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## Religion and Culture Integration in Kutai Communities (Interreligious and Intercultural Peacebuilding Model)

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### Abstract

*Religious and cultural peacebuilding models have been formed in Indonesia, including in Tanjung Isui, East Kalimantan. While conflicts related to religion and culture have been increasing lately. Therefore, the study aims to investigate peacebuilding formation, including interreligious and intercultural processes in communities on Tanjung Isui. The analysis used in this study is ethnographic qualitative. The interreligious process that took place in Tanjung Isui Community occurred because religion forms local theological value system and becomes worldview of the community. The community mastered intercultural competencies such as appreciating other culture, adaptability, behavioral flexibility, strengthening interaction, identity management and interaction, awareness of differences, and cultural communication. While the elements building harmony in Tanjung Isui are the leadership spiritual role as mediator, wealth of values and culture, then cooperation between religious and cultural followers.*

### Abstrak

*Model peacebuilding agama dan budaya sudah terbentuk di daerah-daerah Negara Indonesia, salah satunya di daerah Tanjung Isui, Kutai Timur, Kalimantan Timur. Sedangkan konflik terkait tentang agama dan budaya akhir-akhir ini semakin meningkat. Penelitian ini bertujuan untuk menyelidiki pembentukan peacebuilding meliputi proses interreligius dan interkultural pada masyarakat agama dan budaya di Tanjung Isui. Analisis yang digunakan adalah kualitatif etnografi. Proses Interreligious yang terjadi di Masyarakat Tanjung Isui terjadi dikarenakan agama membentuk sistem nilai teologi lokal dan pandangan hidup masyarakat. Masyarakat Tanjung Isui telah menguasai kompetensi-kompetensi interkultural seperti mengapresiasi budaya lain, kemampuan beradaptasi, kelenturan perilaku, penguatan interaksi, manajemen identitas dan interaksi, kesadaran perbedaan, serta komunikasi budaya. Sedangkan unsur-unsur yang membentuk bangunan keharmonisan adalah peran kepemimpinan spiritual adat sebagai penengah, kekayaan nilai dan budaya, serta kerjasama antara pemeluk agama dan budaya.*

**Keywords: Peacebuilding, Interreligious, Intercultural**

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## A. Introduction

The characteristics of Indonesian people based on socio-culture are having a diversity of tribes, cultures and religions. Cultural and religious integration in harmony has existed and is deeply rooted in several regions in Indonesia. This raises a concept of building harmony in religion and culture so that a study needs to be done on this matter.<sup>1</sup> Cultural roots that form the basis of the building of peace between religions and cultures need to be investigated and studied, as an effort to find a model of building harmony so as to reduce the conflicts that occur. Thus, the study of the building concept of harmony can be used as one of the measures in making government policies both locally and nationally.<sup>2</sup>

Researches on ethno-national conflict show that there are factors that play a role in triggering conflicts, including: "inequality" and "differences" built by colonialism, ethnocentrism and human rights violations.<sup>3</sup> One example of such inequality is the western view that considers Muslims as a threat in building multiculturalism in their countries.<sup>4</sup> Based on the case, the solution to prevent it can be done by tracing the roots of the concepts of religious and cultural peacebuilding that have been formed in many areas in Indonesia. In addition, the concept includes the form of religious and cultural meetings that integrate and unite in a society. Religious and cultural peacebuilding models can be developed and used as models for other regions in Indonesia. This model illustrates the concept of religious and cultural diversity that is integrated in harmony.

Based on the explanation above, the main problem that will be discussed in this article is the integration between religion and culture in the formation of Peacebuilding in Kutai community. The area where peacebuilding takes place is precisely Tanjung Isui subdistrict located on the edge of Jempang lake. The

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<sup>1</sup> Ihsan Ali-Fauzi, *Ketika Agama Bawa Damai, Bukan Perang: Belajar dari Imam dan Pastor*, Editor: Ihsan Ali-Fauzi, (Jakarta: Pusat Studi Agama dan Demokrasi, 2017), p. 21-23.

<sup>2</sup> Nathanael Gratias Sumaktoyo, "Penelitian empiris Mengenai Toleransi di Indonesia: Menuju Praktik Terbaik, in A book entitled *Kebebasan, Toeransi dan Terorisme: Riset dan Kebijakan Agama di Indonesia*, editor: Ihsan Ali-Fauzi, dkk, (Jakarta: PUSAD, 2017), p. 159-171.

<sup>3</sup> Maria Hadjipavlou, The Cyprus Conflict: Root Causes and Implications for Peacebuilding, in *Journal of Peace Research*, vol. 44, no. 3, (2007), p. 349.

<sup>4</sup> Velasco González, K., Verkuyten, M., Weesie, J., & Poppe, E. Prejudice towards Muslims in The Netherlands: Testing integrated threat theory, in *British Journal of Social Psychology*, Vol. 47, No. 4 (2008), p. 667.

discussions that will be carried out include: How is the interreligious and intercultural process in Kutai community, how is the Peacebuilding model of Kutai community, and How are the values of intercultural and interreligious education in Kutai community.

