

THE VALUES OF SAPRAHAN AS A RESOLUTION OF SARA CONFLICT IN PONTIANAK MALAY SOCIETY IN THE PERSPECTIVE OF ISLAMIC LAW

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ABSTRACT

The tradition of Saprahan is one of the local wisdoms of the Pontianak Malay community, rich in social, cultural, and spiritual values in community life. In the context of a diverse society and the potential for ethnic, religious, racial, and intergroup conflicts, this tradition has a strategic function as a means of conflict resolution based on custom that is in harmony with the principles of Islamic law. This study aims to analyze how the values of Saprahan are applied as a method of conflict resolution in the Pontianak Malay community and the extent to which these values reflect the principles of justice and peace in Islamic law. This study uses a qualitative approach with a case study method. Data was collected through in-depth interviews with traditional leaders, religious leaders, academics, and government officials, as well as documentation and participatory observation of Saprahan practices. Data analysis was conducted using reduction, categorization, and inductive reasoning techniques. The results of the study indicate that Saprahan not only serves as a traditional custom but also as an effective social institution for resolving conflicts without resorting to formal legal channels. The resolution process, which is based on deliberation, equality, and kinship, makes Saprahan a concrete manifestation of the principles of justice and peace in Islam. The harmony between local cultural values and Islamic law contributes significantly to maintaining social harmony and preventing conflict escalation in a multicultural society.

Keywords: Saprahan; Ethnic; Religious; and Intergroup Conflicts; Islamic Law; Conflict Resolution; Local Wisdom; Malay Community Of Pontianak.

A. INTRODUCTION

The diversity inherent in human life-biologically, socially, and culturally-has been a major source of conflict throughout the history of civilization. From ancient times to the current era of globalization, humans live in diversity that includes gender, social and economic status, legal systems, national and ethnic backgrounds, to religious beliefs, political views, and culture and life goals (Lestari & Sa'adah, 2021) . This diversity is actually a wealth, but in many cases it triggers disputes, conflicts, and even wars. These differences often lead to a sense of superiority, prejudice, and fear of those who are considered "other" or different. As a result, discrimination, oppression and injustice arise, leading to resistance or open conflict. In history, inter-religious conflicts, conflicts between political ideologies, economic inequality between social classes, and wars between tribes or nations all stem from the inability of humans to manage differences

wisely. Even though times are changing and technology is developing rapidly, conflict is still an integral part of human social dynamics. This shows that as long as differences are not accompanied by attitudes of tolerance, empathy and justice, the potential for conflict will always exist in people's lives (Abdulatif & Dewi, 2021) .

In the context of modern society (Achmad, 2020) , differences not only persist, but are increasingly complex as global communication and interaction develop. The digital age and globalization allow people from very diverse backgrounds to connect with each other, but it also opens up more space for misunderstanding, intolerance and polarization. For example, differences in political views that were once confined to local spaces can now develop into major conflicts on social media, exacerbating divisions in society. On the other hand, the growing economic inequality between developed and developing countries, as well as between the upper and lower classes within a country, exacerbates social jealousy and triggers radical movements in protest against systemic injustice.

Cultural differences and life goals are important aspects that contribute to the dynamics of conflict in society. In an increasingly complex and open society, the encounter between traditional values and modern culture often creates tension. Traditional values that uphold harmony, adherence to norms, and social cohesiveness often clash with the spirit of modern culture that emphasizes individual freedom, self-expression, and rapid social change. This clash of values can trigger tensions between generations and between social groups, as each feels that its identity and principles are threatened. In this condition, group identity-whether based on culture, religion, ethnicity, or nation-often becomes a political tool that is used by certain parties to build strength and gain power (Lestari & Sa'adah, 2021) .

To face these challenges, collective efforts are needed from all elements of society, including the important role of the government, community leaders, educators, and the media. Education that emphasizes the values of tolerance, diversity and respect for differences needs to be strengthened from an early age, so that the younger generation has an open mindset and is not easily provoked by divisive exclusive narratives. In addition, mass media and social media must also play a constructive role in shaping healthy public opinion and encouraging intercultural dialogue. The dissemination of fair, accurate and unbiased information is essential to prevent misunderstandings that could trigger horizontal conflicts. On the other hand, religious, traditional and community leaders also have a moral responsibility to reduce the potential for conflict by promoting universal values that teach love and brotherhood across differences (Asror, 2022) .

Furthermore, in an era of globalization that demands collaboration between nations, it is important for every individual and group to develop mutual respect in diversity. Cultural differences and life goals should no longer be seen as a threat, but rather as a collective wealth that can enrich insights and broaden human perspectives in building civilization (Subaidi, 2017) . Thus, managing differences inclusively is not only

a necessity, but also the main key in creating a just, harmonious and sustainable society. If differences can be embraced with a spirit of mutual understanding and cooperation, then conflicts arising from them can be minimized or even transformed into positive energy for constructive social change.

