

## Cultural Literacy as Conflict Mitigation of Sampit Dayak and Madurese Muslims in Tanah Mas Sampit Indonesia

Gita Anggraini

Universitas Muhammadiyah Sampit, Indonesia

Correspondence:  [gitaanggraini@umsa.ac.id](mailto:gitaanggraini@umsa.ac.id)

### Abstract

Tanah Mas is one of the areas in Sampit that the Sampit Dayak and Madurese Muslim communities inhabit. They live side by side, peacefully exchanging culture and language. This area's uniqueness needs to be explored further so that it can become a good practice for mitigating conflicts that often occur in Indonesia. This study explores the cultural values developed, the processes of exchange and cultural literacy, and the cultural literacy methods used in Tanah Mas. The research was conducted using qualitative methods with an ethnographic approach. The research was conducted for two months. The research locus was Tanah Mas Village, Baamang Sampit District. The study results show that cultural literacy is carried out in the family, community, and leaders. Parents provide examples and advice in the family to live well together and get along with anyone regardless of ethnicity. Community leaders provide examples and advice to respect each other, help each other, and cooperate reasonably with each other. Social literacy is performed by performing arts conveying messages of peace and moral teachings. In addition, the community mingles and cooperates in various activities. Information exchange is carried out through daily activities such as community interaction, traditional events such as weddings, religious events such as the Prophet's birthday or *isra' mi'rāj*, and artistic activities such as art performances.

### Article History

Received: 03-05-2023

Revised: 25-06-2023

Accepted: 25-06-2023

### Keywords:

Conflict Mitigation;  
Cultural Literacy;  
Madurese;  
Sampit Dayak.



© 2023 Gita Anggraini

This work is licensed under a [Creative Commons Attribution-ShareAlike 4.0 International License](https://creativecommons.org/licenses/by-sa/4.0/).

## INTRODUCTION

As a multicultural society, Indonesian must realize that this condition can be a double-edged sword. On the one hand, it can be a source of strength and wealth that must be guarded and proud of. However, on the other hand, this condition can cause conflicts that divide national unity. History has recorded that conflicts have occurred in several regions of Indonesia, causing considerable losses. The conflict in Sampit, Central Kalimantan, is one of these historical records (Sarmita, 2014). The conflict between the Dayak and Madurese ethnic groups left wounds for both parties. Therefore it needs to be maintained to avoid similar conflicts in the future.

Although conflict often causes damage and negative sides, there is another side which, according to Dahrendorf, is a positive one (Dahrendorf Ralf, 1959). In this context, conflict can function as the integration of society and a source of social change. Submission of different or contradictory thoughts can bring development and progress. All creativity, innovation and development of individuals, groups and societies are born out of conflict. The clash of ideas will produce new ideas (Setiadi & Kolip, 2011). Conflict will not occur without consensus (Dahrendorf Ralf, 1959). This phenomenon indicates that the conflicting parties have a relationship that requires each other. However, of course, the negative impact of the conflict is no less significant than what happened with the Dayak and Madurese ethnic groups in Sampit.

According to Fisher, several things are the primary source of conflict between groups (Deutsch et al., 2016). These things are economy, value, and power to meet needs. Economic conflict is related to competition for resources which are usually limited. One group usually views the division as unfair, so competition occurs in the interaction of the group. Furthermore, value conflicts relate to differences in what groups believe, from preferences or principles to ideology or

way of life (Pan et al., 2020). Power conflicts occur when each group wants to maximize the influence and control of the other group. Furthermore, the three sources are added to the conflict of needs. This conflict relates to the extent to which the basis of the group and the people in it are met or hindered.

Thus in a society consisting of groups with different identities both in culture and politics, there must be recognition and respect that go hand in hand with equal opportunity and the economy (Vesco et al., 2020). Conflict resolution does not mean assimilation and homogenization, even though members of different groups may have the same political and national identity. However, it implies an integrated mosaic of social groups working together in an interdependent way for mutual benefits (Deutsch et al., 2016). At this level, cultural literacy occupies a crucial position.

Several previous studies have shown that an understanding of cultural diversity is needed in a multicultural society to prevent conflict. Kasimanuddin's research shows that conflict resolution using the socio-cultural capital approach is relatively more readily accepted by society (Ismain, 2019). This approach has been exemplified by previous generations in Sumbawa since the time of the Sultanate, so it needs to be literate to the current generation with the perspective of a democratic Indonesian nation (Ismain, 2019). Research conducted by Azis, Nurasiah, and Munira contributes to the production of tolerance among students at State High School of Banda Aceh. These three things affect the affective aspects of students through a cognitive understanding of tolerance attitudes. Therefore, cultural literacy efforts in multi-ethnic societies are needed. This opinion was agreed by Mo'tasim, Bakri, Mistar, Ghony, and Purnamasari, who revealed that cultural convergence among multi-ethnic and religious societies makes heterogeneity of society becomes more harmonious.

Not only in Indonesia, customary means also have great potential in overcoming the causes of conflict in multidimensional mechanisms in various places, one of which is in the Bale Zone of Ethiopia. Customary conflict resolution practices are used for a long time and contribute to fostering non-violent community relations. The involvement of elders and traditional heads in local conflict resolution plays a major role in creating a culture of peace at the grassroots level (Gena & Jarra, 2023). The same opinion was also expressed by Shoo, Mwal'a, and Wabwire who stated that a cultural approach to resolving and managing disputes plays an important role in promoting peace and social order in society (Michael Shoo et al., 2019). In addition, the role of tribal chiefs, elders, heads of families, and others is not only to resolve conflicts but also to anticipate and stop/or intercept conflicts (Osei-hwedie & Rankopo, 2012).