## **B. Literature Review**

Studies of intercultural and interreligious require scientific disciplines and methodologies such as theology and social sciences. The field of interreligious and intercultural research is divided into two, namely cultural perspective and religious perspective.<sup>5</sup> The field of research from cultural perspective includes the process of transforming a particular religious belief in a society that is different from the birth of the religion. Examples of areas of contextual theology are Islamic theology in European countries, Christian theology in Javanese society, and others. Whereas the research field of the religious perspective includes religious theology which forms the basis of religious diversity and comparative theology which is the basis of historical meetings between one religion and another. Religion comparison theology deals with comparing texts, rituals and rules between one religion and another.

Culture can be in the form of impressions, values, language, music, art and interpretations (meanings) created from the results of individual learning experiences in society.<sup>6</sup> Every individual is different in animating the components of culture. The deeper the inspiration, the more in his work able to motivate action. Religion influences cultural behavior and perceptions of individuals or community groups. When religious norms and cultural behavior coalesce as an integral part of individual interaction with society, religion helps shape the system of values of individuals and society and becomes a view of life. If individuals or groups of

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<sup>5</sup>Gmainer-Pranzl, "How to do Intercultural Theology", in jurnal *Interreligious Studies and Intercultural Theology* Vol. 1, No.1(2017), p. 100.

<sup>6</sup>Stefan Pass, "Intercultural Theology and Missiology" *ISIT* 1.1 (2017) 133-139 *Interreligious Studies and Intercultural Theology* (print) ISSN 2397-3741, <https://doi.org/10.1558/isit.32687>, p.134. see also in Amos Yong, *Intercultural Theology: A Pentecostal Apologia*, *ISIT* 1.1 (2017) 147-151 *Interreligious Studies and Intercultural Theology* (print) ISSN 2397-3741, <https://doi.org/10.1558/isit.32690> p. 149

society have inspired religious values correctly, their faith can motivate them to change their behavior and attitudes.<sup>7</sup>

Integration of culture and religion can be explained by the concept of intercultural theology. This theology includes the process of da'wah by combining culture which is the result of human spiritual experience as well as the cause of differences of thought between humans.<sup>8</sup> The transformation of values and knowledge from integration takes place by using cultural mediation that has aesthetic, philosophical and religious values.<sup>9</sup> The exchange of aesthetic values of a culture is compared and observed to be used as a medium in conveying religious values. The exchange of philosophical values is carried out by holding a pluralist dialogue between culture and religion to explore philosophical arguments between adherents.<sup>10</sup> Meanwhile, the exchange of religious values is carried out by discussion of ritual worship.

Culture in the modern era tends to be unstable and gives rise to a cultural configuration in which fragments of traditional culture occur in contact and keep changing.<sup>11</sup> This is due to the current globalization so as to provide a new focus on intercultural studies. Therefore, the world community needs values that can universally unite and maintain human civilization. These values will produce a community that lives in harmony together.

Interreligious studies produce two knowledge related to interreligious transformation.<sup>12</sup> The first knowledge is in the form of messages conveyed through rituals towards followers of the religion. The message is in the form of behavioral

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<sup>7</sup>Mohammed Abu-Nimer, "Conflict Resolution, Culture, and Religion: Toward a Training Model of Interreligious Peacebuilding", in *Journal of Peace Research*, Vol. 38, No. 6 (2001), p. 687-688.

<sup>8</sup>Stefan Pass, "Intercultural Theology and Missiology" ISIT 1.1 (2017) 133-139 *Interreligious Studies and Intercultural Theology* (print) ISSN 2397-3741, <https://doi.org/10.1558/isit.32687>, p.134.

<sup>9</sup>Amos Yong, *Intercultural Theology: A Pentecostal Apologia*, ISIT 1.1 (2017) 147-151 *Interreligious Studies and Intercultural Theology* (print) ISSN 2397-3741, <https://doi.org/10.1558/isit.32690>, p. 149

<sup>10</sup>David Cheetham, *Intercultural Theology and Philosophical Theology*, ISIT 1.1 (2017) 141-145 *Interreligious Studies and Intercultural Theology* (print) ISSN 2397-3741, <https://doi.org/10.1558/isit.33163>, p. 143

<sup>11</sup>Robert J. Schreiter, *Trajectories in Intercultural Theology*, ISIT 1.1 (2017) 93-97 *Interreligious Studies and Intercultural Theology* (print) ISSN 2397-3741 <https://doi.org/10.1558/isit.33160> p. 95

<sup>12</sup>Jon Paul Sydnor, *Interformation: The Ethics of Interreligious Ritual Participation*, ISIT 1.2 (2017) 187-205 *Interreligious Studies and Intercultural Theology* (print) ISSN 2397-3741 <https://doi.org/10.1558/isit.33742>, p. 202

changes for the better after performing ritual worship. While the second is knowledge about the interreligious aspects of the ritual. Understanding of adherents to other religions can change their interpretation of the religion.

