, socio-historical, and religious have an impact both directly and indirectly.<sup>4</sup> Conflict, a social phenomenon, is inherent in every community of society, and the root factor of conflict is in the form of problems in society in the form of social inequality, conflict, or competition between groups in society.<sup>5</sup>

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*Human Behavior in the Social Environment*, October 25, 2021, 1–18, <https://doi.org/10.1080/10911359.2021.1990170>.; Kirsten E. Schulze, "The 'Ethnic' in Indonesia's Communal Conflicts: Violence in Ambon, Poso, and Sambas," *Ethnic and Racial Studies* 40, no. 12 (September 26, 2017): 2096–2114, <https://doi.org/10.1080/01419870.2017.1277030>.

<sup>2</sup> Isabelle Côté and Matthew I. Mitchell, "Elections and 'Sons of the Soil' Conflict Dynamics in Africa and Asia," *Democratization* 23, no. 4 (June 6, 2016): 657–77, <https://doi.org/10.1080/13510347.2014.1003811>.

<sup>3</sup> Several studies have shown that many social conflicts occur due to low education. like the research by Alan Smitha, "Contemporary Challenges for Education in Conflict-Affected Countries," *Journal of International and Comparative Education* 3, no. 1 (2014): 113–25, <https://doi.org/10.14425/00.62.86>.; Tejendra J. Pherali, "Education and Conflict in Nepal: Possibilities for Reconstruction," *Globalisation, Societies and Education* 9, no. 1 (March 2011): 135–54, <https://doi.org/10.1080/14767724.2010.513590>;

<sup>4</sup> Sumanto Al Qurtuby, *Religious Violence and Conciliation in Indonesia: Christians and Muslims in the Moluccas*, Routledge Contemporary Southeast Asia Series 80 (London ; New York, NY: Routledge/Taylor & Francis Group, 2016).; Simone Datzberger and Marielle L.J. Le Mat, "Just Add Women and Stir?," *International Journal of Educational Development* 59 (March 2018): 61–69, <https://doi.org/10.1016/j.ijedudev.2017.09.006>.

<sup>5</sup> Oliver P. Richmond, "The Impact of Socio-Economic Inequality on Peacebuilding and Statebuilding," *Civil Wars* 16, no. 4 (October 2, 2014): 449–67, <https://doi.org/10.1080/13698249.2014.985876>.; Frances Stewart, ed., *Horizontal Inequalities and Conflict* (London: Palgrave Macmillan UK, 2008), <http://link.springer.com/10.1057/9780230582729>.; Hanne Fjelde and Gudrun Østby, "Socioeconomic Inequality and Communal Conflict: A Disaggregated

In addition, ethnic conflict is due to the flow of primordial culture, where ethnic ties are descriptive and established from birth. Ethnic ties are inherent in oneself and have a natural emotional connection passed down through the generations. Primordialism views ethnic identity as singular, eternal, and fixed with different social boundaries. Ethnic differences are perceived as sublime, profound, and irreconcilable.<sup>6</sup> Although, in practice, conflict resolution has been made a lot to maintain peace, in everyday life, the Sambas people still have prejudices against ethnic Madurese. Likewise, the Madurese ethnicity, a migration society, still has ethnic prejudice against the Sambas community.

The Sambas conflict occurred almost 23 years ago, but the Sambas and post-conflict traumatic experiences are still contextual issues to study. The author thinks that the Sambas conflict must be researched to find solutions for building peace in West Kalimantan so that ethnic conflicts do not occur again. Several studies have conducted research on the inter-ethnic conflict in Sambas; for example, studies conclude various ways of conflict resolution in West Kalimantan, such as through education to help reconstruct stereotypes,<sup>7</sup> upholding the rule of law<sup>8</sup>, and cultural approaches<sup>9</sup>.

Several studies show that reconciliation is still incomplete in resolving conflicts, although many studies reveal that

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Analysis of Sub-Saharan Africa, 1990–2008," *International Interactions* 40, no. 5 (October 20, 2014): 737–62, <https://doi.org/10.1080/03050629.2014.917373>.

<sup>6</sup> Dodeye Uduak Williams, "How Useful Are the Main Existing Theories of Ethnic Conflict?," *Academic Journal of Interdisciplinary Studies* 4, no. 1 (March 1, 2015), <https://doi.org/10.5901/mjss.2015.v4n1p147>.

<sup>7</sup> Syamsul Kurniawan, Sangkot Sirait, and Azis Muslim, "Ethnic Stereotyping and Intra-Religious Conflict: The Experience of Muslims in Sambas of the Indonesian West Borneo," *Al-Albab* 10, no. 2 (December 27, 2021): 173–88, <https://doi.org/10.24260/alalbab.v10i2.2090>.

<sup>8</sup> Dewi Sulistianingsih, Muhammad Shidqon Prabowo, and Pujiono, "Cultural Conflicts: How to Overcome Them?," *Journal of Advanced Research in Law and Economics* 10, no. 8 (2019), [https://doi.org/DOI:https://doi.org/10.14505/jarle.v10.8\(46\).31](https://doi.org/DOI:https://doi.org/10.14505/jarle.v10.8(46).31).

<sup>9</sup> Philipus Tule, "Religious Conflicts and a Culture of Tolerance: Paving the Way for Reconciliation in Indonesia," *Antropologi Indonesia*, no. 63 (July 21, 2014), <https://doi.org/10.7454/ai.v0i63.3404>.

reconciliation has been successful.<sup>10</sup> In addition, Faraz Sumaya concluded that conflict prevention in West Kalimantan could be done by identifying prejudices that develop between ethnicities and describing the identity of each ethnicity to influence the mindset and views of other ethnicities.<sup>11</sup> According to Ahmad Muchaddam Fahham<sup>12</sup>, in the conflict in West Kalimantan, the role of religious leaders is still not optimal in conflict resolution. At this point, little research still touches on the role of religious leaders in giving messages of peace in West Kalimantan through the interpretation of Qur'anic verses to Muslims. Therefore, in this study, the author will elaborate on several religious figures that convey peace messages through lectures and religious activities.