Cultural literacy must be carried out on all fronts, both in schools, communities, and families. Various methods can be used to implement cultural literacy in society. The study by Yulianingsih, Lestari, and Rahma reveals that cultural literacy must start from the family through parenting education. Parents must provide facilities for children to have good cultural literacy. Parents must function as movers, motivators, and literacy boosters for children. In the school realm, educators must facilitate learning activities by providing and or directing students to read local wisdom texts or books (Pujiatna, 2021). This action includes reviving folklore in Indonesia (Amandangi et al., 2020). The cultural literacy implementation model for the people of Cipatujah District, Tasikmalaya Regency, is carried out through cultural experience and knowledge. Literacy development through cultural experience is carried out by performing arts, culture, and various rituals while developing literacy through cultural knowledge by building a community reading garden (Saepudin et al., 2018).

Culture has much wisdom that can be a way of conflict resolution. As well as local wisdom of *Pela Gandong* has become a medium for resolving the Ambon conflict (Fadilah, 2020). The cultural practices of the Mandar people are very much in line with Islamic teachings, so the process of inheriting values in the family is not only an effort by parents to teach Islamic law but also a form of effort for each family to pass on the culture of the Mandar people. Mandarese customs are a synergy between Islamic legal and cultural values (Husain;Fathiyah, 2022).

The Muslim community in Tanah Mas, Baamang District, Kalimantan, has also implemented cultural literacy. The people in this area are predominantly Muslim, although they have different

ethnicities, namely the Sampit Dayak and Madurese. After the conflict, they lived side by side peacefully (Alexandra, 2014). Mutual respect and work hand in hand to develop their shared territory, namely Tanah Mas. In the view of the author, this area has many uniqueness. Some of this uniqueness is the preservation of Sampit culture and language which is almost no longer used in several places. In addition, many government programs are concentrated in this area, such as the Cultural Village, Pilot Family Planning Village, Agrotourism Village, Germas Village, and PKDRT Village. The uniqueness that is quite prominent in this area is in the field of art, both from Sampit Muslims and Madurese Muslims. Art groups (theatre and *hadrah*) are well-developed and perform frequently. The different identities of the two groups that have been in conflict blend beautifully in harmony in the Tanah Mas Village.

The uniqueness of the Tanah Mas area needs to be explored further to become a good practice for conflict mitigation. Exploration is carried out by exploring the cultural values developed, the process of exchange and cultural literacy, and the cultural literacy methods used in this area. This exploration is essential to become an example for other regions with the same problem. This opinion is because a pluralistic Indonesian society is still vulnerable to inter-group conflicts and still needs solutions; thus, conflicts do not reoccur.

## METHODS

This study uses a qualitative approach with ethnographic study methods (Huberman & Miles, 2002). The ethnographic method was chosen because the researcher tries to study social phenomena and explain the practices that shape the daily life of a society (Coulon et al., 2008). Data was collected using interviews (semi-structured), observation and documentation. The data that has been collected is analyzed using the stages of data presentation, data reduction, as well as drawing conclusions and verification. Efforts to conclude are carried out by researchers continuously while in the field. The conclusions were initially unclear but then increased to become more detailed and firmly rooted. Testing the validity of the data is done by comparing the data obtained from one source with another (triangulation). Research data sources are cultural figures, traditional leaders, religious leaders, and Sampit Muslim and Madurese Muslim communities in Tanah Mas. Ten informants involved in this study were selected using snowball sampling. The locus of research was Tanah Mas, Baamang District, East Kotawaringin Regency, Central Kalimantan, Indonesia.

## RESULTS AND DISCUSSION

### Conflict Mitigation through Cultural Literacy in Tanah Mas

Theoretically, conflict contains a series of contradictions and clashes between individuals and groups. Coser adds that conflict is a struggle over values and demands scarce status, power, and resources that neutralize the opponent's goals to injure or eliminate their opponents (Rofiah, 2017). According to Rawls, three conditions encourage hostility and jealousy, leading to conflict. The three conditions are: first, the psychological factor of people who do not have definite beliefs about their worth and abilities. Second, painful conditions such as social inequality and people's lifestyles. Third, their social position does not allow constructive alternatives to change conditions, so they are lucky. These feelings of jealousy can continue to develop into conflicts if they are not negotiable; as Freud adds in Rawls, when some social groups jealously struggle to protect their benefits, disadvantaged groups will be driven by jealousy to block them (Lepoutre et al., 2020). These factors are straightforward to form if the interaction of the two groups with the potential for conflict is not good.

Conflict prevention can be done by reducing the risk of conflict or conflict mitigation. Mitigation refers to reducing or minimizing the adverse effects of a hazardous event. Meanwhile, according to Government Regulations concerning the implementation of disaster management, mitigation is a series of efforts to reduce disaster risk through physical development and awareness and capacity building in dealing with disaster threats (Mendagri, 2008). One type of disaster that can occur is a social disaster in the form of conflict or terrorism (Alexius Sunaryo, 2019). In the

context of conflict, the adverse effects that occur after the conflict can trigger the next conflict. Therefore, various strategies and knowledge-based actions are needed to prevent further conflicts. According to various studies that the authors have previously presented, cultural literacy can be a strategy for reducing the risk of conflict. Fatah revealed that post-conflict recovery efforts are essential for preserving local wisdom values, which have been valuable assets for the community (Fatah, 2018).