The model of Peacebuilding between religious people is formed if the views of religion, behavior and attitudes of the individual are correct. Religion can play a role in conflict resolution (conflict resolution) in situations where issues of concern, the community and interveners (mediators) have the right view of religious values. The harmony of relations between religious communities is achieved if the community has an intervener. When conflicts occur, intervener fostering harmony between religious people must involve the dimensions of cognitive, emotional and individual behavior in society. Harmony coaching is successful if it is able to change the mind of a fanatical society and involve the community in a positive emotional experience and show correct behavior.<sup>13</sup>

Another approach that can be used to interreligious analysis is interrituality. This approach analyzes the formation of social relations and the dynamics of change from the implementation of religious rituals and the religious identity of each religion follower.<sup>14</sup> The focus of the analysis of interrituality is to identify interreligious relationships based on the implementation of these religious rituals. Interreligious studies in the framework of interrituality reveal the connection between practice and scientific discourses and show how local theology is formed in an area. This theology arises from conversations with believers and the interpretation of the religious scriptures.

Research studies related to intercultural aims to find intercultural competencies that develop in Tanjung Isuy community. These competencies include content competencies and processual competencies. Content competencies include individual knowledge of the culture and culture of others.<sup>15</sup> Process competency discusses individual dynamics and cultural customs in interacting

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<sup>13</sup>Mohammed Abu-Nimer, "Conflict Resolution, Culture, and Religion: Toward a Training Model of Interreligious Peacebuilding", in *Journal of Peace Research*, Vol. 38, No. 6 (2001), p. 687-688

<sup>14</sup>Jens Kreinath, *Interrituality as a New Approach for Studying Interreligious Relations and Ritual Dynamics at Shared Pilgrimage Sites in Hatay, Turkey*, ISIT 1.2 (2017) 257-284 *Interreligious Studies and Intercultural Theology* (print) ISSN 2397-3741, <https://doi.org/10.1558/isit.33742>

<sup>15</sup>Jonas Stier, *Internationalisation, intercultural communication and intercultural competence*, *Journal of Intercultural Communication*, Issue 11, 2006

with other people's cultural customs. Process competencies include understanding the differences in other individual cultural characteristics which include intrapersonal and interpersonal competencies. Intrapersonal competence is related to emotional regulation and understanding of oneself while interpersonal competence is related to one's attitude in dealing with others.

### **C. The Interreligious Process in Kutai Community**

Religious diversity in Tanjung Isui Society makes the study of peacebuilding from an interreligious perspective necessary. This is because religion is one of the factors that causes peace in an area. As explained earlier, the field of research in a religious perspective includes religious theology and the comparison of religious knowledge. Religious theology is theology which is the basis of religious diversity. From the point of religious theology, Tanjung Isui Society is very open with the inclusion of several religions such as Islam, Christianity and Catholicism so that the peacebuilding process runs well.

#### ***What facilities and activities are there at Tanjung Isui that facilitate the harmonious life of citizens?***

Informal activities where leaders meet each other to resolve conflicts as well as mutual cooperation activities, wedding activities, celebration events. when non-Muslims hold celebrations, they prepare halal food for Muslims.

#### ***How do Muslim communities overcome awkwardness and avoid feeling uncomfortable or disagreeable about the rituals of worship performed by non-Muslims at the time of the event?***

Religion rituals are carried out at different times from the wedding reception from Muslim invitations. As well as customary events carried out by the Dayak tribe, they already have an understanding of other community groups in compiling the programs they carry out. This understanding is formed informally in the community without the existence of a formal institution that regulates, including a menu of dishes for Muslims provided by non-Muslim communities, and sometimes they prepare raw materials for cooking, people who cook and cooking utensils as well. The reception venue is also distinguished by a place for religious religious rituals.

#### ***For special religious days such as Easter, Eid al-Fitr and others do people also meet to support and congratulate each other?***

They meet common values such as forgiving one another, respecting each other.<sup>16</sup>

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<sup>16</sup> Interview with Thomas Elfa Edison (*Pengulu* / Islamic Religious Leader)

***What are the big holidays in society like here, sir? And what kind of harmony happens in the community?***

If the issue of the holiday, whether from Christianity or Islamic religion, none of the people say this and so on, the problem is that the police have been divided, and also invite each other if there are activities, events such as marriage are separated. Islam, because here it's like family

***What are the most important factors that cause harmony here?***

The factors are good community unity, concern and morals.<sup>17</sup>

The integration of religious communities in Tanjung Isui occurs because people have a high tolerance attitude so that religion can function to help shape the system of values of individuals and society and become a view of life. This is in accordance with the interview above which states that an understanding of tolerance has been formed in the community itself and has strong roots. One example of this attitude is the arrangement in religious rituals of marriage and ceremonies. This arrangement is done to respect the followers of other religions who are invited to attend the wedding ceremony. The first arrangement included the presentation of different food dishes for Muslim communities because they knew the concept of halal-haram food for Muslims. The second arrangement includes the timing of implementation which differs between religious rituals for marriage contracts with their wedding receptions.

Relations between religious adherents also prioritize the nature of tolerance without blaming certain traditional ceremonies. For example, the Banjar Islamic Society does not blame the Bugis Muslim community for carrying out the Gugu Tahun ritual by bringing offerings to the lake so that there is mutual understanding between cultures. In addition, Tanjung Isui Islamic community continues to maintain the creed and the Shari'a so as not to transcend the boundaries in dealing with other religious communities. For example, on holidays, they still congratulate each other, without having the same belief in aqidah.