Strengthening multicultural faith-based communities and strengthening religious moderation in Muslim communities can create peace in West Kalimantan, especially in Sambas. Moreover, genealogically, the Muslim community in West Kalimantan has been taught by previous scholars from West Kalimantan about peace, solidarity, and moderation in religion.<sup>13</sup> Some *Ulama* from West Kalimantan are known nationally and internationally because of their thoughts on Islamic studies, such as Sheikh Ahmad Khatib Sambas, Muhammad Basyuni Imran, who came from Sambas.<sup>14</sup> Current religious leaders must build peace,

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<sup>10</sup> Dini Suryani, "Konflik Dan Resolusi Konflik Perbandingan Di Sambas Dan Sampit," *Jurnal Penelitian Politik* 9, no. 1 (2016): 16.; Arbi Haza Nasution et al., "Determining Intermediary Closely Related Languages to Find a Mediator for Intertribal Conflict Resolution," *Information* 13, no. 12 (November 28, 2022): 557, <https://doi.org/10.3390/info13120557>.

<sup>11</sup> Faraz Sumaya, "Identitas Dalam Konflik Di Kalimantan Barat (Sebuah Pemetaan Konflik)," *Jurnal Kolaborasi Resolusi Konflik* 2, no. 2 (2020): 86, <https://doi.org/10.24198/jkrk.v2i2.28149>.

<sup>12</sup> Ahmad Muchaddam Fahham, "Peran Tokoh Agama Dalam Penanganan Konflik Sosial Di Kabupaten Sambas Kalimantan Barat," *Kajian* 15, no. 2 (2016): 311–41.

<sup>13</sup> Syarif, "The Style of Sufistic Interpretation: A Philological Study and Content Analysis of the Manuscripts By Three Popular Ulemas in West Kalimantan," *Al-Albab* 9, no. 1 (June 10, 2020): 123–40, <https://doi.org/10.24260/alalbab.v9i1.1563>.

<sup>14</sup> Martin Van Bruinessen, "In the Tradition or Outside? Reflections on Teachers and Influences," *Al-Jami'ah: Journal of Islamic Studies* 53, no. 1 (June 17, 2015): 53, <https://doi.org/10.14421/ajis.2015.531.53-103>; Jajat Burhanudin, "The

especially among Muslims in West Kalimantan who are ethnically diverse, through moderate religious messages.

The step that can be taken now is to interpret the verses of the Qur'an that contain messages of peace in social life. The interpretation of the Qur'an in a multicultural context is critical to be carried out and conveyed to the Muslim community in West Kalimantan, a post-conflict area. This research reveals the importance of the role of religious leaders in conveying peace through the interpretation of Qur'anic verses in the context of West Kalimantan. The novelty of this research is building peace through interpreting the Qur'an, which is still little done by religious leaders in West Kalimantan. In addition, studies that discuss ethnic conflict resolution through the interpretation of the Qur'an are still rarely carried out in the context of West Kalimantan. Thus, the author conducted this study to provide an alternative to resolving conflicts that have occurred.

This research was conducted in West Kalimantan through qualitative research with a phenomenological approach. The data source was based on interviews with the Muslim community in West Kalimantan, both from the side of ethnic Malays in Sambas and ethnic Madurese, who numbered as many as 15 people. In addition, the author also conducted interviews with five religious leaders in West Kalimantan. Data collection is also strengthened by the results of documentation and observations made at the research site. This study aims to analyze peacebuilding through the interpretation of the Qur'an. According to the author, reinterpretation of the verses of the Qur'an is very important because it will deal with the reality of social life in West Kalimantan. The author discusses social interaction in post-conflict West Kalimantan as social capital to build peace in this article. In this discussion, the author also provides an interpretation of Qur'anic verses related to building peace to be delivered by religious leaders through religious lectures to Muslim

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Triumph of the Second Leaders: Ahmad Khatib and Rashīd Riḍā in Islamic Reform in Indonesia," *Afkaruna: Indonesian Interdisciplinary Journal of Islamic Studies* 17, no. 2 (December 24, 2021): Layouting, <https://doi.org/10.18196/afkaruna.v17i2.12554;>

communities in West Kalimantan. Having substantial social capital makes the existence of Malay Sambas an excellent opportunity to create a climate of peace in Sambas. However, the Sambas Malays must be given group security, status protection, hegemonic ambitions, and elite aspirations. The cultural values of the Sambas Malays must be maintained, and they must become a dominant group that receives specific treatment from the government.<sup>15</sup>

### **Inter-Ethnic Social Interaction in Post-Conflict West Kalimantan: An Effort to Build Peace**

Sambas is located in West Kalimantan and has a long history of being associated with Islam through the Sambas Sultanate. Politically, the Kingdom of Sambas established relations with local kingdoms in West Kalimantan and cooperation with several kingdoms abroad, such as Sarawak and Brunei. The influence of the Sambas sultanate also impacted the condition of the Sambas Malay community, especially in religion, culture, and social aspects. The Sambas community is predominantly Muslim, with a percentage of nearly 87% of the total population of Sambas County.<sup>16</sup> Nevertheless, Sambas had traumatic experiences, such as the ethnic conflict that occurred about 23 years ago. Conflicts that have occurred impact social changes in society, especially inter-ethnic interactions.

Malays Sambas have strong social ties to fellow Malay Sambas and outsiders in the social hierarchy. In addition, the Malay Sambas have an attitude of good manners, both inter-ethnic and inter-faith<sup>17</sup> Sambas Malays in the Sambas region have at least one identity, such as speaking Malay Sambas, going to mosques, and following Islam.<sup>18</sup> The most visible identity in the Malay Sambas is

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<sup>15</sup> Suheri Harahap, "Konflik Etnis Dan Agama Di Indonesia," *Jurnal Ilmiah Sosiologi Agama* 1, no. 2 (December 30, 2018): 1, <https://doi.org/10.30829/jisa.v1i2.5096>.

<sup>16</sup> The results of an interview with MUI Sambas, H.S.A.'s chairman, in 2022.