Cultural literacy is the ability to understand Culture as the identity of the nation and citizens as an element of society that can carry out rights and obligations to improve the quality of life and that of others (Desyandri, 2018). In the guidelines for the national literacy movement, cultural literacy cannot be separated from civic literacy. Both become one unit of the six essential literacies given at the family, school, and community levels. Cultural literacy and citizenship have several principles, including Culture as a way of thinking through language and behaviour; art as a cultural product; multicultural and participatory citizenship; nationalism; inclusivity; and direct experience (Hadiansyah et al., 2017). Cultural literacy guides and invites people to understand better and act towards Indonesian Culture as a national identity. So that every citizen realizes that the cultural diversity in Indonesia is a national identity that must be maintained, not disputed, through cultural literacy, it is hoped that the ability to understand diversity, accept differences, be able to adapt, and address diversity wisely will be formed (Hadiansyah et al., 2017). Cultural literacy can be done either through cultural experience or cultural knowledge.

The importance of cultural literacy and citizenship cannot be separated from the conditions of diversity and multiculturalism, which have become a necessity that we must face. According to Kahmad, theoretically, there are three things related to multiculturalism: culture, cultural diversity, and specific actions in response to this diversity (Kahmad, 2013). Diversity in Indonesia has existed for a long time and is non-negotiable. Unfortunately, the response to this diversity is still not pleasant. Each group is still trying to create a territory confirming their identities. Reflecting on this, the threat of division will continue to haunt us. Interpersonal and intergroup conflicts will emerge without awareness of diversity, mutual respect, and respect for different individuals and groups. Society will easily be divided by hatred and prejudice simply because it does not know and understand the diversity of its people (Hadiansyah et al., 2017). This diversity is a potential for Indonesia to become a big country. We also have an idiom that must be used as the basis for a national integration strategy, namely *Bhinneka Tunggal Ika*. Experience teaches that it is not the spirit of oneness '*tunggal ika*' that can potentially give birth to unity and unity, but recognition of plurality '*bhinneka*' and a willingness to respect it (X, 2008).

As a region that has experienced conflict, the intersection of Sampit Dayak and Madurese Muslims always has the potential for conflict. Conflict potential is a latent condition that can become a conflict case. In contrast, conflict cases have surfaced in concrete actions by the parties involved (Mulyono, 2015). This potential can explode at any time if there are no prevention efforts coupled with the increase in triggering and driving factors for conflicts to occur. This is because, as stated by Ringo (Ringo, 2023) conflicts involving parties from two different ethnic groups will be more worrisome than conflicts between individuals. Especially if this conflict is about the economy, one of which is the issue of land ownership (Diakonova et al., 2023). So, cultural literacy is increasingly important to implement.

Tanah Mas is an administrative area in the form of a village in Baamang District, East Kotawaringin Regency, Central Kalimantan. Baamang District comprises five sub-districts and one village: Baamang Tengah, Baamang Hilir, Baamang Hilir, Baamang Hulu, Baamang Barat, Tanah Mas, and Tinduk. Tanah Mas is a division of the Baamang Hulu Village based on Minister of Home Affairs Regulation Number 31 of 2006 concerning the Formation, Abolition and Merger of Kelurahan. Tanah Mas has an area of 16 km<sup>2</sup> or 2.50% of the total area of Baamang District (Central Statistic Agency, 2020). Two routes can be accessed to get to Tanah Mas, namely the river route and the land route. The river route can use a fleet of *Kelotok* or wooden boats. In comparison,



the land route can be passed by four-wheeled vehicles, even though the access road to the village residents has not been paved (still yellow dirt).

The population in Tanah Mas is relatively dense compared to other areas in the Baamang District. Based on statistical data, the total population in this region is 1,345 people, with details of 722 men and 623 women (Central Statistic Agency, 2020). The majority of the population are devout Muslims. There were even several Islamic educational institutions, such as Taman Pendidikan Al-Qur'an (TPQ), Raudlatul Athfal (RA), and Islamic boarding schools. Several different tribes live side by side in this area. Based on the research and data collection results in the field, several ethnic groups that inhabit Tanah Mas are Sampit Dayak (Muslim), Madurese, Banjar, Ngaju Dayak, and Javanese. However, the most dominant ethnic groups are the Sampit and Madurese Dayaks. The Sampit tribe inhabits the land area 'Kampung Darat' and partly in the Central area 'Kampung Tengah'. At the same time, most of the Madurese inhabit the Middle and Lower Villages (river coasts). There is an oil palm management company PT. Sinar Jaya Inti Mulya (SJIM) standing here. This company owns housing (mes) inhabited by residents of Javanese ethnicity and several people from Sumatera (Rahmawati, 2022).

Regarding the Sampit Dayak tribe that the author mentioned above, they are one of the Dayak sub-ethnic groups in Central Kalimantan. Riwayat revealed that the Dayak tribe in Central Kalimantan has 54 sub-tribes spread across various rivers, namely the Kapuas, Kahayan, Katingan, Mentaya, Seruyan and Barito rivers (Riwayat, 1958). Dayak is a collective designation for around 405 ethnolinguistic groups that inhabit the island of Borneo. They named Iban, Kayan, Kenyah, Kenayan, Maanyan, Ngajuk, Uut Danum, Bidayuh, and others, based on similarities in customary law, death rituals, and language (Hajir & Karyani, 2006). Dayak is a hereditary identity, not a religious identity. Therefore, in the Dayak tribe, there are various religions, including Islam. Muslim Dayaks of the Dayak Ngaju tribe in Central Kalimantan make up the majority, especially in the Sampit area. Muslim Dayaks are often referred to as Coastal Dayaks, and this fact is inseparable from the process of spreading Islam in the Dayak community. Islam religion developed in Kalimantan in the southern coastal areas to Central Kalimantan. The spread of Islam through various interactions, including mixed marriages, so many ethnic Dayaks were encouraged to convert to Islam. Meanwhile, Dayaks who do not want to embrace Islam retreat to the interior and maintain customs, including the ancestral religion, Kaharingan (Hajir & Karyani, 2006). Therefore, based on the interaction of Muslim writers, the Dayak Sampit refuses to be called Malay, even though, when viewed culturally, it is very close to Malay.

