

## **STRUCTURAL DAKWAH STRATEGY OF THE LOCAL GOVERNMENT OF SAMBAS POST CONFLICT OF SAMBAS ETHNICITY IN WEST KALIMANTAN**

**Deni Irawan<sup>1</sup>**  
**Muliati Amin<sup>2</sup>**  
**Baharuddin Ali<sup>3</sup>**  
**Nurman Said<sup>4</sup>**

Sultan Muhammad Syafiuddin Islamic Institute of Sambas, West Kalimantan<sup>1</sup>  
Alauddin State Islamic University of Makassar<sup>2,3,4</sup>

E-mail: [bangahdeni19@gmail.com](mailto:bangahdeni19@gmail.com)<sup>1</sup>, [muliati.amin@uin-alauddin.ac.id](mailto:muliati.amin@uin-alauddin.ac.id)<sup>2</sup>,  
[baharuddin.ali@uin-alauddin.ac.id](mailto:baharuddin.ali@uin-alauddin.ac.id)<sup>3</sup>, [nurman.said@uin-alauddin.ac.id](mailto:nurman.said@uin-alauddin.ac.id)<sup>4</sup>

**Abstract:** *This writing specifically elaborates the structural dakwah strategy of the Sambas Local Government post conflict. This is a qualitative-based research with sociological and communication approach. The data source of this research comes from the Ministry of Religions, Local Government, Religious Harmony Forum (FKUB), Indonesian Council of Ulama (MUI) Sambas Regency, Sambas Muslim Forum TQN, religious and public figures in Sambas. Also, people who presumably can give information related to this topic. All data is collected through observation, interviews, and documentation. Data is analyzed through 4 stages of processes; data reduction, data presentation, data verification and conclusion. Fact-check process is using triangulation, reference books, and applying member check. The result of this research shows that the structural dakwah strategy, in which the local government FKUB, and MUI are in charge of, is performing the strategy throughout several religious program. It is aligned with the regent of Sambas vision that has been determined in RPJMD 2016-2021 (the government masterplan). For example, building the life quality of religious community, providing hajj service facilities, providing religious consultancy, empowering houses of Quran in the districts, conducting preach during Ramadan, reciting on Magrib (dusk time), and visiting people's house programme. There are also another program such as young preachers recruitment, non-civil servant consultant, and empowering people and religious teachers to preserve the community post conflict in the places where the social religious problems threaten the community.*

**Keywords:** *Structural dakwah; Sambas conflict*

### **I. INTRODUCTION**

Sambas regency is one of the place that is prone to conflicts in the history of this country. Those conflicts are mainly involved Dayak, Malay, Chinese, and Madura ethnicities. These social culture conflicts basically happened in West Kalimantan in 1933, 1967, 1969, 1971, 1972, 1977, 1986, 1997 when the conflict between Madura and Dayak tribe, clash between Madura and the government in 1991 and 1999, clash between Madura, Malay and Dayak tribes in 19 January 1999 in Pairit Setia district of Jawai, Tebas in 23 February 1999, Prapakan 17 March 1999, Sei and Garam in 7 April 1999, also happened in Singkawang General Hospital in 9 April 1999, Sei district, Ruk in April 1999, and Karimunting 18 April 1999. At least, this dreadful conflict had happened 12 times since 1963, for of them are deadly. The bloodbath clashes involved Chinese

descendant and Dayak tribe in 1967, Samalantan conflict in 1979-1980, Sanggau Ledo conflict in 1996-1997, and the conflict of Sambas in 1998-1999 . Some people believed there had been 10 to 15 conflicts of ethnicities there . What happened in Sambas regency was a pure ethnic conflict, because it dragged Malay Sambas and Madura Sambas into clash that happened in 1999 .

The conflict would remain unsettled if respectful between people and their culture and properties are still happening. Many Madurans left their home abandoned due to this conflict. The police also acts repressively to the people. The Madurans used to dwell in Sambas, but afraid of exodus returning them to their hometown. To this day, this problem is yet unresolved.