<sup>17</sup> Based on the results of an interview with EW, Sambas Malay Society, December 2022

<sup>18</sup> Wendy Mee, "A Traffic in Songket: Translocal Malay Identities in Sambas," *Journal of Southeast Asian Studies* 41, no. 2 (June 2010): 321–39, <https://doi.org/10.1017/S002246341000007X>.

related to the religion adhered to, which is Islam. However, after the conflict, the Malay Sambas, especially in religion, experienced ups and downs and even tended to be religious without imams (religious leaders). The current religious problems are only related to sharia and *muammalah*.<sup>19</sup>

The daily life of the Sambas Malays is widely missed in the fields, and indeed, in terms of work, the Malays Sambas primarily work as rice farmers.<sup>20</sup> In addition, there are also many Sambas Malays who work as farmers of rubber, coconut, pepper, and others. Through agriculture, the relationship between the Malays and Sambas has a solid emotional connection, especially in brotherhood and mutual cooperation. The Malay Sambas were known to be friendly, have good manners, and have a high attitude of respect, but this instantly changed in the views of outsiders after the 1999 Sambas conflict. By having substantial social capital, the existence of Malay Sambas should have an excellent opportunity to create a climate of peace in Sambas. However, on the record, the Malay Sambas must be given group security, status protection, hegemonic ambitions, and the elite's aspirations. The cultural values of the Sambas Malays must be maintained, and they must become the dominant group that receives specific treatment from the government.<sup>21</sup>

If this is not done, it is not impossible that conflicts will occur again between religions and ethnic groups. Stereotypes in the Malay Sambas community and towards the Madurese ethnicity

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<sup>19</sup> Bayu Suratman and Mahmud Arif, "Realm of Malay Civilization: Ethnoparenting, Habitus, and Cultural Contestation in Early Childhood Education of Sambas Malay Society," *JSW (Jurnal Sosiologi Walisongo)* 4, no. 2 (October 31, 2020): 215–30, <https://doi.org/10.21580/jsw.2020.4.2.6014>.; This data is strengthened by the results of an interview with the chairman of MUI Sambas, H.S.A., in December 2022.

<sup>20</sup> Syamsul Kurniawan and Bayu Suratman, "Bertani Padi Bagi Orang Melayu Sambas: Kearifan Lokal, Nilai-Nilai Islam, Dan Character Building," *Analisis: Jurnal Studi Keislaman* 18, no. 2 (March 1, 2019): 189–210, <https://doi.org/10.24042/ajsk.v18i2.3132>.; Syamsul Kurniawan and Bayu Suratman, "Bertani Padi Dan Etos Kerja Petani Perempuan Dari Suku Melayu Sambas," *Raheema: Jurnal Studi Gender Dan Anak* 5, no. 1 (2018), <https://doi.org/10.24260/raheema.v5i1.1090>.

<sup>21</sup> Harahap, "Konflik Etnis Dan Agama Di Indonesia."

that have been felt until now must be prevented through education, culture, social interaction, government policies, and religion. Moreover, the main factor in the conflict is accumulating all these elements. Thus, it is imperative that these elements become a system for building peace in West Kalimantan. Several studies have shown that the majority of ethnic conflicts occur due to cultural stereotypes rather than religious stereotypes. Changing stereotypes requires understanding the similarities and differences between ethnicities, origins, and patterns across cultures.<sup>22</sup> Despite consolidation and mediation by the state, some conflicts still need to be solved because the peace process involves only some actors.<sup>23</sup> Based on the author's interviews with informants from the Malay community in Sambas and Madura in Kubu Raya, they wanted to live in social interaction. The following are the results of the author's interviews with several informants about the importance of peace in social life:

**Table 1. People's View of Peace**<sup>24</sup>

Interview Excerpts	Coding
<p><i>"dalam kehidupan kite memang harus damai ape agek di era kenitok perdamaian iye panting inyan, soalnya konflik masa lalu jangan sampai teulang agek karne merugikan semue pihak, ape agek urang Sambas kan sangat terbuka' lah dangan masyarakat laing, adenyne sikap ambek alah dalam masyarakat Sambas kan merupekan sikap terbuka' dangan urang luar. Intinye tinggal gimane carenyne saling menghargae' antar masyarakat".</i> (In my opinion, in our lives we really have to be peaceful, especially in the current era, peace is very important, because past conflicts</p>	<p>Mutual respect between communities</p>

<sup>22</sup> Susan T. Fiske, "Prejudices in Cultural Contexts: Shared Stereotypes (Gender, Age) Versus Variable Stereotypes (Race, Ethnicity, Religion)," *Perspectives on Psychological Science* 12, no. 5 (September 2017): 791–99, <https://doi.org/10.1177/1745691617708204>.

<sup>23</sup> Mohamad Abdun Nasir, "Conflict, Peace, and Religious Festivals: Muslim-Hindu-Christian Relations on the Eastern Indonesian Island of Lombok," *Interreligious Studies and Intercultural Theology* 4, no. 1 (April 14, 2020): 102–23, <https://doi.org/10.1558/isit.36471>.

<sup>24</sup> Based on interviews with the Sambas and Madurese Malay communities in Kubu Raya, November-December 2022).



Interview Excerpts	Coding
<p>should not be repeated because they will harm all parties, especially Sambas people are very open to other communities, the existence of an attitude of <i>ambek alah</i> in Sambas society is an open attitude with outsiders. The point is just how to respect each other between communities). (Interview with LF, Sambas Malay community, November 2022).</p>	
<p><i>“urang Sambas kan ade pepatah kaccik tangan nyirok kamek tadahkan maksudnye ape urang Sambas sangat menghormate’ urang laing, soal konflik dolok kan iye masa lalu yang kite anggap sebatolnye udah selesai kan, tapi bakas-bakas nye memang maseh ade tapi jangan sampai kite ngulangek mase lalu biar ape dalam kehidupan kite aman, tantram, damai. Urang Sambas harus mempunyae’ sikap toleransi hal iye terbukti sian agek kite konflik dan sebalomnye pun daan suah juak kite adenyne konflik”.</i> (There is a saying in Sambas society <i>“Kaccik tangan nyirok kamek tadahkan”</i>, what does it mean, that Sambas people respect others very much, about the past conflict we have considered it over but the residue is still there but do not let us repeat the past so that in our lives we are safe, peaceful, peaceful. Sambas people must have an attitude of tolerance, it is proven that there is no longer us conflict and before that there has also been conflict). (Interview with SR, Sambas Malay community, November 2022).</p>	Tolerance
<p><i>“ ...., mun kite liat kenitok udah banyak kan urang madure yang masok ke Sambas paggi jalan-jalan keraje dan semacamnye, hal iye menunjukkan bahwe urang Sambas mempunyae’ sikap toleransi kepade sape pun untuk paggi ke Sambas, saye jamin sape pun yang ke Sambas pasti aman ape agek urang Sambas jerampah dangan urang laing”.</i> (If we look at this time there are also many Madurese who come to Sambas, some go on vacation, work, and others. It shows that Sambas people have an attitude of tolerance to anyone who comes to Sambas, I guarantee that</p>	Friendly Attitude

