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## Religion, Education, and Maintaining Ethno-religious Harmony in Sanggau, West Kalimantan

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### Abstract

This study aims to explore the role of religion and education in maintaining inter-ethnic harmony in Sanggau, West Kalimantan, Indonesia. Sanggau, with its ethnic diversity including Malays, Dayaks, Chinese and others, provides a rich context for understanding how inter-group harmony can be maintained through religious and educational interventions. This study uses qualitative methods, including in-depth interviews with religious leaders, community leaders and teacher, as well as observation and documentation of religious, educational and social activities in Sanggau. The data is then recorded and assigned a code. It is subsequently grouped according to broader categories, with reference to the purpose of the research. The relationship between the themes within the data is then narrated in order to facilitate the construction of research conclusions. These conclusions are then associated with the results of previous studies and relevant theories. The findings of this study indicate that small-scale conflicts over religious issues are common in the Sanggau. The conflict arose because of the multi-religious and multi-ethnic situation. Conflicts arose over the construction of places of worship, religious changes and interfaith marriages. However, these conflicts have been resolved through ethno-religious and educational approaches. Group identity is used to strengthen the bonds of fraternity, as expressed in the phrase "kita menyadi' (we are brothers)". A shared identity is built on the traces of origin, history and the values of local wisdom that are inherited. Local initiatives have also emerged to promote ingroup cooperation through religion and education, successfully cultivating the values of tolerance as the key to maintaining harmony. Religious approaches have given way to ethnic approaches, and education has been part of strengthening narratives of togetherness and peace. Joint religious activities, such as the celebration of religious holidays and inclusive

education programmes involving students from different ethnic backgrounds, have proven effective in strengthening solidarity and mutual understanding.

Keywords: Education, ethno-religious harmony, interfaith dialogue, Malay, religion

## **1. Introduction**

Conflicts between, or in the name of, religion arise in various parts of the world. In India and Pakistan there have been conflicts between Islam and Hinduism (Luka, 2021). In a number of Middle Eastern countries, conflict escalation is triggered by religious issues (Abdulmajid, 2018). Similarly, in Africa, conflicts with religious and ethnic nuances occur in Nigeria (Osaretin & Akov, 2013).

Religious conflicts in West Kalimantan, similar to those in Nigeria, have also occurred which has an ethno-religious nuance, for a prolonged period just like the case in India-Pakistan. A number of researchers noted that conflicts involving religion and ethnicity have occurred more than 20 times (Amirrachman, 2007; Kristianus, 2011; Bertrand, 2012). Of the 20 conflicts, large-scale conflicts occurred in 1997 and 1999 which claimed many lives. According to the records of Liputan 6 (2001), the 1997 riots between the Dayak (Christian) and the Madurese (Muslim) groups caused at least 200 people to be killed, including severe damage to a number of houses and residential areas. Meanwhile, riots in 1999 between the Malay and the Madurese groups left 1,189 people dead, 168 seriously injured, 34 lightly injured, 3,833 houses burned and damaged, and 12 cars and 9 motorcycles burned or damaged. In addition, as many as 58,544 Madurese residents fled from Sambas Regency to Pontianak (Adryamarthanino, 2021; Azeharie, et.al., 2022). This incident has become a dark history in the relations between ethnic and religious groups in Indonesia.

The ethno-religious conflict is not yet over. On a small scale, open conflicts occurred in several places. The conflict is related to religion; specifically related to religious freedom (Hefner, 2021). Conflicts between the Islamic Defenders Front (FPI) and the Dayak in 2012 (Tempo.Com, 2012), Defending Ulama Raid in 2017 (Sitepu, 2017), the Ahmadiyah conflict in Sintang in 2021, etc., are among examples. Analysis of conflict, causes of conflict, the way conflicts occur, and actors involved in it, have been studied through several works by Davidson (2008), Djayadi, (2014); Alqadrie (2003), Amirrachman (2004), etc. However, the research findings have yet to view the ethno-religious side of all communities in conflict areas, and the way the communities resolve conflicts.