Moreover, Madurese, sociologically, is a devout Muslim community. For the Madurese, religious leaders, *kyai*, and tarekat teachers are the essence of social relations in Madura. Religious education is an essential part of people's lives (Ifada et al., 2023). Islamic boarding schools and students cannot be separated from the life of the Madurese people. Data for 1871 showed that the number of students studying in private mosques, mosques and Islamic boarding schools had reached tens of thousands (Kuntowijoyo, 2002). Another unique feature of the Madurese is that they have a high enthusiasm for work and a love for adventure, which leads them to leave and immigrate from their place of origin on Madura Island to other areas in search of work and income. Kalimantan Island is one of the regions on the distribution map of the Madurese ethnic group (Firmansyah et al., 2022). Therefore, it is not surprising that the migration of Madurese people to Central Kalimantan, especially Sampit, also contributed to the spread of Islam in Central Kalimantan. Therefore, the author uses the terminology of Madurese Muslims and Sampit Dayak Muslims in this article. It is intended that this discussion refers more specifically to the socio-cultural conditions in the Tanah Mas area.

Tanah Mas is one of the Baamang District areas outside the City of Sampit. At the same time, the sub-district capital is in Sampit City. Nonetheless, the Tanah Mas area is relatively easy to access. This condition causes many government programs to be concentrated here because program development can be done quickly. However, the choice of Tanah Mas as the centre of activity must align with this region's potential. For example, the Agriculture Service chose to become Tanah Mas

to become an Agrotourism Village because this area has potential in fruit farming such as durian, guava, *cempedak*, and other fruits (Hamim, 2021). Furthermore, the Department of Education and Culture selected cultural villages because this place has cultural and artistic potential. Indigenous people still adhere to the culture they know as their identity and wealth. Two studios are active and often serve as district cultural ambassadors. This phenomenon means that Tanah Mas has a uniqueness not owned by other places.

### **Interaction and Values of Sampit Dayak and Madurese Muslims in Tanah Mas**

The interaction between Dayak Sampit and Madurese Muslims in Tanah Mas is harmonious and full of kinship. As fellow Muslims, the people of Tanah Mas have been bound by feelings of brotherhood (Islamic brotherhood). Sampit Dayak Muslims and Madurese Muslims are devout Muslims with religious teachings. In this context, they have the same values about brotherhood based on faith, nationality and humanity. Islam teaches peace and harmony among human beings and fellow creatures. The similarity of these values makes the interaction between the two go well and complement each other. These two groups realized this when the writer interviewed as conveyed by one of the sources.

We live here in harmony, peace and mutual respect because Islam teaches that. I am often asked to read prayers at the Dayak people's place. Likewise, the children who study here come from various ethnic groups. Thank God there are no problems (Mardawi, 2022).

The values built in Tanah Mas are to help each other in kindness and *fastabiqul khairāt* (competing in goodness). The resource person said that ethnic issues were neglected here; what was put forward was cooperation and mutual understanding. The close cooperation between Dayak and Madurese Muslims can be seen in essential moments such as weddings, visiting sick people, deaths, and moments of religious and state holidays. Based on the information from the sources, the firmly held and developed value is Unity in Diversity. They realize that they come from different cultures and traditions. This difference is undeniable and irreversible. However, they also realized that even though they were different, they still had to maintain unity. If differences are continuously questioned, then they will continue to be stuck in the past and will not be able to progress like other regions.

The value of "where the earth is stepped on, the sky is respected" is the grip of the immigrant community in Tanah Mas (Mardawi, 2022). This value creates respect, especially for the indigenous people who have lived in the area for a long time. Instead, there will be respect for immigrant communities. One example is the use of the Sampit language. Newcomers like the Madurese use the Sampit language when communicating with the natives. Even though the Sampit language is almost rarely spoken by young native Sampit people themselves (Anggraini et al., 2022). The values the people of Tanah Mas believe can form this understanding, in line with research conducted by Akhmad & Maryani. The inculcation of Pancasila values in people of different ethnicities can be an excellent social conflict mitigation effort (Akhmad & Maryani, 2020).

### **Cultural Literacy Method in Tanah Mas**

#### ***Cultural Development through Cultural Villages and Art Workshops***

Promoting culture is one of the Ministry of Education and Culture's programs to increase cultural resilience through cultural utilization and development. Tanah Mas was chosen as the cultural village pilot project because it has promising cultural and artistic potential. In addition to the people still maintaining Sampit's culture, in Tanah Mas, there is the Mentaya Aesthetics Studio which consistently maintains local cultural values. This studio was founded in 2022 after the Dayak and Madurese conflict in Sampit by arts and cultural figures from Tanah Mas. The studio, which

has many permanent members, always holds a cultural event every May 5 to commemorate the studio's anniversary.

At the launch of the development of rural culture through the cultural village, various cultural and artistic potentials in Tanah Mas were introduced. The various arts and cultures are displayed so that the general public knows the wealth, culture, and noble values the Sampit community owns. Featured arts include *kuntau*, dance, *hadrah*, weaving, carving, and theatre. Uniquely, although what is highlighted from this cultural village is the Sampit culture, the Muslim community of Madura also participates through the art of *hadrah* (Maria, 2022). The art group in Tanah Mas is not just one; there are several other groups, such as the *hadrah* art group in Kampung Madura and another studio that works in Malay art. These art groups become community channels to do cultural literacy.