Interview Excerpts	Coding
<p>anyone who comes to Sambas must be safe, especially Sambas people <i>Jerampah</i> (friendly) with others). (Interview with SU, Sambas Malay community, November 2022).</p>	
<p>"....., yang tepanting jaman kenitok kite arus menyesuaikan dire' dangan jaman. Maksudnye ape kite arus begaul dangan sape ajak karne iye panting ape agek masyarakat dikite beragam, yang panting ape selama' urang laing daan nganggu kite, kite usah nak nganggu urang, sodah nak api padam puntong berasap. Mun kite baik dangan urang urang baik juak dangan kite, gayye gandang gayye juak kite nari. Urang bebuat baik dangan kite kite harus bebuat baik juak dangan urang laing". (....., the most important thing in this day and age is that we have to adjust to social conditions. What it means, we have to get along with anyone because that's all that matters. Moreover, the society here is very diverse, the important thing is that as long as others do not disturb us, we do not disturb others, "sodah nak api padam, puntong berasap". If we do good with others then others also do good with us "gayye gandang gayye juak kite nari". When people do good with us then we must do good with people as well). (Interview with UN, Sambas Malay community, November 2022).</p>	<p>Adaptation in Life and Peace in Society</p>
<p>".....,Masalah sappen tinah sesappen cek sampe abeli pole, setiah dekremmah rengtiah sebagai reng tuah ngacer akin dek nak potoh sopajeh saleng ngarkein ke reng lain lemak masalah lambek tak terulang pole. reng materuh harus andik sikap saleng ngarkein, tak ngebei kerebuten , tak aganggu reng laen, le ariah se harus bik rengtiah acer akin ke nak kanak setiah. ye intinah setiah rengtiah tak terro akonflikah pole ben reng laen, sopajeh andik kedamaian e masyarakat.". (....., what used to be let pass, do not let it happen again, we as parents teach children how to respect each other with others, our past mistakes should not be repeated. Madurese people must have mutual respect, not make noise, do not disturb others, we must teach it to today's children. The point is that now we do not</p>	<p>Live peacefully</p>

Interview Excerpts	Coding
<p>want to return to conflict with others, we must create peace in society). (Interview with MK, Madurese Kubu Raya community, December 2022).</p>	<p>internalization of tolerance in Children</p>
<p>"....,Tentonah rengtiah terro odik damai e delem masyarakat, kuleh ngalamin lngsung konflik se e taon 1999 ben tak terro ngalamnah pole, mangkanah kuleh nebele ke nak kanak sopajeh berbuat baik ke sapak pein, teros harus toleransi ben harus andik pendidikan setengkih sopajeh andik elmuh ben bise ngerteh reng laen". (...., of course, we want to live peacefully in society. I experienced firsthand the 1999 conflict and did not want to experience it again; therefore, I teach my children to have to do good to others, and they must have an attitude of tolerance and have higher education so that they have the knowledge and can understand others ). (Interview with BR, Madurese Kubu Raya community, December, 2022).</p>	

If viewed from the table, there are at least three important things that concern the views of the Malay Sambas and Madurese people about peace. First, each ethnicity has mutual respect in social interactions. Secondly, being able to adapt and want to live peacefully in life. Third, have an attitude of tolerance. These three views are social capital for building inter-ethnic peace in West Kalimantan. According to Putnam and Varshney’s engagement theory, both the Malay Sambas and Madurese communities, in general, have tried to participate in community life to form a better community. Civil Sphere is a social capital for building peace in the Malay Sambas and Madurese communities into a space where every member of the community has a feeling of connection, the same feeling, and a commitment to building peace and social harmonization.<sup>25</sup>

<sup>25</sup> Nathalia Debby Makaruku, Izak YM Lattu, and Tony Robert C Tampake, “Keterlibatan Masyarakat dalam Membangun Harmoni Sosial Muslim-Kristen Pra dan Pasca Konflik Etnik di Maluku,” *Islamica: Jurnal Studi Keislaman* 15, no. 1 (2020): 68–91.; Alanuari Alanuari and Mohammad Iqbal Ahnaf, “Social Capital and Civic Engagement in Times Of Tension: An Evidence from Interethnic

Therefore, in the case of ethnic conflicts in West Kalimantan, there must be a model for developing ethnic stereotypes with the concept of shared identity. Although in Maria G. Lebedko's opinion, managing ethnic stereotypes is a difficult task because no matter how much effort is put in, reducing ethnic stereotypes can be done through the interaction of shared identities. At least four stages individuals can go through in stereotyping: 1) subconscious stereotypes, 2) conscious stereotypes: 3) conscious de-stereotypes, 4) unconscious de-stereotypes.<sup>26</sup>

In principle, building peace in West Kalimantan positively influences the pillars of nationality. Providing peaceful messages by religious leaders in the context of West Kalimantan is a step that religious leaders in West Kalimantan must take. However, religious leaders' efforts must be supported by all parties, whether they are members of a Muslim community of various ethnicities or not. In other words, it must be supported by the social system; both local governments and educational institutions contribute to building peace in West Kalimantan, especially after the ethnic conflict in Sambas.

The practice of education in an effort to build peace must also be necessary in the context of West Kalimantan. Moreover, in Ayami Nakaya's research, multicultural education in West Kalimantan still experienced problems in learning social interaction between ethnicities, as not yet seen in the material presented.<sup>27</sup> Moreover, peace education is a process, and when understood as a philosophy, peace education is an education that is supported by Pancasila values such as unity, social justice, and anti-violence. Peace education can be accomplished by preparing students to live in West Kalimantan society with Pancasila values.

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Relation Developed in Stella Maris Credit Union Pontianak, West Kalimantan," *Al-Albab* 9, no. 1 (June 8, 2020): 87–106, <https://doi.org/10.24260/alalbab.v9i1.1414>.

<sup>26</sup> Maria G. Lebedko, "Interaction of Ethnic Stereotypes and Shared Identity in Intercultural Communication," *Procedia - Social and Behavioral Sciences* 154 (October 2014): 179–83, <https://doi.org/10.1016/j.sbspro.2014.10.132>.

<sup>27</sup> Ayami Nakaya, "Overcoming Ethnic Conflict through Multicultural Education: The Case of West Kalimantan, Indonesia," *International Journal of Multicultural Education* 20, no. 1 (February 28, 2018): 118–37, <https://doi.org/10.18251/ijme.v20i1.1549>.

Learning in educational institutions can be done by handling emotions, cooperating, solving problems, resolving conflict, and using mediation.<sup>28</sup>

Education aims to provide learning, gain knowledge, and impact behavior change under Pancasila values, namely, building peace in a multicultural society.<sup>29</sup> Through education and the role of religious leaders, it is hoped that society will be sensitive to forms of violence, be they psychological, physical, or verbal.<sup>30</sup> Thus, stereotypes arising from thoughts and deeds, both consciously and unconsciously, that have the potential to harm inter-ethnic relations in West Kalimantan can be avoided.