The polarization caused by identity manipulation not only hinders the process of social integration, but also weakens the fabric of society as a whole (McCoy & Somer, 2019) . When society is divided into groups that suspect and reject each other, the sense of togetherness as a nation or community is eroded. This situation is very vulnerable to being exploited by certain interested parties to strengthen power or maintain dominance by exacerbating differences. In the long run, such conditions can lead to recurring cycles of violence, discrimination and injustice, because conflicts that are not resolved thoroughly will leave deep social wounds (Somer & McCoy, 2019) . Therefore, approaches that prioritize reconciliation, restoration of trust between groups, and the creation of inclusive dialogue spaces are needed to unravel the tensions that occur. The state has an important role in creating a system that guarantees equal rights and protection for all identities, without favor or discrimination.

B. METHOD

This research uses a qualitative approach with the type of socio-legal study, which combines normative legal studies and empirical analysis of social behavior in society. This approach was chosen to deeply understand the values of *Saprahan* as a SARA conflict resolution mechanism in Pontianak Malay community from the perspective of Islamic law. Using a case study design, this research is descriptive and exploratory, and seeks to capture the social and cultural meanings behind local-based conflict resolution practices. This study focuses not only on written legal norms, but also on social realities that are recognized and implemented by the community.

Data were collected through in-depth interviews with community leaders, cultural figures and policy makers, as well as non-participant observation to capture naturally occurring social practices. In addition, documentation studies of archives, cultural documents, and local legal materials were also used to strengthen data validity. The data analysis technique follows the Miles and Huberman interactive model, which includes data reduction, data presentation, and conclusion drawing simultaneously and continuously until the data is considered saturated. With this strategy, the research aims to produce substantive findings that reflect social justice and reveal the integration between local wisdom values and Islamic legal principles in identity-based conflict resolution.

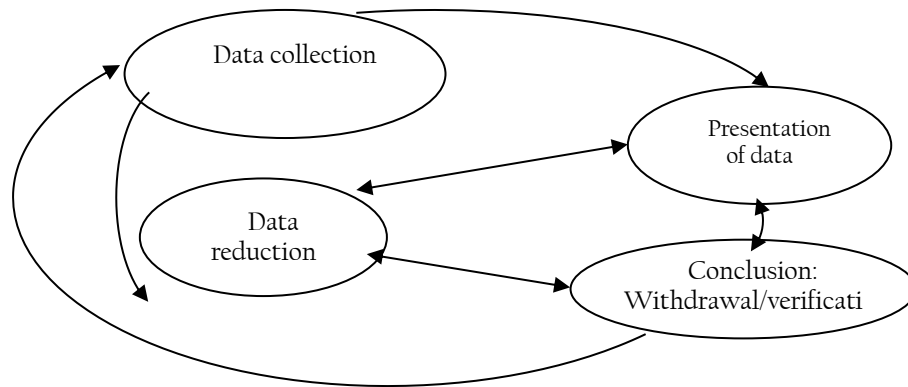


Figure 1: Research Data Analysis Design

C. RESULTS AND DISCUSSION

Kinship Relationships in Pontianak Malay Society

This research found that kinship relations in the Pontianak Malay community play a significant role in maintaining social stability and community harmony. The kinship structure, which is not only based on direct lineage, but also includes paternal and maternal relatives, shows a deep respect for family values. In social practice, this relationship is manifested through active participation in important events such as marriage, birth, death and other traditional rituals, which involve a wide network of kindred.

The Malay community of Pontianak is also known for its socio-cultural system that upholds good manners and respect for elders. Communication patterns that are straightforward, humble, and full of manners characterize this community, as explained by (Venus, 2015) that Malay life is defined as interdependent human cooperation. This is an effective social capital in preventing conflict escalation and building peaceful resolution based on local values.

Furthermore, the findings show that the local wisdom of the Pontianak Malay community, including the values of compromise, gotong royong, and tolerance, are still maintained in daily life (Muntansyir, 2016). As explained by Wan Husin in Venus (2015), seven local values such as forgiveness, patience, and humility are the foundation in maintaining community harmony. These values are rooted in Islamic teachings and customs that have cultivated and shaped the social system of the Malay community. Openness and adaptability to cultural changes also characterize the Malay community of Pontianak. Although open to outside cultures, this community still maintains the boundaries between customs that are considered sacred and new customs born from social deliberation. Pelly (2002) asserts that the Malay community emphasizes socio-cultural factors in determining identity, which reflects the flexibility in their social structure.

In the context of conflict resolution, saprahan values that are an integral part of Pontianak Malay culture have proven effective in reducing the potential for social conflict. Research (Azwar, 2022) reveals that the saprahan tradition functions as a

dialogue and unifying medium that prioritizes a family approach in dispute resolution, without having to take formal legal channels. These values are an important complement to the Islamic conflict resolution framework that is oriented towards the principles of *islah* and *ukhuwah*.

Thus, the kinship values, politeness culture, and *saprahan* tradition of Pontianak Malay community collectively form a solid value system to support conflict resolution based on culture and Islamic law. This strength becomes an important basis in developing a locally-based conflict resolution model that is inclusive and harmonious.