Meanwhile, research by Azeharie et.al., (2022) highlighted community efforts to resolve conflicts. There are traditions of Basabaik, Tanam Baik, Pamabakng, Lambang Mandoh Pakat, and Bepeta, which are associated with conflict resolutions based on local wisdom in the Dayak sub-ethnic groups, from Kanayatn to Iban. This study briefly

describes the Dayak traditional ceremonies related to conflict resolutions. This study was specifically conducted by exploring the resolutions of conflicts related to religion in the community of Sanggau.

This study seeks to explore ways that can be done to resolve ethno-religious conflicts in a particular area by using a local wisdom approach. Identity perspective is used to analyze the situations and the selected approaches. This research explores ways that can be done to resolve ethno-religious conflicts in a particular region by using the approach of local wisdom and education. The approach of local wisdom as a conflict solution can be seen in various previous studies (Fannia, et.al., 2023; Susanto & Puryanto, 2022; Atmadja, et.al., 2022; Noer, 2019; Yusriadi, et al., 2019; Fanselow, 2015). According to these studies, local wisdom is one solution to strengthen unity that can be used as a group bond in togetherness. Local wisdom becomes a common identity that binds people in the same group, thus having a common interest for peace. In addition, education can also make a major contribution to conflict resolution. Both as a form of conflict anticipation or problem mitigation (Kurniawan & Miftah, 2022; Firdaus, et.al., 2020; and as a form of conflict resolution (Nakaya, 2018; Parihala, et.al., 2019).

## **2. Literature Review**

Religion can be a guide to human life, but it can also be a sentiment that damages human relationships. Religion is often a source of strong identity for individuals and groups (Heliot, et.al., 2020; van Tongeren, et.al., 2021; Hefner, 2021). There are many examples of how "perfect" religion is in showing its people the peaceful and straight path. The norms and values taught by religion encourage behaviour that favours peace and cooperation. For example, teachings on compassion, justice and tolerance can be found in almost all major religious traditions. But there are also many examples of how religion has been used as a distinguishing identity that legitimises murder and conflict (Giblin, 2007; Bertrand, 2012; Luka 2021).

Ultimately, the question of how to integrate religion into life is paramount. Efforts to situate religion in its appropriate position as a guide to human existence necessitate an intensive literacy approach. Subsequently, multicultural education should be implemented (Suri & Chandra, 2021; Akcaoğlu & Arsal, 2021). Acquiring knowledge about religion is the foundation for developing an accurate understanding and experience of religion.

Religion and education are the two primary pillars in establishing and maintaining ethno-religious harmony (Ruslan & Irham, 2022; Suyanto, 2013) An integrated approach that combines these two aspects has the potential to create an environment conducive to dialogue, tolerance, and cooperation among ethnic and religious groups. The maintenance and strengthening of ethno-religious harmony in the long term can be achieved through the implementation of inclusive programmes that engage all elements of society. (Ichwan, et.al., 2020).

It can be posited that interreligious dialogue can facilitate mutual understanding and tolerance between communities. The implementation of interfaith dialogue programmes serves to diminish prejudice and foster the establishment of trusting relationships between communities. In Indonesia, the Religious Harmony Forum (FKUB) exemplifies the potential of interfaith dialogue as a means of maintaining social harmony. Religious organisations and figures involved in interfaith dialogue have become a driving force in the activities of harmony within and between religious communities (Mujiburrahman, 2006). In addition, educators in educational institutions play a pivotal role in fostering a tolerant attitude among students who are exposed to diverse cultural environments.

### **3. Research Methodology**

#### **3.1. Research Design**

This research is a field study. The research location is in the Sanggau region, West Kalimantan, a unique religious and multi-ethnic region in Indonesia. Composition of residents in the city; Islam is the majority, while in the regency area, Islam is in the majority group after Catholics and Protestants. Unlike in West Kalimantan and Indonesia, Islam is the majority. This situation has a socio-psychological influence on the people of Sanggau.

Sanggau also the burned area, because it is surrounded by major conflict areas in the 1997-2000s, such as Ngabang, Bengkayang, Tayan and Pontianak are points of conflict. The conflict had an impact on the people of Sanggau, however, it did not have the same impact as a conflict area.