An analysis of comparative theology of religion found that Tanjung Isui Society recognizes that every religion teaches good to its people. The results of these analyzes make people respect, help and attend other religious events. The results of the analysis are also an important point to maintain peace because it can

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<sup>17</sup>Interview with Margo (Christian Church Herder / Christian Religious Leader)

eliminate the view of dehumanizing others, namely to consider different people not as humans. This view tends to see religion or even other schools as a place for all ugliness. If this view becomes more extreme, groups will emerge that allow insulting or even killing people who are different from themselves

***If the problem is az and uses a loudspeaker, does anyone accept it?***

So far there has never been a protest about the sound of the call to prayer with loudspeakers, first the mosque and the church were close to each other, then because the church was on fire the church was moved. If the call to prayer is Sunday, when there is a service, there is no speaker, if there is a month of release there is a circular from the Ministry of Religion to limit the hours of activity. Other people are happy when there is an activity to wake the community to safety, and the sound of azan at dawn because there are people who had to get up early to work and help them get up, Fishermen had to get up early.<sup>18</sup>

Based on the results of the interview above, the religious practice of "Adhan" has formed a new theology of interrituality for Christians and Catholics. The ritual of Adhan Shubuh which serves to call on the followers of Islam to perform congregational prayers in the mosque has also functioned to awaken the followers of other religions to go to work in the morning. Religious practices and scientific discourses above have formed local theology in Tanjung Isui Religion Society. Besides that, the theology of interrituality is found in the readings of the rituals of the Benaq Dayak cultural tradition which contained readings of prayers in the Islamic Religion. This indicates a historical meeting between the beliefs adopted by Benaq Dayak and Islamic Religion.

**D. Intercultural Process in Kutai Community.**

The establishment of a peaceful and harmonious society due to the existence of mutual respect for indigenous peoples. Based on the observations, it is found that this form of mutual respect is the participation of people with different cultural customs in social and educational events. This is confirmed by the results of interviews with the adat leader who stated that between the Benaq Dayak customary activities and other traditional activities, they never interfered with

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<sup>18</sup>Interview with Thomas Elfa Edison (*Pengulu* / Islamic Religious Leader)



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each other and worked together so that there would be harmony in the various layers of society.<sup>19</sup>

The Benaq Dayak Indigenous People do not carry their cultural rules to areas where the majority of the population are Bugis tribes, such as the people in the village of Tanjung Jone. If a customary violation occurs, the sanction of the violation is determined based on the area where the violation occurred. The customary leader also stated that if other indigenous peoples experience difficulties, problems, or calamities then they will help as much as they can.<sup>20</sup> The assistance is limited to social and economic problems and is not included in the realm of ritual and belief. However, the adat leader explained that during the Dayak Benuaq death ritual, the removal of the corpse could be carried out by other tribes.<sup>21</sup> This means that the community has intercultural sensitivity competencies that represent a person's ability to adapt both to perceptions, behaviors and feelings towards society that are different from their cultural values.<sup>22</sup> This adaptation includes the ability to respect and appreciate the cultural values of others.<sup>23</sup>

In addition, the integration of intercultural values also occurred through marriages between the Benaq Dayak tribe and the Bugis and Banjar tribes. When there are marriages that have different cultural customs, the Benaq Dayak tribal chief gives freedom to the bride and groom to determine the customary rituals in their marriage and are given the freedom to determine the beliefs they will follow after marriage. This shows that the community has the ability of behavioral

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<sup>19</sup>Interview with Gerong (Chair of the Dayak Benuaq Customary)

<sup>20</sup> Interview with Gerong (Chair of the Dayak Benuaq Customary)

<sup>21</sup> Interview with Gerong (Chair of the Dayak Benuaq Customary)

<sup>22</sup> Guo-Ming Chen, A Review of the Concept of Intercultural Sensitivity, Paper presented at the Biennial Convention of the Pacific and Asian Communication Association (Honolulu, HI, January 1997). See also in Fritz, Chen and Graf, Hentze, Möllenberg, An Examination of Chen and Starosta's Model of Intercultural Sensitivity in Germany and United States, *Jurnal Intercultural Communication Studies* Volume XIV, No. 1, (2005), p. 54

<sup>23</sup> Guo-Ming Chen & Tamra Portalla, The Development and Validation of the Intercultural Effectiveness Scale, Paper Presented at the 2009 Annual Conference of International Association for Intercultural Communication Studies. Kumamoto, Japan, (2009), p. 5. See also in Fritz, Chen and Graf, Hentze, Möllenberg, An Examination of Chen and Starosta's Model of Intercultural Sensitivity in Germany and United States, *Jurnal Intercultural Communication Studies* Volume XIV, No. 1, (2005), p. 54

flexibility which is the ability to observe an interaction, differentiate and behave appropriately to adapt to situations with certain contexts.<sup>24</sup>

One other example is the implementation of Belian Ritual activities which, although using loud sounds can be well received by the community. In addition, if there are people from other cultures die, the Benoaq Dayak community helps in the traditional cultural ceremony without exceeding the boundaries of their customary rules. Based on the description of the data above, it can be seen that high tolerance between cultural customs is due to a good understanding of their culture and the culture of others. This is illustrated by helping each other without seeing religion and culture so that a positive interaction result is achieved for the development of relations between ethnic cultures. In this case, the community has the ability to build relationships with other people by understanding each other so that relationships are strengthened.<sup>25</sup> This is evidenced by the formation of harmony in several families in Tanjung Isui, which consists of various tribes and cultures.