For now, the conflict in Sambas has been eased out. the clashes has stopped because people has had enough of it and psychologically exhausted of the feud. For the time being, people have their temporary peace, but the conflict might erupt anytime soon. Compared to any other conflict like that of in Palopo and Sampit, the conflict of Sambas is worse and immense because for the first time in the history the ethnic of Malay and Madura fought each other, and the battle was unprecedented.

Sambas regency had been a battlefield of ethnic conflicts for 19 years . This has to be taken seriously. Otherwise, this will alter the character and the view of the people of Sambas psychologically, economically, politically, and social security. Dakwah also has an important role to prevent the racial and religious conflict from happening. The psychology of the Sambas people is also an important matter, because they have been traumatized due to the long term conflict. During the clash, there were some people who believed that using water extracted from yellow iron would make them invulnerable , using amulet to divert dangers, or keeping the portrait of Sultan Sambas would bring fortune and protecting them from the conflict, or killing people willingly or accidentally using verses of Quran or cursed phrases . This is out of the Islamic belief. The declining number of dai or Islamic preacher due to the long term conflict has brought the people to the worse situation. This dai left their home or became the victim of war. The consequence is that the way of life, social order of the people of Malay Sambas changed.

The 1999s conflict has made a big ugly scar in Sambas that is known as the Porch of Mecca . Therefore, returning the image of Sambas as a center of Islamic education, religious, hospitable, tollerant and rich of Islamic culture especially in dakwah is also very essential . The image of Sambas as a religious place comes with a reason; life in Sambas represents the past living of Malay. Their insight about religion is deep, carving their daily attitude and moral as a generous, well-mannered, forgiving, respectful and hospitable people. This is also proven when there was a big Imam in Mecca. Islam expanded extensively under the leadership of Sultan Muhammad Syarifuddin II (1866-1922). At that age, Islam had a strong influence in the government. This was the golden age of the Sambas Sultanate. The Sambas image as a Porch of Mecca was given when a famous Ulama was born, his name is Syeikh Ahmad Ahmad Khatib Assambasy, the founder of Thariqah Qadiriyyah wa Naqsabadiyyah. There are also the writing of other Ulama that can still be found to this day. This marked the advanced of Islamic culture especially in the education and religious institution. This is parallel to the present government vision that is agreed in the RPJMD or the middle term project 2016-2021 that is aimed to create religious, well-mannered, intelligent, and prosperous people in Sambas regency. From this point, the religious figures in dakwah also take the same burden both structurally and culturally.

This writing will specifically elaborate the structural dakwah strategy by the local government of Sambas regency post conflict.

## **II. RESEARCH METHODS**

This is a qualitative research with communicative and sociological approach. The data source of this research come from the Ministry of religion, local government, and the FKUB or the religious harmony forum, Indonesian Council of Ullemas or MUI, Sambas Muslim forum TQN, religious and public figures in Sambas. Also, people who presumably can give information related to this topic. Data are gathered throughout observation, interviews, and documentation. The data is then analyzed into four stages; data reduction, data presentation, data verification and the conclusion. Fact-check is using *triangulation*, reference book, and applying *member check*.

## **III. RESEARCH RESULTS**

The structural strategy of dakwah as an effort to internalise values must have few conditions in order to become part of the public policy. Firstly, religious values is not articulated verbally, but it is formed into a concrete universalities; secondly, the focus internalisation value not as a tangible object, but more to its process. As a process, its verbal value can come later and become useful to the societies; thirdly, social problems are internalised, then packed according to the public's level of acceptance; fourth, religious values must be formulated into goals, tools, and real universal actions so it can be implemented to the public.

Dakwah with structural approach is like a politic of dakwah. The regent of Sambas himself drafted the program to build mannerly people (*akhlak al-karimah*). This structural dakwah program is synced with the regent vision which is to build well-mannered people.

The government is concerned about the lack attention in religious aspect in Sambas, therefore they make several program to tackle this problem. Sambas is also vulnerable in ethnic and racial conflict. The government program is explained below:

### **a. Life quality empowerment program**

Delivering the message of peace is an obligatory to all Muslim regardless of their background. Some of muslim are *muballigh* or missionary. It means that some of us are destined to asking to the goodness and avoiding sins (*munkar*).

One of the government of Sambas program is to distribute Quran to all civil servants. This includes the deputy regent, echelon officials, and other government staff.