The existence of art galleries provides many benefits to the community, including encouraging closeness between them. Art galleries have a regular schedule for holding cultural events. During the cultural event, many arts were staged, such as theatre, musical poetry, choreographed poetry, and regional dances. The art displayed carries messages of peace, living according to religious orders, and messages of compassion. The messages conveyed through this art become good values that are very meaningful for the people of Tanah Mas. At the time of the performance, all residents were invited to attend and enliven the activities. Not only community leaders in Tanah Mas but also community leaders outside Tanah Mas. Through this activity, the community interacts gets to know each other, and creates a sense of togetherness to advance the Tanah Mas area. Cultural events that are routinely carried out can also provide literacy regarding the meanings contained in culture to foster the love of the young generation of Tanah Mas for the culture they have. This is evidenced by the enthusiasm of the public to witness the event.

### ***Cultural Literacy in the Family***

Cultural literacy in the family in Tanah Mas is exemplified directly by parents. Each parent develops mutual respect by setting an example. They establish cohesiveness with one another. Children in Tanah Mas are always taught to maintain their own culture, including language. The language referred to here is the regional language, namely the Sampit language. Sampit language itself is one of the regional languages that is rarely spoken by young people in Sampit. However, in the Tanah Mas area, the Sampit language is still being maintained and preserved. In Sampit language, politeness is taught to older people or people who are respected through the levels in pronouncing pronouns. Through language, the Sampit people in Tanah Mas are taught to guard their speech, not to hurt, and to utter hate speech. Even in the customary law of Central Kalimantan, there are *singer*, signatures, or customary fines, accusing them of being haphazard. Dayak people are not allowed to accuse, insult, insult, and embarrass people by speaking to the heart. This clearly shows that the Sampit Muslim community is a cultured society and upholds decency (Winarti et al., 2019).

Through cultural appreciation, they are instilled that every culture has good values that must be preserved. Through this literacy, they are instilled to respect every previous culture, including those of different ethnicities. Conflict experiences that have occurred provide valuable lessons for parents so that children do not feel the same way. Conflict provides an unpleasant collective memory for parents, so they don't want this event to happen again. They realize that respect for different cultures must be instilled in children so they can live in peace and security. Apart from using examples, parents often advise children so they can make friends and get along with anyone regardless of ethnicity and religion. This is very important because the family is the first source for a child to obtain the values he believes in.

### ***Cultural Literacy through Leaders***

The role of leaders in providing literacy and understanding in society is significant, especially in traditional societies. The community's respected leaders are heard more because they are

considered to have knowledge and wisdom. The leaders that are quite influential in Tanah Mas are religious leaders, cultural leaders, and traditional leaders. As a devout community, religious leaders become one of the people's references in asking questions and seeking advice. Religious figures have a strategic role in providing cultural literacy in the Tanah Mas community. In this way, religious leaders can play their role optimally in reducing conflict and developing diversity that respects each other (Kahmad, 2013).

Religious leaders in Tanah Mas are called *ustāz* or teachers. They teach religious values through recitation at the *langgar* (small mosque), house-to-house gatherings, social gatherings, and teaching at madrasas 'Islamic Schools'. The values of togetherness and mutual help are conveyed through lectures. The *ustāz* and teacher also include advice on harmony in non-formal situations, such as everyday conversations. They also provide examples and exemplary behaviour and attitudes. For example, one religious figure from Madura Muslim always attends invitations to give prayers or lectures at the Sampit Dayak Muslim place. It does not discriminate against students who study the Koran and continually opens themselves to discussing and sharing knowledge with various groups.

One unique thing is that the leaders in Tanah Mas use art to convey cultural values. One religious figure uses *hadrah* and *habsyi* art as a medium to convey messages of peace and unity. This *hadrah* group consists of Madurese Muslims, but many Dayak Muslims also want to study. On commemorating certain holidays or activities, this group is called upon to appear and entertain the organizers and committee of the activity, either from Madurese Muslims or Sampit Dayak Muslims (Mardawi, 2022). The poems recited in the *hadrah* are invitations to be kind and to love one another.

Traditional leaders have an essential role as a source of cultural literacy in Tanah Mas. Traditional leaders of the Dayak Customary Community Defense Front provide an example of harmonization in people's lives. They always provide guards and become security when the Madurese Muslim community holds major religious events such as the *Maulīd Nabi* and *Isrā' Mi'rāj*. They also help to prevent past conflicts from reoccurring.

The government leader in this context is *Lurah* Tanah Mas, one of the figures who play an essential role in communal harmony. According to Mardawi, *Lurah* Tanah Mas protects the community (Mardawi, 2022). He is very close to the community and can provide a sense of calm and comfort with a religious approach. *Lurah* can provide cultural literacy to people who have different ethnicities.

The role of the figures is very important in providing cultural and religious literacy to people who have a history of conflict in the past. This is because conflict resolution consists of a complex network of forces around the conflicting parties. This situation requires healing where all stakeholders must contribute to provide positive energy. Traditional institutions, in this case, traditional leaders, play two important roles: a proactive role to promote social cohesion, peace, harmony, and coexistence; and a reactive role in resolving disputes that have occurred (Osei-hwedie & Rankopo, 2012). This is also in line with findings in the field that figures (religion, culture, and government) in Tanah Mas have an important role in maintaining harmony in society.

### **Cultural Literacy as Conflict Mitigation in Tanah Mas**

Based on the explanation above, cultural literacy in Tanah Mas is one of the keys to the harmonious life of Sampit and Madurese Dayak Muslims. Cultural literacy is carried out in the family, community, and by community leaders, especially religious, government, and traditional leaders. Cultural literacy that has lasted a long time through interaction, cultural exchange, cultural experience, and religious teachings creates an attitude of mutual understanding, respect and care (Edwards et al., 2023). This opinion is as stated by the resource person who is from the Sampit Dayak tribe:



When the Madurese have activities (cultural events), as long as they do not disturb the harmony here, that is fine. We never banned or hindered them. Because here, there is also a traditional leader called a *mantir*. So, the Dayak and Madurese people here get along well (Maria, 2022).