#### **3.2. Informant**

Data sources are Islamic religious figures from the Indonesian Ulama Council, Muhammadiyah and Nahdlatul Ulama organizations, the Forum for Religious Harmony, and teacher; they are actors who have been involved in resolving religious conflicts in Sanggau. Interviews were conducted, among them repeatedly. In addition, observations and documentation studies were also carried out to complete the data.

#### **3.3. Data Analysis Techniques**

The process of data analysis entails the categorisation of data obtained through a variety of methods, including interviews, observations and the examination of relevant documentation. Subsequently, the researcher identifies the primary theme of the encoded data (see Strauss & Corbin, 1998). The subsequent phase of the process entails the grouping of the identified themes in accordance with the principal objective of the study. A narrative analysis is conducted to examine the manner in which the source relates their experience. This is achieved by considering the plot, characters and setting of the story that encapsulates that experience. As stated by Miles et al. (2014), the information provided by the sources is then associated with the social context, thus forming a comprehensive representation of reality.

Validation of the data is conducted through the utilisation of field sources, with the objective of ensuring the veracity and acceptability of the conclusions reached by the researcher. This member check activity is undertaken to circumvent the potential for subjectivity in the researcher's examination of field-based issues. Subsequently, the interpretation of the data is performed through the establishment of connections between the findings and conclusions derived from the fieldwork and those of previous studies. Ultimately, the findings are presented in a systematic and argumentative manner.

## **4. Results**

### **4.1. Religion and Ethnicity in Sanggau**

Sanggau is situated within an area of conflict in Kalimantan. During the civil unrest that swept Indonesia between 1997 and 2000, numerous regions in the vicinity of Sanggau were devastated by violence. The cities of Pontianak (300 km away) and Landak (50 km away) have both been affected by the unrest, as have the Tayan area (100 km south of Sanggau).

The inhabitants of Sanggau have borne witness to the violent deaths of their relatives in the surrounding region. They had been enticed into participating in the riots and, through mutual agreement, were able to circumvent the use of violence. Local leaders reached an agreement to protect each other, with the backing of the military, police, and local government.

Sanggau offers a multifaceted representation of religious and ethnic relations in West Kalimantan, Indonesia. The population is composed of individuals adhering to various religious and ethnic groups, including Muslims, Catholics, Protestants, Buddhists, and Confucians. In terms of ethnicity, the people are primarily Malays, Dayaks, Madurese, Chinese, and other ethnic groups (BPS, 2021). The population of Muslims in Sanggau is 22,425 or 55.19%, Catholics 13,598 or 33.47%, Protestants 4,089 or 10.06%, Buddhists 382 or 0.94%, Hindus 30 or 0.07, and Confucians 13 or 0.03. With that proportion, then, Sanggau is often mentioned as a Malay-Muslim base.

In terms of ethnicity, the main population of Sanggau city is made up of ethnic Malays. Although there is no data on this proportion, however, ethnic Malays who Muslims are the pre-dominant ethnic group. The number of Malays is estimated at 50% of the city's population. Sanggau City is often referred to as the Malay area. Sanggau is known for the Malay kingdom which is called Surya Negara Kingdom. This kingdom was founded by the descendants of Dara Nante and Babai Cinga, circa the 13th century (Lontaan, 1975; Purba, et.al., 2011).

Outside of the urban area in Sanggau Regency, Christians are the majority. The details are as follows: Catholics 107,703 (49.58 %), Muslims 73,219 (33.71 %), Protestants 34,874 (16.05 %), Buddhists 1,107 (0.51% %), Hindus 117 (0.05 %), Others 170 (0.08%) and Confucians 29 (0.01%). The data based on ethnicity were unavailable, but, in general, the

followers of the Catholic-Christian religion were mostly Dayaks. They live in almost all the sub-districts. The Dayaks are comprised of several sub-tribes and many language variations (Alloy, et.al., 2008). So, from a geoethnic perspective, Sanggau Regency is referred to as a (majority) Dayak-Christian regency.