The description of the data above also shows how the community manages and regulates interactions between ethnic cultures. This is indicated by the Benoaq Dayak tribal cultural community towards other cultural tribes who have never interfered with each other, even though they see the implementation of other cultural and religious rituals that are different and foreign to themselves. This is because the culture of the Dayak Benoaq community does not discriminate socially with other cultural tribes who live in Tanjung Isui. Interaction management involves starting and ending an interaction based on the correct assessment of the wants and needs of others.<sup>26</sup>

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<sup>24</sup>Guo-Ming Chen & Tamra Portalla, 2009, The Development and Validation of the Intercultural Effectiveness Scale, Paper Presented at the 2009 Annual Conference of International Association for Intercultural Communication Studies. Kumamoto, Japan. p. 7.

<sup>25</sup>Guo-Ming Chen & Tamra Portalla, 2009, The Development and Validation of the Intercultural Effectiveness Scale, Paper Presented at the 2009 Annual Conference of International Association for Intercultural Communication Studies, Kumamoto, Japan, p. 4. See also Zeynep Çetin Köroğlu, 2016, An Investigation on Intercultural Communicative Competence's Integration into Textbooks; Language Instructors' Perspectives, Kastamonu Education Journal Volume 24 Number 2, p. 620.

<sup>26</sup>Guo-Ming Chen & Tamra Portalla, 2009, The Development and Validation of the Intercultural Effectiveness Scale, Paper Presented at the 2009 Annual Conference of International Association for Intercultural Communication Studies, Kumamoto, Japan, p.4. See also Zeynep Çetin Köroğlu, 2016, An Investigation on Intercultural Communicative Competence's Integration into Textbooks; Language Instructors' Perspectives, Kastamonu Education Journal Volume 24 Number 2, p. 620.

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Mustofa<sup>27</sup> said that there had been conflicts in the next sub-district between Dayak people and Bugis people. But the conflict arises not because of cultural and religious problems but rather with economic problems. An interesting thing happened at Tanjung Isui, namely Dayak people instead protecting the bugis people. Identity management includes the ability of individuals to continue to respect the cultural identity of others both in verbal and nonverbal interactions.

The Benaq Dayak community is also friendly to new people who bring their culture to Tanjung Isui. The customary leader mentioned the example when there were people from Eastern Indonesia who died at Tanjung Isui and they wanted to hold a funeral ceremony culturally so the cultural community at Tanjung Isui allowed it. This attitude of mutual respect occurs because of a high understanding of their cultural values. This attitude occurs because people have intercourse awareness abilities which are cognitive processes that are carried out by someone to seek knowledge about their culture and other cultures and it is important to learn a particular language.<sup>28</sup>

The description of the data above shows good communication skills carried out by cultural communities so that the message is conveyed well. This ability is referred to as the skill of conveying messages which includes the accuracy in the use of body language in communicating with other cultural communities.<sup>29</sup> In addition, the community also understands when to help and adapt to the rules of other cultures so that they have the ability called behavioral flexibility.

Message delivery skills, behavior management, behavioral flexibility, identity management and relationship strengthening are components of

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<sup>27</sup> Islamic Religious Leaders of the Banjar Tribe

<sup>28</sup>Guo-Ming Chen & Tamra Portalla, The Development and Validation of the Intercultural Effectiveness Scale, Paper Presented at the 2009 Annual Conference of International Association for Intercultural Communication Studies, Kumamoto, Japan, (2009) p.4. See also Zeynep Çetin Köroğlu, An Investigation on Intercultural Communicative Competence's Integration into Textbooks; Language Instructors' Perspectives, Kastamonu Education Journal Volume 24 Number 2, (2016), p. 620.

<sup>29</sup>Guo-Ming Chen & Tamra Portalla, The Development and Validation of the Intercultural Effectiveness Scale, Paper Presented at the 2009 Annual Conference of International Association for Intercultural Communication Studies, Kumamoto, Japan, (2009) p.4. See also on Laura B. Perry & Leonie Southwell Developing intercultural understanding and skills: models and approaches, Intercultural Education, Vol. 22, No. 6, (2011) p.453-466, DOI:10.1080/14675986.2011.644948

intercultural effectiveness.<sup>30</sup> Intercultural effectiveness is a verbal and nonverbal communication skill and is one of the dimensions of intercultural communication competence. Intercultural communication competence is the ability of a person to communicate with people who have different cultural identities effectively and precisely.<sup>31</sup> This competency has dimensions of intercultural awareness, intercultural sensitivity and intercultural effectiveness.<sup>32</sup>

### **E. The Peacebuilding Model of Kutai community**

One of the cultures and religions at Tanjung Isui is united and developed through several cultural celebrations, such as the Jempang Lake Festival and the Gugu Tahun. Some cultural arts involving all components of society for example are mass dance, handicrafts from Ulam Doyo, and others. All components of cultural and religious societies are involved in these activities.