### **Characteristics of Moderate Muslim Communities in West Kalimantan: Chances for Peace**

The *Ulama*, who come from Sambas, is generally influential in providing an understanding of Islam to the Sambas community. The Islamic messages convey the values of moderation to maintain brotherhood between tribes and religions in West Kalimantan.<sup>31</sup> Therefore, it is unsurprising that today the people of West Kalimantan, including Sambas, understand Islam as "*rahmatan lil alamin*".<sup>32</sup> In addition, some educational institutions apply the concept of Islamic moderation by integrating it into Islamic

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<sup>28</sup> Solvor Mjøberg Lauritzen, "Building Peace through Education in a Post-Conflict Environment: A Case Study Exploring Perceptions of Best Practices," *International Journal of Educational Development* 51 (November 2016): 77–83, <https://doi.org/10.1016/j.ijedudev.2016.09.001>.

<sup>29</sup> Aufa Fitria and M. Ikhsan Tanggok, "Inter-Religious Tolerance in Indonesia From the Perspective of Pancasila Philosophy," *Al-Albab* 9, no. 2 (December 24, 2020): 265–74, <https://doi.org/10.24260/alalbab.v9i2.1876>.

<sup>30</sup> Nomisha Kurian, "'Kindness Isn't Important, We Need to Be Scared': Disruptions to the Praxis of Peace Education in an Indian School," *Journal of Peace Education* 17, no. 2 (May 3, 2020): 186–207, <https://doi.org/10.1080/17400201.2020.1728237>; Vanessa Tinker, "Peace Education as a Post-Conflict Peacebuilding Tool," *All Azimuth: A Journal of Foreign Policy and Peace* 5, no. 1 (January 2, 2016): 27–27, <https://doi.org/10.20991/allazimuth.167339>.

<sup>31</sup> Syarif, "The Style of Sufistic Interpretation."

<sup>32</sup> See. Explanation of Islamic Moderation. Syarif, "Moderate Islam (Wasathiyah) In Indonesia: A Contribution For Islamic Countries In The World," *International Journal of Advanced Science and Technology* 29, no. 40 (2020), <http://sersc.org/journals/index.php/IJAST/article/view/6862>.

education. Thus, most Muslims in Sambas and West Kalimantan generally understand Islam to follow the values of Islamic moderation, which in its implementation prioritizes tolerance, unity, peace, and respect for diversity.<sup>33</sup>

In practice, the West Kalimantan Muslim community applies essential Islamic values to daily life, including accepting the validity of diverse cultures.<sup>34</sup> Moreover, the Sambas society is a heterogeneous Muslim society (multi-religious, cultural, and ethnic) with a moderate understanding of religion and government.<sup>35</sup> The diversity of Sambas and West Kalimantan Muslims is generally similar to that of the Javanese people classified by Clifford Geertz: *abangan*, *santri*, and *priyayi*. On the other hand, they follow Muhammad's teachings and traditional teachings that have been hybridized and are present in their daily lives.<sup>36</sup> The application of the value of Islamic moderation in the Muslim community of West Kalimantan can be seen in the long-standing social life carried out by the Muslim community in Sambas.

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<sup>33</sup> Ngainun Naim and Mujamil Qomar, "The Actualization of Liberal Indonesian Multicultural Thought in Developing Community Harmonization," *QIJIS (Qudus International Journal of Islamic Studies)* 9, no. 1 (July 29, 2021): 141, <https://doi.org/10.21043/qijis.v9i1.7908>.

<sup>34</sup> Hasse Jubba et al., "The Contestation between Conservative and Moderate Muslims in Promoting Islamic Moderatism in Indonesia," *Cogent Social Sciences* 8, no. 1 (December 31, 2022): 2116162, <https://doi.org/10.1080/23311886.2022.2116162>.

<sup>35</sup> A. B. Shamsul, "One State, Three Legal Systems: Social Cohesion in a Multi-Ethnic and Multi-Religious Malaysia," in *The Sociology of Shari'a: Case Studies from around the World*, ed. Adam Possamai, James T Richardson, and Bryan S. Turner, vol. 1, *Boundaries of Religious Freedom: Regulating Religion in Diverse Societies* (Cham: Springer International Publishing, 2015), 17–30, [https://doi.org/10.1007/978-3-319-09605-6\\_2](https://doi.org/10.1007/978-3-319-09605-6_2).

<sup>36</sup> Clifford Geertz, *Agama Jawa: Abangan, Santri, Priyayi Dalam Kebudayaan Jawa* (Depok: Komunitas Bambu., 2014). The characteristics of Muslim society in Indonesia cannot be separated from elements of locality, so religion and culture cannot be separated. See the research conducted by Mohamad Abdun Nasir. Mohamad Abdun Nasir, "Revisiting the Javanese Muslim Slametan: Islam, Local Tradition, Honor and Symbolic Communication," *Al-Jami'ah: Journal of Islamic Studies* 57, no. 2 (December 24, 2019): 329–58, <https://doi.org/10.14421/ajis.2019.572.329-358>.

The acceptance of local culture and traditions with fellow Muslims and followers of other religions shows that Muslims in West Kalimantan practice religious moderation. The culture carried out by the people of West Kalimantan is a picture of Muslims who accept differences and maintain unity, tolerance, and mutual respect. Based on the author's findings, culture is not just a ceremonial event but also maintains harmony in the social realm of Muslim community life in West Kalimantan. At least, many factors affecting the Muslim community in Sambas and West Kalimantan, in general, appear to have moderate characteristics. One of the most important influences is the mosque, where the role of the mosque is to adopt a model of religious moderation in the institution of mosques in West Kalimantan and not consider sectarianism. Therefore, the Muslim community in West Kalimantan, in practice, accepts differences, has a high attitude of tolerance in social life, and lives the culture it has adopted.