This kind of understanding becomes powerful enough to prevent the conflict from reoccurring. One of the recent events shows that cultural literacy can be conflict mitigation in Tanah Mas. According to a recent source, some unscrupulous young people caused a commotion by offending the Dayak community in Tanah Mas. The young man boasted that he was immune to the *saber* (a typical Dayak weapon). However, everything can be resolved quickly. In fact, according to the sources, other Madurese people did not defend the person. The wrong one should apologize because they know the act is wrong and does not need to be defended. They no longer put forward an attitude of defence because of their ethnicity (Maria, 2022).

The author sees past conflict events have provided valuable lessons for Dayak and Madurese Muslims in Tanah Mas. So that they are more careful in behaving, respecting and understanding each other's culture. In this context, this research can strengthen the theory put forward by Dahrendorf, which says that conflict has a positive side, namely the function of integrating society and a source of social change (Dahrendorf Ralf, 1959). Conflict can give birth to the development of individuals, groups, and society. Conflict shows that there is a close relationship between individuals or groups involved in the conflict. Relations without conflict will stagnate, and a society without conflict will not progress. Conflict can provide opportunities for communities to make constructive adjustments and changes (Michael Shoo et al., 2019).

The cultural literacy that continues to be carried out in Tanah Mas can be internalized into each individual who lives there. According to Pedersen, Coleman, & Marcus (Deutsch et al., 2016) their awareness is built through contact with others, which includes alternatives to social and physical experiences. Language, customs and traditions, ethnicity, race, religion and region all contribute to consciousness through social ties. As a community that is in one bond, namely fellow Muslims and fellow citizens of Tanah Mas, they already have a strong basis for unity. Although, in some ways, there is still a separation between these groups. For example, the housing of the Madurese Muslim population is mostly in the lower village (riverbank) while the housing of the Sampit Muslim population is in the upper village (closer to the main road). However, this condition does not prevent them from interacting and cooperating in various matters including maintaining order, security, and harmony in the environment where they live (López-Gil et al., 2023).

Figures and leaders also have a strategic role in maintaining harmony by providing literacy to the community. They have their roles and methods. This is in line with several research results which emphasize the important role of religious and cultural leaders in preventing conflict. Fahham stated that the role of religious leaders was very important in conflict resolution in Sambas, West Kalimantan (Fahham, 2010). This role can be seen from several activities, namely ending conflicts by getting involved in local institutions formed by the community. Furthermore, rebuilding post-conflict social interactions, by getting involved in the peaceful determination of the nation's children on Kalimantan earth, the consensus determination of the Kalimantan people, dialogue between figures to build national integration, and Malay-Madura mediation forums. Meanwhile, the role of traditional leaders is important in conflict resolution, especially conflicts related to indigenous peoples. The involvement of elders and traditional heads in local conflict resolution plays a major role in creating a culture of peace at the grassroots level (Gena & Jarra, 2023). The local government is no less important in preventing conflicts because it can coordinate with various parties and act as a mediator (Prasetya, 2021).

Cultural literacy which is carried out due to continuous interaction among Madurese Muslims and Sampit Muslims fosters a sense of togetherness. This is in line with the theory that Durkheim stated that in a society that has moral and social homogeneity, mechanical solidarity will develop (Bulgaru, 2013). Bonds in a society like this happen because they are involved in the same activities and have the same responsibilities, but individual dependence is still low. Along with the

development of society, organic solidarity appears which is indicated by high individual interdependence. In the context of Tanah Mas, the activities in question are cultural activities, weddings, ceremonies, Islamic holidays, and community service which can foster a sense of togetherness and mutual respect. The values of religion and nationalism adhered to by Madurese Muslims and Sampit Muslims can bind and mitigate conflict.

## CONCLUSION

Tanah Mas is an excellent example of conflict mitigation through cultural literacy. Cultural and religious values have become the glue that binds Sampit and Madurese Muslims, who have had a history of conflict. Cultural literacy that is continuously carried out through community interaction, cultural interaction, cultural literacy at home, cultural experience and socialization by leaders becomes a powerful weapon to prevent conflicts from reoccurring. Parents play an important role in providing cultural literacy at home by providing examples and advice to their children. Meanwhile, community leaders carry out cultural literacy through lectures and art media. Cultural literacy forms an understanding that culture is a national identity that must be maintained together. Through cultural understanding, values are created that are firmly held by the people of Tanah Mas. Finally, mutual respect emerges between one culture and another, so that harmony is established.