Tribal tribes in Tanjung Isui area are open to other ethnic groups. For example, the Dayak tribe is open to the entry of Catholicism and Christianity so that there are Dayak tribesmen who embrace the two religions. Likewise, the Bugis tribe and the banjar tribe are both Muslim but different cultures are also open to each other and respect each other.

Dayak tribes are slow to embrace Islam because da'wah is done less touching on cultural aspects. Actually, some of the spells that are read by the Benoaq Dayak tribe contain do'a-do'a in Islam. Thomas stated that if the da'wah of Islam followed the patterns carried out by the guardian songo, perhaps Islam would be more quickly accepted by the Dayak tribe. This is in line with what was told by the leader of the Dayak continentq, who stated that some traditional events

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<sup>30</sup>Guo-Ming Chen & Tamra Portalla, The Development and Validation of the Intercultural Effectiveness Scale, Paper Presented at the 2009 Annual Conference of International Association for Intercultural Communication Studies, Kumamoto, Japan, (2009) p.4. See also Laura B. Perry & Leonie Southwell (2011) Developing intercultural understanding and skills: models and approaches, *Intercultural Education*, 22:6, 453-466, DOI:10.1080/14675986.2011.644948

<sup>31</sup>Guo-Ming Chen & Tamra Portalla, The Development and Validation of the Intercultural Effectiveness Scale, Paper Presented at the 2009 Annual Conference of International Association for Intercultural Communication Studies, Kumamoto, Japan, (2009) p.4

<sup>32</sup> Chen et al, `2005, A Model of Global Communication Competence, *China Media Research*, Volume 1 (No. 1), p. 4.

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such as *kuangkai* are similar to the *tahlilan* celebrations of seven days, forty days and one hundred days.

The role of traditional institutions as interveners is to foster harmony between different indigenous peoples. This role is carried out so that there is no violation of human rights between indigenous peoples and other indigenous peoples. These rights include freedom in performing rituals and their cultural rules. Customary institutions have structures from traditional village, sub-district to district institutions. The role of this institution is also to educate, understand, socialize to indigenous tribes in Tanjung Isui so that they respect each other and maintain harmony with one another. So, the conditions of Peacebuilding between cultural and religious societies are formed if the views, behavior and attitudes of the individual are correct.<sup>33</sup>

The role of the customary leader in maintaining this harmony is as a mediator if there is a problem between one tribe and another tribe. When there were members of the Benuaq Dayak Tribe violating the rules in Tanjung Jone Village, which is a place where the Bugis tribe is located, the Benuaq Dayak Tribe Chief did not interfere in determining fines and did not bring their customary rules to the area. This is done to respect the customs and culture at the place where the violation occurred. A meeting between tribal leaders was held and facilitated by the district customary institutions. During the meeting, the decision must be taken as fairly as possible and the Dayak Benuaq tribal chief should not defend his members if proven guilty. This is evidenced by the statement of the customary chief who prioritizes cooperation and negotiations with indigenous tribes or other religions when violations occur. The negotiations were carried out until the dispute over what law would be used to decide the case. The harmony of relations between religious communities is achieved if the community has an intervener. When a conflict occurs, Intervener fosters harmony between religious people must involve the dimensions of cognitive, emotional and individual behavior in society.<sup>34</sup>

Customary law is only applied to civil matters and customary violations. Whereas criminal matters such as murder, theft and others are left to the

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<sup>33</sup>Mohammed Abu-Nimer, "Conflict Resolution, Culture, and Religion: Toward a Training Model of Interreligious Peacebuilding", in *Journal of Peace Research*, Vol. 38, No. 6 (2001), p. 687-688

<sup>34</sup> Mohammed Abu-Nimer, "Conflict Resolution, Culture, and Religion: Toward a Training Model of Interreligious Peacebuilding", in *Journal of Peace Research*, Vol. 38, No. 6 (2001), p. 687-688

authorities. These problems include land disputes that are tried to be settled in a family manner with customary law. They are successful in developing harmony because they are able to influence people's minds, involve the community in positive emotional experiences and show correct behavior.<sup>35</sup>

The customary head gives messages of intercultural tolerance and harmony at traditional events such as the *nimui* memorandum in the event of birth, *kuangkai* in death, *bue buih* in marriage. The socialization of the Benoaq Dayak customary rules for the younger generation is carried out through verbally and these rules are unwritten. This is because they feel they have difficulty in recording the Benoaq Dayak language. Socialization of the younger generation is done through the role of their parents.

The process of establishing peacebuilding can be explained by a diagram showing the dynamics of changes in conflict areas to peaceful areas. Based on the diagram, it can be assessed whether an area is included in conditions of peace or conflict. The conditions in Tanjung Isui area can be categorized as peacebuilding areas. The achievement of peacebuilding conditions occurs through a conflict transformation approach that transforms conflict areas into suave by finding the root causes of conflict and issues.<sup>36</sup> The transformation of the conflict in Tanjung Peninsula has reached a stable condition that fulfills the elements as mentioned in the diagram. Respect for human rights is done by giving freedom to other cultural communities to carry out their cultural rituals. Whereas reconstruction and reintegration are carried out by traditional institutions as interveners through direction and socialization in traditional events. the stages of the conflict transformation process include rejection, defensive, minimization, acceptance, adaptation and integration.<sup>37</sup>