The non-muslim also gets their right to get a Holy Bible. This distribution is led by the CEO of the PT. ANI and PT. BCP as the donator to the Bible as the company's Corporate Social Responsibility. The regent highlighted that the holy books are given to be used, not to be put in the wardrobe.

This is meant to pave the way to the heaven of Allah. The regent wants all the civil servant to recite Quran before they start working. This is one of the structural *dakwah* strategy rolled out by the local government of Sambas.

Currently, the eyes of the government are focused on the post conflict development. Not only are the civil servant educated by this program, but also all the

people of Sambas in every level must perform the Quran recitement before the start their daily routine.

The regent of Sambas erect the motto “Quran first, may Allah bless us always”. A strong support comes from the deputy regent, Hairiah. The spirit of religious living has to be advanced not only to the government workers, but to all citizen on a daily basis. This is *dakwah* mean to be; to accept Islam and to implement its value in all daily routine, for the benefit of ourselves, families, and for all the people.

To establish a civilise society, the regent of Sambas is strengthening the houses of Quran and their apprentice. He also does the Jumat preach in mosques all around Sambas. Often time, the regent of Sambas spends his night in people’s house to see the problems of their people first hand.

At this rate, the regent of Sambas is performing *dakwah bi al-lisan*, *dakwah* that is actual, factual, and contextual. Actual means that he can solve contemporary problems. Factual means this *dakwah* can reach the real problematics. And contextual means this *dakwah* is significant to problems and its time dimension.<sup>1</sup>

Building infrastructure is also on its way, because it is also the government program that is funded from the tax. Infrastructure is a big concern to the local government. It has to be reported back to the central government. The infrastructure covered the building of Sambas bridge, applying road tax in Aruk border crossing, national road to Temajuk, and building national harbor of Paloh.

The government of Sambas has also distributed donation to 600 amil and imam. This distribution was witnessed by the regional secretary.

*Bi al-hal dakwah* done by the government of Sambas reaches to the grassroot level. They focused on the religious figures in Sambas. This kind of *dakwah* is focused on inviting people to the better social economy order according to the Islamic values. This is also means to eradicate poverty and ignorancy.<sup>2</sup> The Quran surah Al-Shaffat/37: 2-3 highlighted that:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ، كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَن تَقُولُوا مَا لَا تَفْعَلُونَ ۝

Meaning:

“O you who have believed, why do you say what you do not do? Great is hatred in the sight of Allah that you say what you do not do.”<sup>3</sup>

According to the verses above, *dakwah bi al-hal* has a vantage role in *dakwah bi al-lisan*. It is not a substitute of *dakwah bi al-lisan*, but rather both has a powerful purpose to deliver the messages of Islam by the preacher (dai).

Not only do the government gears up the physical aspect but also spiritual to gain back the status as the Porch of Mecca. This requires a big effort in all aspect of societies.

This program is aimed to integrate the governments masterplan to buld well-mannered society post conflict. This good program is being done continuously. The

<sup>1</sup> Tata Sukayat, *Quantum Dakwah* (Jakarta: PT. Rhineka Cipta, 2009), p. 85

<sup>2</sup> Harun Al-Rasyid dkk, *Pedoman Dakwah Bi al-Hal*, (Jakarta: Dep. Of Religion RI, 1989), p. 10.

<sup>3</sup> Ministry of Religion RI, *al-Qur'an dan Terjemahnya*, p. 446.

government also issued regulation No. 056/119/ortal-B/2018 ruling muslim women to wear hijab in the workplace, schools, and higher education.

b. Religious facilities and people empowerment

*Dakwah* is the key in the social change. Unethical behavior in the community must be straightened to prevent it spreading a collective “disease”. The people have to be taken to the positive and honourable behavior. That is why, *dakwah* must be exercised thoroughly to obtain people’s heart.

*Dakwah* is the only actual factor to spread ideology to the people.<sup>4</sup> When performing *dakwah*, *dai* must not only doing preach, but also promoting good behavior.

The government program ensures the *dai* to be treated well, and also to the teacher in the house of Quran.