## REFERENCES

- Akhmad, R., & Maryani, E. (2020). Implementasi Pembelajaran Nilai-Nilai Pancasila Sebagai Upaya Mitigasi Bencana Sosial Konflik Antar Etnis di NTB. *Geodika: Jurnal Kajian Ilmu Dan Pendidikan Geografi*, 4(1), 32–43. <https://doi.org/10.29408/geodika.v4i1.1938>
- Alexandra, F. (2014). *Analisis Efektifitas Resolusi Konflik Sampit Pada Tahun 2001*. Universitas Gadjah Mada. [Google](#)
- Alexius Sunaryo. (2019). Konsep Mitigasi Bencana Sosial dalam Demokrasi. *Mimbar Administrasi*, 16(1). <http://dx.doi.org/10.56444/mia.v15i19.1022>
- Amandangi, D. P., Mulyati, Y., & Yulianeta, Y. (2020). Cerita Rakyat Sebagai Bahan Pengayaan Literasi Budaya Bagi Pemelajar Bipa Tingkat Menengah. *Jurnal Pendidikan Bahasa Dan Sastra*, 20(2), 157–166. [https://doi.org/10.17509/bs\\_jpbasp.v20i2.33056](https://doi.org/10.17509/bs_jpbasp.v20i2.33056)
- Anggraini, G., Saputra, A., & Aida, N. (2022). Pemertahanan Bahasa Sampit Sebagai Bahasa Ibu Di Kalangan Penutur Asli (Studi Di Kecamatan Baamang, Kabupaten Kotawaringin Timur. *Prosiding Seminar Internasional Bahasa Dan Sastra Daerah I (Sinar Bahtera I)*, 181–190. <https://doi.org/10.51817/sb.vi.98>
- Bulgaru, I. (2013). Emile Durkheim's Work from Romanian Social Pedagogical Perspective. *Procedia - Social and Behavioral Sciences*, 76, 135–139. <https://doi.org/https://doi.org/10.1016/j.sbspro.2013.04.087>
- Central Statistic Agency. (2020). *Kecamatan Baamang Dalam Angka 2020*. [Google](#)
- Coulon, A., PAAT, J. P., Bana, N. O., & Zaman, A. N. (2008). *Etnometodologi / Alain Coulon ; penerjemah, Jimmy Ph. PAAT; penyunting, Ali Noer Zaman, Nasrullah Ompu Bama*. Yayasan Lengge Mataram. [Google](#)
- Dahrendorf Ralf. (1959). *Class and Class Conflict in Industrial Society*. Stanford University Press. [Google](#)
- Desyandri, D. (2018). Nilai-Nilai Kearifan Lokal untuk Menumbuhkembangkan Literasi Budaya di Sekolah Dasar. *Sekolah Dasar: Kajian Teori Dan Praktik Pendidikan*, 27(1), 1–9. <https://doi.org/10.17977/um009v27i12018p001>
- Deutsch, M., Coleman, P. T., & Marcus, E. C. (2016). *Handbook Resolusi Konflik*. Nusa Media. [Google](#)
- Diakonova, M., Ghirelli, C., Molina, L., & Pérez, J. J. (2023). The economic impact of conflict-related and policy uncertainty shocks: The case of Russia. *International Economics*, 174, 69–90. <https://doi.org/10.1016/J.INTECO.2023.03.002>

- Edwards, P. A., Smith, P., & McNair, J. C. (2023). *Toward culturally relevant literacies with children and families of color* (R. J. Tierney, F. Rizvi, & K. B. T.-I. E. of E. (Fourth E. Ercikan (eds.); pp. 180–197). Elsevier. <https://doi.org/https://doi.org/10.1016/B978-0-12-818630-5.07033-0>
- Fadilah, N. (2020). Transformasi Kearifan Lokal Pela Gandong Dari Resolusi Konflik Hingga Pendidikan Perdamaian Di Maluku. *Fikri: Jurnal Kajian Agama, Sosial Dan Budaya*, 5(1). <https://doi.org/10.25217/jf.v5i1.784>
- Fahham, A. M. (2010). Peran Tokoh Agama Dalam Penanganan Konflik Sosial. *Kajian*, 15(2), 311–341. <https://doi.org/10.22212/kajian.v15i2.427>
- Fatah, A. (2018). Konsolidasi Komunal sebagai Mitigasi Konflik Agama di Jawa Timur. *Lentera Hukum*, 5(1), 105. <https://doi.org/10.19184/ejhl.v5i1.6636>
- Firmansyah, H., Ramadhan, I., Wiyono, H., & Superman, S. (2022). Historisitas dan Perkembangan Budaya Masyarakat Etnis Madura di Kalimantan Barat. *Jurnal Ilmiah Ilmu Sosial*, 8(2), 141–151. <https://doi.org/10.23887/jiis.v8i2.40831>
- Gena, A. M., & Jarra, K. I. (2023). An appraisal of the practice of indigenous conflict resolution mechanisms in building a culture of peace in Bale zones, Oromia National Regional State, Ethiopia. *Heliyon*, 9(4), e14970. <https://doi.org/10.1016/j.heliyon.2023.e14970>
- Hadiansyah, F., Djumala, R., & Gani, S. (2017). Materi pendukung literasi budaya dan kewargaan. *Kementerian Pendidikan Dan Kebudayaan*, 53(9), 1689–1699. [Google](https://doi.org/10.23917/indigenous.v0i0.4686)
- Hajir, M. Al, & Karyani, U. (2006). Konsep diri Etnis Dayak yang beragama Islam. *Africa's Potential for the Ecological Intensification of Agriculture*, 8(1), 24–34. <https://doi.org/10.23917/indigenous.v0i0.4686>
- Hamim, M. (2021, September). Kelurahan Tanah Mas akan Dijadikan Kawasan Agrowisata. *Borneonews.Co.Id*. [Google](https://doi.org/10.23917/indigenous.v0i0.4686)
- Huberman, M., & Miles, M. B. (2002). *The Qualitative Researcher's Companion*. sage. [Google](https://doi.org/10.23917/indigenous.v0i0.4686)
- Husain;Fathiyah. (2022). Pewarisan Nilai-Nilai Ajaran Islam Pada Keluarga Etnis Mandar. *Fikri: Jurnal Kajian*, 7(1), 13–29. <https://doi.org/10.25217/jf.v7i1.2366>
- Ifada, N., Rachman, F. H., Syauqi, M. W. M. A., Wahyuni, S., & Pawitra, A. (2023). MadureseSet: Madurese-Indonesian Dataset. *Data in Brief*, 48, 109035. <https://doi.org/10.1016/J.DIB.2023.109035>
- Ismain, K. (2019). Nilai-Nilai Pendidikan Karakter Dari Kehidupan Multietnis Di Kesultanan Sumbawa. *Sejarah Dan Budaya : Jurnal Sejarah, Budaya, Dan Pengajarannya*, 13(2), 206. <https://doi.org/10.17977/um020v13i22019p206-216>
- Kahmad, D. (2013). *Multikulturalisme Islam dan Media*. Pustaka Djati. [Google](https://doi.org/10.17977/um020v13i22019p206-216)
- Kuntowijoyo. (2002). *Perubahan Sosial Dalam Masyarakat Agraris Madura 1850 - 1940*. Mata Bangsa. [Google](https://doi.org/10.17977/um020v13i22019p206-216)
- Lepoutre, T., Fernandez, I., Chevalier, F., Lenormand, M., & Guérin, N. (2020). The Psychoanalytical Boundaries of the Ego: Freud, Klein, Winnicott, Lacan. *L'Évolution Psychiatrique*, 85(4), e1–e27. <https://doi.org/10.1016/J.EVOPSY.2020.08.003>
- López-Gil, J. F., Martínez-Vizcaíno, V., Tárraga-López, P. J., & García-Hermoso, A. (2023). Cross-cultural adaptation, reliability, and validation of the Spanish perceived physical literacy instrument for adolescents (S-PPLI). *Journal of Exercise Science & Fitness*, 21(3), 246–252. <https://doi.org/https://doi.org/10.1016/j.jesf.2023.03.002>
- Mardawi, M. Personal Communication (2022). *Interaction between Sampit Dayak Muslims and Madurese*.
- Maria, M. Personal Communication (2022). *Cultural Literacy in Tanah Mas*.
- Mendagri. (2008). *Peraturan Pemerintah Republik Indonesia Nomor 21 Tahun 2008*. [Google](https://doi.org/10.17977/um020v13i22019p206-216)
- Michael Shoo, C., Mwalw, S., & Wabwire, E. (2019). Indigenous Knowledge On Land Conflict Management Strategies And Peaceful Coexistence Among Ngorongoro Communities Of Arusha Region, Tanzania Editing Oversight Impericals Consultants International Limited. *International Journal of Social and Development Concerns*, 8(August). [Google](https://doi.org/10.17977/um020v13i22019p206-216)