Religion and ethnicity in Sanggau, and generally in Indonesia, are closely related. There is religious and ethnic segregation: Malay: Muslims, Dayak: Non-Muslims, Bugis-Banjar, Aceh: Muslims. While the Bataks are mostly Protestant-Catholics. The Javanese are mostly Muslim, the Chinese mostly Buddhists and Confucians. Such a situation often causes people in West Kalimantan to be polarized. When an ethnic-related incident occurs, it quickly escalates to involve religious issues and vice versa.

The Sanggau Malays are closely related to the Dayak community. This relationship is associated with the history of those who founded partnership. Dara Nante who came from outside the region (Labai area, Sanggau-Ketapang border), married Babai Cinga who was a local resident living in Tampun Juah in the upstream of the Sekayam River. They were the multi-ethnic pioneers as the marriage also involved relatives of the couple who were of different origins: Malay and Dayak (Ishar, 2015; Alloy, et.al., 2008)

The Chinese also came to Sanggau. In historical records, it is stated that the Chinese have been present here since the 19th century. Meanwhile, according to the informant's oral version, they have been in Sanggau for 136 years. Enthoven in the early 20th century mentioned the presence of the Chinese in Sanggau. There were 351 of them in total. Some were traders; some were gold and diamond miners (Enthoven, 2013).

In the 1971-1980s, the Javanese came to Sanggau, as part of the transmigration program by the central government (King, 1993). Although their presence was met with rejection from the Dayaks because they were seen as a threat to the existence of the Dayaks (Kristianus, 2011), however, the reaction never triggered an open rejection. In fact, the presence of the Javanese was accepted by all ethnic groups, and was recorded as part of the Sanggau population. On the Sabang Merah Inauguration Monument, the Javanese were written as part of the diversity of Sanggau.

Other ethnic groups that came to this region during this period were the Madurese and the Bataks. Some came in connection with the assignment or tour of duty of government employees, and some came because of migration for independent livelihoods. There were 200 Madurese in Sanggau city in 1980 (Sudagung, 2001). The Madurese elsewhere in the West Kalimantan were a major party of the conflicts. Meanwhile in Sanggau they became "brothers" who were protected during the conflict escalation in 1997 and afterwards.

Religion is a way of peace. The path of peace is guarded and maintained by religious figures. Those who spread the message of religious peace. They are also important as a solution when there is a conflict between religious adherents. The role of religious figures increased and multiplied in many circumstances and events (Haynes, 2020). Although,

there is also an anomaly: conflicts between religious adherents are frequent. In the late 1990s Indonesia entered a crucial phase. Reform of national leadership and national life brought with it the conflicts: between interest groups, ethnic and religious groups (Giblin, 2007; Cahyono, 2018; Sukamto & Pramono, 2020).

According to several researchers, during the 1990s-2000s, ethnic and religious conflicts actually occurred in various regions in Indonesia, claiming thousands of lives (Bertrand, 2012; Sukamto & Pramono, 2020; Kristianus, 2011).

In Sanggau city large-scale conflicts did not occur and there were no reports of evictions of certain ethnic groups or bloodshed. However, according to information we collected, tensions involving the Madurese occurred in several places in of Sanggau and its surrounding areas, and triggered a wave of refugees. Meanwhile people were also on guard in case of possible attacks as were the cases in other areas.

Some of the local residents in Sanggau were provoked to follow the "movement" in other areas. Concentration of the masses and preparations for fight were reported in several places outside Sanggau city. However, the masses did not move to surround the refugees, and riots did not break out. The informant reported that the Dayaks refrained, as religious and ethnic leaders played an active role.

Apart from these incidents, conflicts between religious followers involving ethnic groups occurred in several cases, mainly related to the construction of houses of worship, inter-religious marriages, and religious conversion. The construction of houses of worship at several points around Sanggau city had triggered spatial tensions. Tensions emerged in the form of protests and resistance to the construction of churches in the 1970s, and the construction of mosques or surau during 2010-2020. The protest was once carried out by a group of people who rejected the church's presence in the middle of a Malay-Muslim settlement near the Keraton (palace), in the center of Sanggau city. In their view, churches should not be erected around the area because the area is called Muslim territory. Meanwhile, the rejection of a mosque and/or prayer room construction occurred on the outskirts of Sanggau city, for example in Lape, for the same reason: Lape is a Christian-Dayak village, and because of that it is considered inappropriate to have a mosque.