Every Islamic new year that celebrated in 1 Muharram in Islamic calendar, the festival is wrapped in spirit of unity theme. The local wisdom of Sambas is also presented as its background. Students are deployed to manage this festival. There are Quran reciting and *adzan* (call for prayer) competition.

c. *Hajj* service facility

The local government hand in hand with the Ministry of Religion to manage the *hajj* and *umroh* perform. The people. People hurried to perform *hajj* in Mecca, but mostly they have to wait for 15 years to visit the Holy City. Some of them prefer to perform *umrah* first because the waiting list is not long enough just as the *hajj* waiting list. Travel agents that provide pilgrims to visit Mecca and Medina are common in Sambas.

d. Religious consultancy and preservation as a structural *dakwah* strategy

*Dakwah* is a call for goodness and avoiding all the restrictions according to Islam for the sake of ourselves here and the after world. *Dakwah* is also an endeavor to keep Islam prevailing in many ways. *Dakwah* is targeted to one’s self (*fardiyah*), relatives (*usrah*), groups (*thafah*), people (*mujtama’*), and for the country (*baldatun*) to establish strong muslim civilization. Therefore, *dakwah* is meant to be a values of Islam turn into a reality based on Quran and Sunnah.

According to the interview result, the key of strategy to propogate the value of Islam is always stemmed on well behavior, Islamic principles, and law. All is intended to make people understand which are allowed by Islam and which are not. Knowledge transfer is also given by sermon. Religious discussion are held to make a better understanding about love, peace, tollerance among the people.

Strengthening religion is obviously important, especially for prayer, it is the foundation of Islam. Enik Santika, one of the respondent, said that “sholat (prayer) is the pillar of Islam, to perform it means to sustain their religion. To abandon it means to collapsing ther religion.” Islam has five pillars. If one of them failed, then all pillars would also go down.

If a muslim abandon their obligatory prayers, it means they weaken their own religion, vice versa. It is the duty of *dai* to enlighten people about this message. *Dai* is the

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<sup>4</sup> Samsul Munir Amin, *Ilmu Dakwah*, p. 55.

messenger of *dakwah*. Therefore, the government is deeply focused on recruiting new *dai* in Sambas.

e. House of Quran empowerment

This is also a program by the local government. The empowerment of the house of Quran has a goal which is to emphasize the Islam teaching from children to adult people. But it is focused on toddler. Such teaching would help them understand better the Islamic teaching since they are still young. So when they have grown up, they will implement the values of Islam to their daily basis.

The regent of Sambas established the house of Quran all over the regency to create the Qurani generations. This is one of the *bi al-hal dakwah* in Sambas.

f. Ramadan sermon to deliver messages of *dakwah*

Every year, when Ramadan starts, the Regent never missed preaching in mosques in the villages of Sambas. He said that Ramadan must be a momentum of change to be better.<sup>5</sup> In every of his visit, he is always accompanied by the Sambas Head of the police, secretary of transportation, head of the local library and other officials.

To make it hits right on the target, *dakwah* must be delivered cautiously. It has to be wise, smart, and adaptable to the situation in the place where it is being delivered. In Quran surah Ibrahim/14: 4 it is explained:

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانٍ قَوْمِهِ لِيُبَيِّنَ لَهُمْ فَيُضِلُّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَهُوَ  
الْعَزِيزُ الْحَكِيمُ

Meaning:

“And we did not send any messenger except [speaking] in the language of his people to state clearly for them, and Allah sends astray [thereby] whom He wills and guides whom He wills. And He is the Exalted in Might, the Wise.”<sup>6</sup>

The above verse stated that Allah does not send His messenger to the people unless he speaks the language they understand. This implies that *dakwah* in Islam prefers the cultural approach.

Indonesia is a diverse country. There are different religions, race, tribes, and people. Such conditions make the people of Indonesia put human rights and tolerance first to create the peaceful atmosphere.

Safari Ramadan is an annual agenda of the government. The regent of Sambas took the position as Imam and led the Isha prayer, continued with *tarawih* led by the Imam of the mosque. The regent delivered the messages of kindness very religiously to the people to show them that people has to have a good manner.