- Mulyono, S. W. (2015). Optimalisasi Kemampuan Deteksi Dini Dan Mitigasi Risiko Konflik Oleh Satuan Koramil Dalam Pencegahan Terjadinya Konflik Sosial Dan Implikasinya Terhadap Ketahanan Wilayah (Studi Di Koramil 05/Pasar Kliwon, Kodim 0735/Surakarta, Jawa Tengah). *Jurnal Ketahanan Nasional*, 21(3), 188. <https://doi.org/10.22146/jkn.15669>
- Osei-hwedie, K., & Rankopo, M. J. (2012). Indigenous Conflict Resolution in Africa : The Case of Ghana and Botswana. *IPSHU English Research Report Series*, 29, 33–51. [Google](#)
- Pan, F., Ou, Y., Sun, H., & Qian, Y. (2020). Integration of conflict resolution and positive emotions: Electrophysiological evidence. *Neuropsychologia*, 149, 107661. <https://doi.org/10.1016/J.NEUROPSYCHOLOGIA.2020.107661>
- Prasetya, K. K. (2021). *Peran Camat Dalam Koordinasi Pencegahan Konflik Sosial Di Kecamatan Banjar Kabupaten Buleleng Provinsi Bali*. Ipdn Jatinangor. [Google](#)
- Pujiatna, T. (2021). Kearifan Lokal sebagai Penunjang Pendidikan Literasi Budaya. *Prosiding Seminar Nasional Pascasarjana Pascasarjana Universitas Negeri Semarang*, 343–346. <https://proceeding.unnes.ac.id/index.php/snpasca/article/view/901>
- Rahmawati, R. Personal Communication (2022). *Cultural Literacy in Tanah Mas*.
- Ringo, J. (2023). Roles of village land councils in mitigating of land conflicts in Ngorongoro district, Tanzania. *Heliyon*, 9(4), e15132. <https://doi.org/10.1016/j.heliyon.2023.e15132>
- Riwut, T. (1958). *Kalimantan Memanggil*. Endang. [Google](#)
- Rofiah, K. (2017). Dinamika Relasi Muhammadiyah dan NU Dalam Perspektif Teori Konflik Fungsional Lewis A. Coser. *Kalam*, 10(2), 469. <https://doi.org/10.24042/klm.v10i2.10>
- Saepudin, E., Damayani, N. A., & Rusmana, A. (2018). Model literasi budaya masyarakat Tatar Karang di Kecamatan Cipatujah Kabupaten Tasikmalaya. *Berkala Ilmu Perpustakaan Dan Informasi*, 14(1), 1. <https://doi.org/10.22146/bip.33315>
- Sarmita, I. M. (2014). Potensi Konflik Di Daerah Tujuan Transmigrasi (Kasus Sampit Dan Mesuji). *Media Komunikasi Geografi*, 15(1). <https://doi.org/10.23887/MKG.V15I1.11422>
- Setiadi, E. M., & Kolip, U. (2011). *Pengantar sosiologi: pemahaman fakta dan gejala permasalahan sosial teori aplikasi dan pemecahannya*. Kencana Prenada Media Group. [Google](#)
- Vesco, P., Dasgupta, S., De Cian, E., & Carraro, C. (2020). Natural resources and conflict: A meta-analysis of the empirical literature. *Ecological Economics*, 172, 106633. <https://doi.org/10.1016/J.ECOLECON.2020.106633>
- Winarti, Ramadhan, S., & Rahmawati. (2019). *Bakesah : uluh tabela manokep bahasa Sampit : kompilasi data seputar bahasa Sampit dan kandungan nilai karakternya*. Cangkir Pustaka. [Google](#)
- X, S. H. B. (2008). *Merajut kembali keindonesiaan kita*. Gramedia Pustaka Utama. [Google](#)