Similarly, in Subah and Senyabang, which are located outside Sanggau city. In these two places the construction of Muslim houses of worship was rejected. The reason is also related to the position of the region which is referred to as a Christian (majority) region. This objection was conveyed through a formal mechanism, involving local government channels and customary institutions. The village party conveyed a warning to the construction committee.

Inter-religious marriages and religious conversion are two different things. However, in the case of Sanggau, the two things are related. Most religious conversions that occur in the community are due to marriage. The data from the Sanggau Ministry of Religion show that throughout 2022, there were 98 religious conversions from Christianity to Islam. Most

of the conversions happened due to their own intention and some for marital reasons. Meanwhile, from Islam to Christianity, throughout 2022 no data were found in Sanggau.

Although the number of conversions is very large and common, but, in some cases, there are problems that arise. Some parents object to their children's conversion to Islam, and that means they prohibit their children to marry a person of different religion, especially Islam and Christianity. Although religion is an individual matter, it involves extended families, and even customs. Sometimes such objection becomes a case involving customary law.

#### **4.2. The Role of Ethno-religious Approach in Solving Religious Conflicts in Sanggau**

According to sources, one of the resolutions to problems related to religious conflicts in the community is to involve local leaders who then facilitate deliberation for consensus. Through them more approaches can be made, including an ethno-religious approach. Gathering for deliberation to reach consensus in the local language is called "bahaum" or "bahaupm". The sound [pm] is found in the Dayak accent in Sanggau.

Bahaump is held when there are problems related to the construction of houses of worship, which occurred in the case in Senyabang. In that case, the settlement through a joint discussion between the opposing parties and the committee for the construction of houses of worship was facilitated by the Religious Followers Harmony Forum, the Ministry of Religious Affairs, and the Local Government. The consensus was reached that the construction of the house of worship continued, however, the type of house of worship was not stated.

Almost the same resolution was made in the case of rejection of the construction of a house of worship in Lape. FKUB (Religious Followers Harmony Forum) of Sanggau held a meeting with the community members, attended by the Indonesian Mosque Council (DMI), however, it also involves traditional institutions as a symbol of recognition of ethnicity, then there is a role Malay Customary and Cultural Council (MABM) and Dayak Customary Council (DAD) Sanggau. After going through discussions between parties, it was decided that the name of the house of worship was Surau Nurul Borneo. After the name is agreed upon and used, the matter was considered resolved.

Bahaump is also needed in the completion of the construction of a house of worship in Subah, Sanggau. The construction of the house of worship here was also rejected. However, the local government played a role to resolve it. The Indonesian Mosque Council, Christian leaders as well as the Dayak Customary Council (DAD), the Malay Cultural Customary Council (MABM) and the Sanggau Regency FKUB, went to the construction site and held meetings with stakeholders. In the end, it was agreed that construction could be continued.

In one case, it was also required to conclude an agreement with a "syukuran" (a celebration to express gratitude to God), or a banquet. In the local language this celebration is called "ngudas". Originally, ngudas was a ritual to celebrate harvests, build



houses, and protect residents from harm, by slaughtering animals (pigs) after construction was completed (Prasojo et al., 2019; Tamburian, 2018).

Through the bahaupm it was also agreed that ngudas would still be held in accordance with the Dayak customs, but that the animal slaughtered for the feast was not a pig. This agreement was reached because Muslims objected to the food for the celebration which is usually pork as it is forbidden for them. So, finally a compromise was reached that chicken was the substitute, which is halal for Muslims.

The resolution of conflicts related to inter-religious marriages and religious conversion to Islam are generally the same. Bahaupm has become the choice in one instance when a Dayak-Christian daughter, wanting to marry a young Muslim, was opposed by members of her family. However, the woman remained firm in her decision to marry the man of her choice and converted to Islam.