<sup>5</sup> Informed by the regent during Safari Ramadan Sambas government in Nurul Huda Mosque Tebing Rubuh, village of Tebing Batu, Sebawi Subdistrict. Tuesday night 30 May 2017

<sup>6</sup> Ministry of Religion RI, *al-Qur'an dan Terjemahnya*, p. 66

g. Reciting on *magrib* (dusk time) program

Traditionally, when *magrib* time is finished, people tend to stay at the mosque to recite Quran. But such tradition has been starting to disappear. There are only a few elder who stays in the mosque, while the youth busily palying their gadgets.

The reciting on *magrib* program aims to revive this old tradition in the society. The target of this program is all the people, mainly the kids. This program is not only to teach Quran, but also being a character building for the kids. This is a revolutionary program to bring back again the long abandoned tradition. This program could motivate youths to visit the mosque more often and prevent them to do unlawful things outside.

People can use the gap time between *Magrib* and *Isha* to pray to Allah and spend time to do positive things. we can tell that this program is a defense of the youths from doing ugly behavior.<sup>7</sup>

h. Spending night in people's house program

The regent of sambas has his own way to get closer to his people, one of the way is to spend night in people's house.

In his early time sitting in the office, this idea crossed his mind. He wants to visit villages not in formal style, but rather in relaxing way. He implies the idea as a plan to spend one night in a village. For a leader like him, he must find a spare time between a very tight schedule. However, not all the village he choose to stay in, mosque is his first choice to spend his night.

This program come along with donation from the government to the orphan. In his every visit, he never forget his badminton kit. Badminton is his hobby, and he often plays with his people. After performing *shubuh* prayer, if he may, he delivers preach. This is because he is an alumny of a university in Saudi Arabia. He uses an interactive preach between a leader and people.

In his some preach, he asks people to strengthen the solidarity of the muslim brotherhood.<sup>8</sup> Spending night in people's house was his campaign program. He does this fully under the name of Allah and his obligation as a leader to get him closer to his people.

It is very clear that the government builds a strong and religious society starting from the grass root level to the higher possible level of the people, especially to those the religious figure who have been sometimes deserted by the government's program.

The government also demand people to start the day with Quran, especially those who works close to the government circle.

From the *dakwah* aspect, *dai* is well organized by the government. *muballigh* or the person who gives the preach is the main player to deliver *dakwah*. Basically, we are all *muballigh*, because we are all obligated to do so.

i. MTQ or Quran reciting competition program

To create more *qori* and *qoriah* or Quran reciters to represent Semparuk in the MTQ (Quran reciting competition), the house of Quran of Semparuk held a local MTQ in the Al-Falah mosque, Friday 11 July 2017. The deputy regent of Sambas opened the

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<sup>7</sup> Moh. Ali Aziz, *Ilmu Dakwah*, revised edition (vol. II; Jakarta: Kencana, 2009), p. 349.

<sup>8</sup> This is a strategic structural *dakwah* to persuade people to maintain brotherhood and to avoid both small and big conflict in the multicultural society.

competition and stated that this competition is very useful to create more *qori* and *qoriah* in Sambas.

All the programs above shows that the regent of Sambas is an agent of change, changing the challenges into a chance. From people in conflict to the well-behaved society to create The Porch of Mecca, like the golden age in the past. Today, Islamic higher education has been established. It is Muhammad Syaifuddin Sambas Islamic Institute in Sambas. This is the hard work outcome of the regent as well as the people prepare the religious generations in Sambas, especially the religious figures.

#### IV. CONCLUSION

Based on the explanations above, it can be concluded that the structural *dakwah* strategy lead by the government, FKUB, and MUI take the role as *dai* to execute all the religious programs. This has been agreed in RPJMD or the middle-term plan 2016-2021 such as building the life quality of religious community, providing *hajj* service facilities, providing religious consultancy, empowering houses of Quran in the districts, conducting preach during Ramadan, reciting on *Magrib* (dusk time), and visiting people's house program. Empowering *dai* to become a non-civil servant staff has also been done, especially in the areas vulnerable of conflicts. This research recommends the government of Sambas to preserve the local wisdom and to increase religious dialogue in many ways. Also, education and religious curriculum must include multicultural values to build the nationalism.

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