In the peacemaker stage, Religion and culture can act as conflict resolution (conflict resolution) in situations where issues of concern, the community and interveners (mediators) have the right view of religious values.<sup>38</sup> Religious and

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<sup>35</sup>Mohammed Abu-Nimer, "Conflict Resolution, Culture, and Religion: Toward a Training Model of Interreligious Peacebuilding", in *Journal of Peace Research*, Vol. 38, No. 6 (2001), p. 687-688

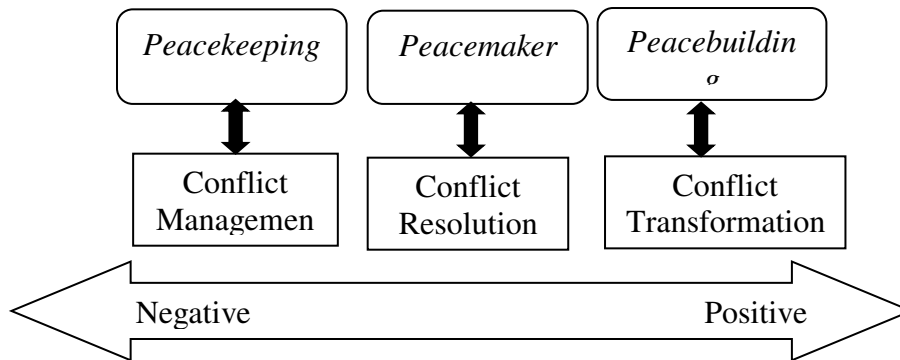
<sup>36</sup>Participatory peace education manual 2008 guidebook, PBI Project Indonesia

<sup>37</sup>Chen, Guo-Ming A Review of the Concept of Intercultural Sensitivity. PUB DATE Jan 1997.; Paper presented at the Biennial Convention of the Pacific and Asian Communication Association (Honolulu, HI, January 1997).

<sup>38</sup> Mohammed Abu-Nimer, "Conflict Resolution, Culture, and Religion: Toward a Training Model of Interreligious Peacebuilding", in *Journal of Peace Research*, Vol. 38, No. 6 (2001), p. 687-688

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cultural conflicts arise when people realize differences that occur in society and culture have certain values that teach people to behave when conflicts occur.<sup>39</sup>



This peacebuilding condition occurs because the adat leader has touched the spiritual realm that is acceptable through the dimensions of cognition, emotion and behavior of Tanjung Isui indigenous people.<sup>40</sup>

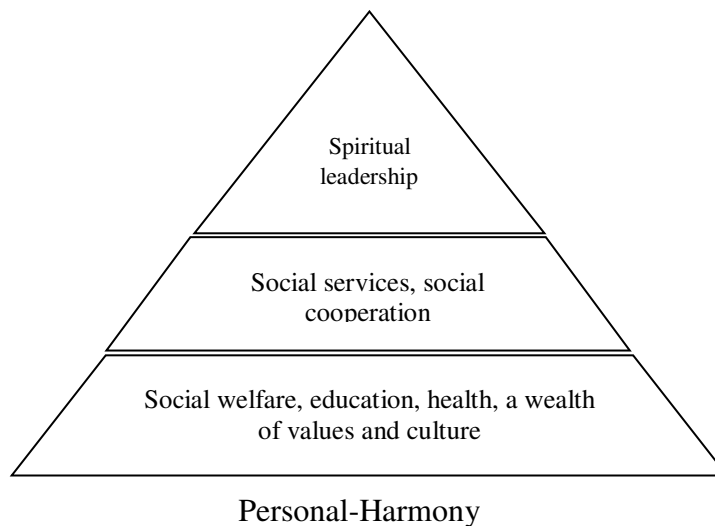


Figure 2. Laderach Pyramid

The model that can be used to describe the harmony that occurs in the Cape Isui Region is the Laderach Pyramid Layer.<sup>41</sup> The pyramid describes the interventions carried out from the level of leaders, middle and grassroots level. The level of leaders played by the customary leaders and customary institutions has been explained above, namely deliberations between adat leaders, giving

<sup>39</sup>Serge Loode, Navigating the Uncharted Waters of Cross-Cultural Conflict Resolution Education, *Conflict Resolution Quarterly*, vol. 29, no. 1, ©Wiley Periodicals, Inc. (2011), p. 66-67. DOI: 10.1002/crq.21037

<sup>40</sup>Mohammed Abu-Nimer, "Conflict Resolution, Culture, and Religion: Toward a Training Model of Interreligious Peacebuilding", in *Journal of Peace Research*, Vol. 38, No. 6, (2001), p. 687-688

<sup>41</sup>W. Dietrich, *Elicitive Conflict Mapping*, Many Peaces, DOI 10.1057/978-1-137-57295-0\_2

direction and disseminating information about peace building, giving decisions as fair as possible to legal violations that occur. The intermediate level in the pyramid explains social services, while the findings in this study are inter-cultural social cooperation involving all aspects of cultural society. The research findings at the grassroots level are a wealth of values and culture that have been passed down from their ancestors. Unconsciously, they have carried out tolerance in religion and culture as a result of values that are firmly embedded in their ancestors. These findings indicate that the foundation of harmony and peace that occurred in Tanjung Isui area is a deep understanding of their cultural and religious values that have taken root and integrated through interaction and marriage between cultures and religions.