In such a situation, it can actually be resolved through the customary law. A customary court was prepared and the parties were asked to provide information, and at the same time state their demands. Then, the other party heard their defense and explanation. Based on the testimony of this trial, the decision was taken by the customary leader. However, according to informants in Sanggau, as far as they know, there has been no case of a customary trial being handed down to a particular party in this conversion matter. In some cases, however, the settlement was reached through the committee at the family level, so that it did not require the intervention from the Customary Council. The family who initially objected to the marriage, after listening to the decisions of their child and their spouse—especially the seriousness to take responsibility in the future, later accepted.

The willingness of parents to accept their children to convert to other religion was then declared in a formal form: signing a letter of approval for their child to convert to Islam. On the other hand, the Muslims made a statement that the choice of conversion is a conscious choice, not coercion from others.

A statement of willingness to convert that is approved by parents shows the relationship between religion and ethnicity. "This conversion is my own responsibility should there in the future be demands from my parents, family or other parties, made in under religious or customary, or in accordance with the applicable laws and regulations". The "adat" (customary law) clause above shows that before this event, there was a process of religious conversion that was in conflict with customary law or laws related to ethnic-culture.

#### **4.3. Fostering Religious Harmony through Education in Sanggau**

Education plays an instrumental role in fostering religious harmony in Sanggau. The notion that education is an endeavour to foster the character and comprehension of others (refer) ensures that, through education, the child is shaped in accordance with their social construct. The term 'social design' is employed to describe the manner in which individuals and groups interact with each other.

Based on interviews with key informants and a review of relevant documentation, it can be concluded that the education sector has played an important role in fostering positive interethnic understanding in Sanggau. In this context, three main considerations can be identified. Firstly, the education system is designed to inculcate positive character traits in children through a curriculum that emphasises the importance of living in harmony as citizens, in this case Indonesian citizens. Pancasila lessons, or citizenship education, are provided to students from the primary to the high school level. It is through these lessons that students are introduced to the diverse array of tribes, religions, and ways of life that exist within the Indonesian context. Secondly, supplementary learning is enabled through the provision of co-curricular activities. This supplementary element remains consistent with the prevailing context of Indonesian schools, encompassing the teaching of local content, the Scouts, and flag ceremonies. Such supplementary instruction enables students to develop a more profound comprehension of their national identity.

Thirdly, supplementary activities are conducted in the context of educational institutions, though they are not formally incorporated into the curriculum. For instance, a parade is held on specific occasions, such as National and religious days, school farewell events, and important day marches in the area. During these events, students are encouraged to participate in multi-ethnic activities, where they compete to put on performances based on ethnic identity. This not only raises awareness of the existence of other tribes but also fosters an acceptance of the presence of tribes in their lives.

An informant indicated that a person developed an understanding of other tribes outside of the school environment. The child gradually comes to accept this situation and, of course, views it in a positive light. He stated, "This is distinct from the experiences of his friends, who never attended school in Sanggau and, since childhood, have attended a special school for certain religions. In communicating and associating, they are more likely to close themselves off to other communities." Another informant revealed that his experience of being able to speak another language was during his time at school, when interacting with friends who spoke that other language for many years.

## **5. Discussion**

Religion and education are significant factors in maintaining harmony and anticipating conflict (Atmaja et al., 2023; Hefner, 2021; Heliot et al., 2020). A similar situation can be observed in Sanggau, West Kalimantan. By means of interreligious-ethnic dialogue and understanding, which encompasses the involvement of religious and organisational figures, ethnic leaders, educational engagement and community involvement, Sanggau has succeeded in fostering mutual understanding and collaboration among disparate groups, thereby effectively fostering a shared identity. The data obtained indicate that these elements contribute to social cohesion and the prevention of conflict.

Firstly, religion has played an instrumental role in the social order of Sanggau. It establishes the values, norms, and cohesion of society. Religious institutions and leaders

possess considerable authority, which they can utilise to advance peace and mutual understanding among different groups. In Sanggau, there are individuals affiliated with Nahdlatul Ulama (NU) and Muhammadiyah who are members of the Interfaith Harmony Forum (FKUB). Moreover, they are also employed by district government offices and the Ministry of Religious Affairs. This position confers a certain degree of influence and responsibility, particularly in relation to providing guidance to the faithful and resolving related cases. The involvement of religious leaders in dialogue and cooperation is recognised as a means of fostering mutual respect and preventing conflict (Cahyono, 2018; Amirrachman et al., 2007). Barton (2014) posits that such initiatives have the potential to mitigate the likelihood of conflict and foster a culture of peace.