The presence of religious leaders in the Muslim community in West Kalimantan is indispensable for social action. Indeed, religious leaders, in this case, *ulama*, play an essential role in maintaining political stability in Indonesia, both locally and nationally. Moreover, with the characteristics of Muslims highly respecting the Ulama and being considered the successors of the Prophet Muhammad in spreading Islam, with the charisma they possess, not a few Muslims follow both the deeds and sayings of the *Ulama*, both in worship, behavior, politics, and culture. Several studies in Indonesia, such as those by Ken Miichi, who conducted research in Indonesia on how the role of religious leaders can gather large numbers of people, demonstrate the importance of religious leaders.<sup>37</sup> The role of *ulama*, or religious leaders, is limited to conveying religious knowledge and social life. Religious leaders have a role in maintaining harmony between communities and preventing ethnic and religious conflicts in Indonesia.<sup>38</sup>

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<sup>37</sup> Ken Miichi, "Urban Sufi and Politics in Contemporary Indonesia: The Role of *Dhikr* Associations in the Anti-'Ahok' Rallies," *South East Asia Research* 27, no. 3 (July 3, 2019): 225–37, <https://doi.org/10.1080/0967828X.2019.1667110>.

<sup>38</sup> Alexander De Juan, Jan H. Pierskalla, and Johannes Vüllers, "The Pacifying Effects of Local Religious Institutions: An Analysis of Communal

The role of religious leaders in social life in West Kalimantan is vital, especially in Max Webber's theory that religious leaders have charismatic authority that has a significant impact through their strength and potential so that the Muslim community has an attitude of obedience to religious leaders.<sup>39</sup> The obedience received by religious leaders from the community has an integral function that can resolve local conflicts such as political, religious, and ethnic conflicts.<sup>40</sup> However, charismatics in this context are value-free. In contrast, Weber pays more attention to leaders proving their ability to have charisma in front of their adherents rather than making value judgments. Moreover, charismatic leadership is evident in religion because charisma is a very individual quality considered in a savior leader. Nonetheless, religious leaders can bring benefits and harms depending on the time, place, and purpose because Weber's principle is that charismatic leaders go against tradition and create new traditions.<sup>41</sup>

Therefore, charismatic leadership in religion is a gift of God that is considered an innate characteristic of religious leaders. The charismatic authority in Max Weber's charismatic view resulted from his followers' tendency to believe in the extraordinary qualities of a particular person. The charismatic sociological perspective comes from the centrality of values in a particular society or the representation of values in the view of its

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Violence in Indonesia," *Political Research Quarterly* 68, no. 2 (June 2015): 211–24, <https://doi.org/10.1177/1065912915578460>.

<sup>39</sup> Bryan S. Turner, "Max Weber and the Sociology of Islam;," *Revue Internationale de Philosophie* n° 276, no. 2 (June 2, 2016): 213–29, <https://doi.org/10.3917/rip.276.0213>.

<sup>40</sup> Jeremy J. Kingsley, *Religious Authority and Local Governance in Eastern Indonesia: Jeremy J Kingsley* (Carlton: Melbourne University Press, 2018).

<sup>41</sup> Jennifer L Epley, "Weber's Theory of Charismatic Leadership: The Case of Muslim Leaders in Contemporary Indonesian Politics," *International Journal of Humanities and Social Science* 5, no. 7 (2015). Charismatic authority over religious leaders would be dangerous if it were used to spread radical religious ideas, such as terrorism. See. David C. Hofmann and Lorne L. Dawson, "The Neglected Role of Charismatic Authority in the Study of Terrorist Groups and Radicalization," *Studies in Conflict & Terrorism* 37, no. 4 (April 3, 2014): 348–68, <https://doi.org/10.1080/1057610X.2014.879436>.



followers.<sup>42</sup> The role of religious leaders in post-conflict areas is necessary to prevent conflict from re-occurring. The post-conflict West Kalimantan region requires religious leaders to resolve conflicts that have occurred. In addition, the characteristics of a predominantly moderate Muslim society are social capital in building peace.

Religious leaders delivering religious messages in West Kalimantan must provide understanding to the Muslim community to be tolerant and democratic, behave reasonably between ethnicities, and not strengthen ethnic identity. Religious leaders must try to convey religious messages through the Qur'anic interpretation of verses that mean multiculturalism, unity, tolerance, and mutual respect. West Kalimantan may avoid conflicts between ethnicities and religions if this is done.

### **Interpretation of Qur'anic Verses on Peace in the Context of West Kalimantan: An Alternative**

The potential characteristics of the West Kalimantan Muslim community, which tend to be moderate and strengthened by religious leaders who have charismatic authority, are an opportunity to build peace, especially between ethnic groups. In the author's view, religious leaders should convey a message of peace by interpreting the Qur'an under the social conditions of the Muslim community in West Kalimantan. Amin Abdullah said there must be a paradigm shift regarding the interpretation of the Qur'an through a multidisciplinary, interdisciplinary, and transdisciplinary approach. As a result, when interpreting the Qur'an, one connects it with other sciences, such as social and cultural. The new Qur'anic interpretation model will generate dialogue and discussion in the era of a multicultural society.<sup>43</sup>

Supposedly, the interpretation of the Qur'an should be able to address the social conditions that occur in society, in this case in

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<sup>42</sup> Omri Castelnuovo, Micha Popper, and Danny Koren, "The Innate Code of Charisma," *The Leadership Quarterly* 28, no. 4 (August 2017): 543–54, <https://doi.org/10.1016/j.leaqua.2016.11.003>.

<sup>43</sup> M. Amin Abdullah, "Religion, Science, and Culture: An Integrated, Interconnected Paradigm of Science," *Al-Jami'ah: Journal of Islamic Studies* 52, no. 1 (April 8, 2015): 175, <https://doi.org/10.14421/ajis.2014.521.175-203>.

West Kalimantan, and not only focus on the linguistic aspects of the Qur'an verses. Therefore, contextual interpretation of verses of the Qur'an is needed to build peace in the context of post-conflict areas.<sup>44</sup> Some contemporary Muslim thinkers, such as Abdullah Saeed, have addressed the relationship between social interaction and Islam. According to Abdullah Saeed, the reinterpretation of the verse is very important because it deals with the realities of life.<sup>45</sup> At least, there are several verses of the Qur'an delivered by religious leaders in West Kalimantan conveying messages of peace both between religions and ethnicities in West Kalimantan, such as Q.S. al-Hujurat verse 13:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقَدَّمُوا بَيْنَ يَدَيْ اللَّهِ وَرَسُولِهِ وَاتَّقُوا اللَّهَ ۗ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

*“O humanity! Indeed, We created you from a male and a female and made you into peoples and tribes so that you may ‘get to’ know one another. Surely the noblest of you in the sight of Allah is the most righteous among you”.*