#### **F. Intercultural and interreligious values in the academic field**

Observations regarding tolerance between cultural and religious communities are seen at the farewell class 6 of Tanjung Isui State Elementary School 1. In this activity there is good cooperation between the Bugis, Dayak and Banjar tribes. The host of the event was a Bugis Muslim while the prayer reader was a shepherd in Christianity and Greetings were made by the Principal who is a Dayak Christian. The dances that are performed consist of dayak cultural dances and modern dances that are exhibited by Muslim children. Dayak tribe dances that are displayed are gantar dance and dance. The people who attended the event also consisted of Bugis, Banjar and Dayak tribes. The children also sang songs and read poems with the theme of teachers and education at the event. In this case, their cultural values are united and integrated is evidenced by the feelings of emotion observed from the look on the face and tears due to the song and poem. Intercultural education that developed in public elementary schools in Tanjung Peninsula indirectly instilled some competencies or skills in students. These competencies include content competencies and processual competencies.<sup>42</sup>

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<sup>42</sup>Jonas Stier, Internationalisation, intercultural communication and intercultural competence, *Journal of Intercultural Communication*, Issue 11(2006). see also on Laura B. Perry & Leonie Southwell, *Developing intercultural understanding and skills: models and approaches*, *Intercultural Education*, 22:6, p. 453-466, (2011), DOI:10.1080/14675986.2011.644948



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According to the elementary school principal, the unity of tribes and cultures in the community is united by the cultural results of handicrafts that have been handed down for generations and have been inherited by their predecessors. The children in the elementary school, since young age, know the results of other ethnic cultures so that they are accustomed to the cultural diversity that existed in their environment. Indirectly children gain an understanding of religious and cultural diversity in interacting with others. This shows that they have mastered process competencies which include intrapersonal and interpersonal competencies.<sup>43</sup> Intrapersonal competence is related to emotional regulation and understanding of oneself while interpersonal competence is related to one's attitude in dealing with others.<sup>44</sup>

The cultural community at Tanjung Isui also cooperates in cultural performances at the regional and national levels. Awareness of cultural diversity is also instilled in the school through mentoring and collaboration from other schools that are different in their culture and religion. While the main thing done by the teachers is to show examples of cultural and religious harmony between fellow teachers to their students. Based on the above explanation, knowledge about the existence of cultural and religious differences is not only possessed by students, not only in the form of cognitive knowledge but also in psychomotoric and affective terms. Individual knowledge of the culture and culture of others is called content competency.<sup>45</sup> The control of the competencies of intercultural learning that are applied indirectly in elementary schools has an impact on increasing intercultural sensitivity in cognitive, psychomotor and affective aspects.<sup>46</sup>

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<sup>43</sup>Jonas Stier, Internationalisation, intercultural communication and intercultural competence, *Journal of Intercultural Communication*, Issue 11(2006). *See also in* Laura B. Perry & Leonie Southwell, *Developing intercultural understanding and skills: models and approaches*, *Intercultural Education*, 22:6, p. 453-466, (2011), DOI:10.1080/14675986.2011.644948

<sup>44</sup>Jonas Stier, Internationalisation, intercultural communication and intercultural competence, *Journal of Intercultural Communication*, Issue 11(2006).

<sup>45</sup>Jonas Stier, Internationalisation, intercultural communication and intercultural competence, *Journal of Intercultural Communication*, Issue 11(2006). *See also in* Laura B. Perry & Leonie Southwell, *Developing intercultural understanding and skills: models and approaches*, *Intercultural Education*, 22:6, p. 453-466, (2011), DOI:10.1080/14675986.2011.644948

<sup>46</sup>Xin Yang, The Development of Intercultural Sensitivity of Business English Majors by the Multimodal Teaching Program, *Journal of Language Teaching and Research*, Vol. 9, No. 4, (2018) p. 787, DOI: <http://dx.doi.org/10.17507/jltr.0904.15>

## G. Conclusion

The interreligious process that takes place in Tanjung Isui community occurred because, First, religion forms a local theological value system and become the view of the community. This concept includes the theology of interterritoriality such as the Adzan Shubuh ritual brings benefits to Christians and Catholics and readings of the rituals of the Benoaq Dayak cultural tradition that contain readings of prayers in the Islamic Religion.

The community is proud to have mastered intercultural competencies such as appreciating the culture of others (intercultural sensitivity competencies). Second, the community has the ability to adapt and flexibility both behavior and feeling towards other cultural communities. Behavioral flexibility is the ability to see and place oneself from other cultural society. Third, the elements of society form mutual bonds so that a pattern occurs to strengthen each other between one culture and another culture. Fourth, the community is able to regulate itself in interacting and also regulating bigotry in its cultural identity. Fifth, people have an awareness of cultural differences and can also communicate well with them

Intercultural competencies and local theology that developed in the people of Tanjung Isui are the constituent elements of forming a peacebuilding in Tanjung Isui area. In addition, other elements are the dimensions of the Laderach pyramid which consist of spiritual leadership and social relations between communities. These elements include the role of the customary leader as a just and wise mediator, a wealth of values and culture, and cooperation between religious and cultural followers in a harmonious social order.

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