Religious and ethnic leaders in Sanggau demonstrated effective communication strategies. From a conceptual standpoint, communication represents a crucial step in the process of dialogue and network maintenance. The very existence of a network is essential for the resolution of conflicts that may arise. In some instances, these individuals were instrumental in facilitating resolution of contentious issues, such as the construction of mosques in various locations across Sanggau.

Communication and dialogue between figures in FKUB are conducted in both formal and informal contexts, demonstrating alignment between their positions. Conversely, this demonstrates their tolerant, inclusive and open attitude towards individuals of different religious (and tribal) backgrounds. In addition to fostering attitudes of harmony, they also conduct campaigns to promote these values within their respective internal groups. This undoubtedly contributes to the dissemination of principles of tolerance among citizens, as evidenced in numerous previous studies (Mujiburrahman, 2006; Abdillah, 1997).

It is worthy of note that campaign materials and narratives pertaining to community peace are frequently regarded as an integral component of the collective heritage of the Sanggau people. The term "brothers and sisters" (*menyadi*) has been identified as a significant instrument for the promotion of group cohesion, with the ongoing preservation of cultural traditions, including *bahaupm* ceremonies, serving to reinforce this effect. As demonstrated by the findings of the study, these two factors have contributed to the fostering of social cohesion among citizens, despite the presence of religious and ethnic differences.

The data obtained from the fieldwork indicates that the Harmony Campaign has a considerable impact on the social cohesion of the community. Educational institutions have become a site of interaction for children from disparate religious and ethnic backgrounds. Educational institutions owned by the government or state have constituted a platform for students from diverse backgrounds to engage in learning and interaction. In this context, Sanggau children engage in interaction, collaborative efforts, the cultivation of mutual understanding and the strengthening of tolerance.

The socialisation and reinforcement of multicultural understanding are facilitated by school teachers through the incorporation of these concepts into the curriculum, including

subjects such as Pancasila and citizenship, as well as through the integration of related activities in the broader curriculum. Student participation in a variety of cultural events has proven an effective means of disseminating the message of Concord and the principles of the Concord campaign. This activity offers a valuable opportunity for the Sanggau community to engage in critical reflection on issues of polarisation and ethno-religious sentiment. Prior research has demonstrated the efficacy of peace education in the prevention of conflict (see Banks, 2004; Suyanto, 2013).

## **6. Conclusion**

Religion and education play a pivotal role in maintaining harmony and anticipating inter-religious conflict in Sanggau, West Kalimantan. Interreligious-ethnic dialogue and understanding, involving religious leaders and religious organisations, ethnic leaders, educational participation and community involvement, understanding and cooperation among various groups, are cultivated. Sanggau has been successful in promoting a common identity. The "in-group" identity (*Kita Menyadi*) is displayed and used as reference to resolve religious conflicts involving related ethnic groups with different religions, so that ethnic communities are made aware that they come from the same ancestors or origins. Different religions should be placed under the "in-group" identity. If the religious conflict involves ethnic groups that are not closely related, a sense of in-group identity should be constructed based on the human equality as the people of Sanggau. Regional identity should be placed above religious identity. Essentially, they seek to include others in the same group (ingroup) with the same identity.

This method allows the community to resolve the conflicts that arise among them. *Bahaupm* is the keyword regarding collective awareness to solve problems in a peaceful manner. Thus, despite major conflicts that have occurred in Indonesia in general and in West Kalimantan in particular (1997-2000), Sanggau city is considered a safe area. To date, this city has never witnessed war, conflict casualties, or destruction. The multi-ethnic-religious communities in Sanggau have walked through the period crisis very well, and they are making every effort to maintain it to this day.

It is imperative that this resilience is tested through the lens of specialised studies, with a particular focus on ethnic and religious groups. This level of detail will facilitate the creation of a more comprehensive representation of society's aggregate wealth. It is therefore vital that future studies of the various aspects of Concord be conducted in order to promote peace at the local, regional and international levels.

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