Religious figures deliver the text of the Qur'an in Q.S. Al Hujurat verse 13 through religious lectures, Friday sermons, and religious ceremonial activities. Based on the results of the author's interview with religious figures who come from Madurese ethnicity, the verse is often used as a reference in conveying the message of peace to the Madurese. However, in delivering the verse, the religious leaders did not convey an interpretation of the text of the Qur'an. Based on the author's analysis, the verse clearly states that God created humans in the social conditions of nations and various ethnicities so that people knew and respected each

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<sup>44</sup> Abdullah Saeed, *The Qur'an: An Introduction* (London and New York: Routledge, 2008).; Saifuddin Herlambang and Budi Juliandi, "Ibn 'Āshūr and Negation of Minority's Contribution To the Development of Nation," *Ulumuna* 22, no. 1 (May 28, 2018): 34–56, <https://doi.org/10.20414/ujis.v22i1.306>.; Saifuddin Herlambang Munthe, "Tawhīd Hākimiyyah Verses In Ibn 'Āshūr's Interpretation," *Ilmu Ushuluddin* 5, no. 1 (August 30, 2018): 59–74, <https://doi.org/10.15408/iu.v5i1.12382>.

<sup>45</sup> Abdullah Saeed, *Interpreting the Qur'an: Towards a Contemporary Approach* (New York: Routledge, 2006).

other. In addition, the meaning of the verse has to do with social interaction, especially relationships between people. Moreover, the verse very clearly uses the word "human" to get to know each other, and the meaning of the verse shows that, in principle, God created diversity, not just one ethnicity. So the verse indicates that human beings accept each other's diversity and multiculturalism. God indirectly conveys a message to all human beings to have a humanist attitude and an attitude of tolerance between people.<sup>46</sup> In addition, God conveyed that human beings should avoid conflict on behalf of ethnicity in the Muslim community in West Kalimantan.

Building peace in Islam, particularly between ethnicities, is the duty of a Muslim who does not act arrogantly toward interethnic because, in essence, the man before Allah is all the same, with only his Taqwa distinguishing him. Therefore, all human beings are brothers without distinction of ethnic identity. Building peace in the post-conflict regions of West Kalimantan must begin with the "conscience" of the Muslim community. Furthermore, conscience can be felt by every Muslim society as a gift from God at the time of human creation by incorporating spirit into the human physique. In principle, the Spirit God gives humans is holy and has four characteristics: *Sidiq*, *Amanah*, *Tabligh*, and *Fathanah*, which are all "Nur" lights. In the author's view, in the context of Q.S. Al-Hujurat verse 13, if the man ignores his conscience, it will create behaviors such as not being outdone, emotional, demeaning each other, being suspicious of each other, behaving radically, and others. Peace will be realized if the Muslim community in the post-conflict area of West Kalimantan follows its conscience. Perhaps the residue of ethnic conflict in West Kalimantan is still felt today because the reconciliation and resolution carried out by religious leaders did not touch the substance of the factors that led to the ethnic conflict that occurred and did not provide a resolution. In addition, in Q.S. al-Hujurat verse 13, a human was created through the intermediary of male and female by exhaling the Spirit on him. The spirit is "*mukmin*", a human mobilizer who forbids

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<sup>46</sup> Quraish Shihab, *Tafsir Al-Mishbāh : Pesan, Kesan Dan Keserasian Al-Quran* (Jakarta: Lentera Hati, 2022).

harmful behavior toward other humans that causes conflict. Concerning the creation of humans, God says in Q.S. As-Sajdah Verse 9:

ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُوحِهِ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ  
وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ

*“then He fashioned them and had a spirit of His Own ‘creation’ breathed into them. And He gave you hearing, sight, and intellect. ‘Yet’ you hardly give any thanks”.*

In addition, in the context of ethnic conflicts in West Kalimantan, religious leaders must convey peaceful messages relating to the social conditions of communities in post-conflict areas, as in Q.S. al-Hujurat verse 10:

*“The believers are but one brotherhood, so make peace between your brothers. And be mindful of Allah so you may be shown mercy”.*

This verse is particularly relevant to the inter-ethnic social interactions in West Kalimantan between the Sambas Malays and the Madurese, fellow Muslims. This verse clearly states God’s command to reconcile people at odds. This order is indirectly given to humans with power and influential roles in West Kalimantan, namely religious leaders. In this case, religious leaders’ role is a constructive or complementary interaction between the state and non-state actors in building social and economic stability in West Kalimantan. In this situation, religious leaders positively contributed to avoiding conflict again.<sup>47</sup> This can be seen in the social interaction of Allah’s command towards the inter-ethnic context in the scope of inter-Muslims in Q.S. al-Hujurat verse 11<sup>48</sup>:

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<sup>47</sup> Jeremy J. Kingsley, “Peacemakers or Peace-Breakers? Provincial Elections and Religious Leadership in Lombok, Indonesia,” *Cornell University Southeast Asia Program* 93 (2012).

<sup>48</sup> Based on the results of interviews, when conveying messages of peace, religious leaders in Sambas often quote the verse during religious lectures to the Sambas Malay community. Religious leaders used the verse based on their reading material and knowledge. However, religious leaders did not explicitly explain the interpretation of the verse.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ  
وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا  
تَنَابَزُوا بِالْألقَابِ بِئْسَ الإِسْمُ الفُسُوقُ بَعْدَ الإِيمَانِ وَمَن لَّمْ يَتُب  
فَأُولَئِكَ هُم الظَّالِمُونَ

*“O believers! Do not let some ‘men’ ridicule others; they may be better than them, nor let ‘some’ women ridicule other women; they may be better than them. Do not defame one another, nor call each other by offensive nicknames. How evil it is to act rebelliously after having faith! Moreover, whoever does not repent, it is they who are the ‘true’ wrongdoers.”*

In Q.S. al-Hujurat verse 11, it can be concluded that the cause of ethnic conflict in West Kalimantan is because the Muslim community does not understand the verse. Mocking words between ethnicities and behaviors that do not respect each other cause much of the violence in society. Ethnic conflicts occur in symmetrical relationships among social equivalents rather than in hierarchical relationships where social strata differ between ethnicities. Roger V. Gould explains that conflict often occurs when individuals or groups of people want to achieve superiority or dominance over others even though there is no substantive basis to do so. Some examples of ethnic conflicts in West Kalimantan include fights, grudges, disagreements, and cultural, economic, and social differences.<sup>49</sup> Furthermore, in Q.S. al-Hujurat verse 12, Allah warns Muslims to avoid conflicts fueled by prejudice or, if associated with West Kalimantan, ethnic conflicts fueled by ethnic prejudice. Moreover, ethnic prejudice is a sinful act and is like eating the carcass of his brother.

When referring to Q.S. al-Hujurat verse 12, the meaning of “prejudice” is essential because it is one of the causes of disputes that lead to conflict. For example, many conflicts in Indonesia are due to ethnic prejudices, such as when the Dutch classified Chinese Indonesians as middle class and gave them a higher status

<sup>49</sup> Roger V. Gould, *Collision of Wills: How Ambiguity about Social Rank Breeds Conflict* (Chicago: The University of Chicago Press, 2017).

than the indigenous people, who changed in the post-colonial era. The classification creates a competitive victim trust between the two groups, influencing the perception that develops into stereotypes and ongoing conflicts.<sup>50</sup> Therefore, based on social interactions between ethnicities and the characteristics of moderate Muslim communities, it is an opportunity for religious leaders to build an atmosphere of peace in West Kalimantan. Religious leaders' messages must be under the social context that exists in society. Through contextual interpretation of the Qur'an, religious leaders must be able to remind the Muslim community to know itself through conscience. As the author has explained before, there has been a residue of conflict until now because the Muslim community does not use its conscience to achieve peace, so inter-ethnicity stereotypes are still felt today.

Moreover, the conflict in West Kalimantan, especially in Sambas, occurred between the Malay people of Sambas and Madurese, who had the same religious background, namely Islam. Of course, the role of religious leaders is indispensable in conflict resolution in today's era. In some examples of countries experiencing conflict, the role of religious leaders as agents who create peace is evident, such as in Cambodia, where the monks take advantage of their religious legitimacy, local wisdom, and social networks to build peace in the post-conflict area. Likewise, in Sambas, religious leaders should play an important role in correcting public misconceptions about different social groups. The role of religious leaders is based on the principle of inclusivity, which suggests that accommodation is essential in heterogeneous societies both religiously, culturally, and ethnically.<sup>51</sup>

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<sup>50</sup> Bryan Bilven, Boglárka Nyúl, and Anna Kende, "Exclusive Victimhood, Higher Ethnic, and Lower National Identities Predict Less Support for Reconciliation among Native and Chinese Indonesians through Mutual Prejudice," *International Journal of Intercultural Relations* 91 (November 2022): 262–73, <https://doi.org/10.1016/j.ijintrel.2022.10.011>.

<sup>51</sup> Arskal Salim and Azyumardi Azra, eds., *Shari'a and Politics in Modern Indonesia*, ISEAS Series on Islam (Singapore: Insitute of Southeast Asian Studies, 2003).; Chang-Yau Hoon, "Putting Religion into Multiculturalism: Conceptualising Religious Multiculturalism in Indonesia," *Asian Studies Review* 41, no. 3 (July 3, 2017): 476–93, <https://doi.org/10.1080/10357823.2017.1334761>.

Building peace in West Kalimantan is crucial to building security, political, social, educational, religious, and economic stability. Some post-conflict regions in Indonesia have successfully overcome conflicts and built peace, such as Ambon, which has experienced prolonged communal violence since 1999 and is currently considered one of the most tolerant cities in Indonesia. West Kalimantan must follow the example of Ambon to build an area that previously had conflicts into a model of tolerance for both religious and ethnic.<sup>52</sup> Moreover, the experience of conflict in West Kalimantan especially sambas communal conflict, has a relationship with problematic social interactions among community groups. The efforts that religious leaders in West Kalimantan must make must provide a space for social interaction informally and naturally. Therefore, people in West Kalimantan will value multiculturalism positively, which in turn, will reduce the occurrence of conflict. Improving people's quality of life through religion delivered by religious leaders will create peace.<sup>53</sup>

## Conclusion

This study concludes that conflict resolution in post-conflict areas must still be carried out despite the occurrence of ethnic conflicts about 23 years ago. In West Kalimantan, post-conflict residues may still hold inter-ethnic grudges. Differences in culture, social conditions, education, and religion are characteristics of a multicultural society. Therefore, in the case of the Sambas area of West Kalimantan province, which has experienced the most significant ethnic conflict in Indonesia, it must maintain peace. Moreover, conflicts that occur among adherents of the Islamic

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<sup>52</sup> Sonia Roitman and Deden Rukmana, eds., *Routledge Handbook of Urban Indonesia* (New York: Routledge, 2023).; See how Ambon built a creative area that was previously a post-conflict area. Nyak Ina Raseuki, Zeffry Alkatiri, and Sonya Indriati Sondakh, "City of Music: Post-Conflict Branding of Ambon City," in *Re-Imagining Creative Cities in Twenty-First Century Asia*, ed. Xin Gu, Michael Kho Lim, and Justin O'Connor (Cham: Springer International Publishing, 2020), 253–62, [https://doi.org/10.1007/978-3-030-46291-8\\_17](https://doi.org/10.1007/978-3-030-46291-8_17).

<sup>53</sup> Wisnu Setiawan and Peter S. Barrett, "The Built Environment Element of Economic Development in Post Conflict Response in Indonesia," *Procedia - Social and Behavioral Sciences* 234 (October 2016): 478–87, <https://doi.org/10.1016/j.sbspro.2016.10.266>.

religion, who should be able to practice a peaceful life in social interaction through religious leaders and moderate Muslim communities, this is an opportunity and an alternative for building peace in West Kalimantan. Religious leaders must convey a peaceful understanding of Islam to Muslim communities.

Research in post-conflict areas should continue to be conducted to measure the extent of peace and conflict residue in inter-ethnic interactions in West Kalimantan. Since the author conducted research in West Kalimantan, especially on the Malay Sambas and Madurese communities in West Kalimantan, both of which are the majority of Muslims and, in principle, want to live peacefully without conflict, In this case, the role of religious leaders is necessary to maintain peace and stability both nationally and locally. By interpreting verses from the Qur'an that discuss peace and are conveyed to the Muslim community in West Kalimantan, peace will still be realized, especially between ethnicities, both among fellow Muslims and between ethnicities of different religions.

The study is limited to the descriptive analysis of limited data sets on peace-building through Qur'anic interpretation. Thus, further study is needed to examine peacebuilding through religious texts on a broader scale. The synergy of the roles of religious leaders, media, society, and government is a solution to the problem of peace. Religious leaders are needed in social issues such as peace and conflict resolution in West Kalimantan and Indonesia. Naturally, the interpretation of religious texts should be able to address the social conditions that occur in society and not only focus on linguistic aspects. Therefore, contextual interpretation of religious texts is needed to resolve conflict and build peace.

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