Saprahan Values Used as Conflict Resolution in the Context of Pontianak Malay Society

The field findings show that *Saprahan* is not just a tradition of eating together, but rather a social institution used to defuse conflict collectively, familiarly, and peacefully. This tradition is kept alive by the Malay community of Pontianak as a form of *local wisdom* that functions to unite disputing parties through deliberation facilitated in an egalitarian and harmonious social atmosphere.

In the theoretical framework, *Saprahan* acts as a form of culture-based *conflict resolution*, in line with the thinking of Morton Deutsch (1973) who distinguishes between constructive and destructive conflict resolution processes. According to Deutsch, constructive conflict resolution involves mutual recognition, trust, and resolution that does not exacerbate the conflict. This is reflected in the *Saprahan* practice where the conflict resolution process is carried out without the dominance of formal forces (security forces), but through the presence of traditional and religious leaders as mediators.

As asserted by (Fisher Ury, W., & Patton, B., 1991) , the ideal conflict resolution strategy should be *interest-based negotiation*, which emphasizes the achievement of mutually beneficial agreements. In *Saprahan*, this aspect is displayed through the spatial arrangement and layout of seating positions based on social hierarchy that aims to create a balance of roles and respect in the discussion. This principle also emphasizes the value of equality and active involvement of all parties, as is the value of deliberation in Islamic law.

Field data also shows that *Saprahan* values such as brotherhood (*ukhuwah*), helping, and forgiving each other are not only based on Malay culture but also very relevant to the principles of Islamic law on *islah* (peaceful reconciliation). In this context, the people of Pontianak not only make *Saprahan* as a social settlement, but also as an implementation of sharia values in building social harmony.

Researchers found that *Saprahan*'s success in resolving conflicts also depends on the capacity of traditional leaders and community leaders as morally influential mediators. This is in accordance with the concept of *social capital* described by (Tilaar, 2014) , where trust and social attachment are important foundations in a multicultural society to prevent disintegration.

However, challenges begin to arise when the complexity of the conflict involves broader economic and political interests. Some informants from among the youth and government voiced concerns that traditional authorities are not always effective in more complicated cases. Therefore, *Saprahan* needs to adapt to the context of the times without losing its basic values as a means of reconciliation based on culture and Islam.

This tradition also serves as a vehicle for community character education. As emphasized by (Adisusilo, 2012), character values such as responsibility, empathy, and respect must be instilled in every social institution. In *Saprahan*, these characters are developed indirectly through a process of social interaction that is full of moral values, manners, and religious symbols.

Thus, *Saprahan* is not only a cultural heritage, but also an effective social instrument in supporting the stability and integration of a multiethnic society like Pontianak. This tradition is able to accommodate differences and facilitate conflict transformation towards harmony through an approach based on local culture and Islamic values.

Approach to Saprahan Values and Islamic Law in Handling Racial Conflict in Pontianak Malay Society

The field findings show that the Pontianak Malay community has a high level of understanding of the *Saprahan* tradition as an instrument of conflict resolution, especially conflicts rooted in ethnic, religious, racial and intergroup (SARA) differences. This approach is not only customary but also combined with the principles of Islamic law such as justice (*'adl*), deliberation (*shura*), compassion (*rahmah*), and brotherhood (*ukhuwah*). The process of conflict resolution through *Saprahan* is actively utilized in various interfaith and community forums, and involves community leaders, religious leaders, and government representatives. One important finding is that *Saprahan* is not only a mechanism for eating together, but also a symbol of openness, equality and peaceful dialogue. The forum prioritizes a family approach, listening to each other, and seeking consensus (*sulh*) without direct involvement of the authorities. Consultative forums that combine customary and sharia values have proven successful in reducing SARA conflicts in Pontianak, such as in the case of the 2019 presidential election and the controversy over cultural symbols in Singkawang.

This finding strengthens the theory proposed by (Koentjaraningrat, 2009) that local wisdom, in the form of value systems, norms, and social institutions, is a social control tool that is able to resolve conflicts with an approach that is rooted in community culture. In line with that, Vlaenderen in Kiptia (2018) explains that local wisdom is a form of collective knowledge and policies that are functionally used in society to guide and solve social problems contextually.

In the context of Islamic law, the values of *Saprahan* reflect the principles of sharia that encourage peace. This is in line with the concept of *maslahah* in fiqh, which is a settlement that leads to mutual benefit. The value of deliberation in *Saprahan* is relevant to the principle of *shura* as explained in QS. Ash-Shura: 38. In conflict resolution theory,

the *Saprahan* approach reflects the principle of bottom-up conflict resolution as proposed by Julian in Tuhuteru (2014), which is an approach that comes from direct community participation in finding a fair solution. In addition, (Putnam, 2000) in the concept of *social capital* emphasizes the importance of *bridging social capital* in pluralistic communities to create trust and social cohesion. *The Saprahan* tradition strengthens this social capital through inclusive deliberation across ethnicities and religions, which bridges differences and prevents social polarization. As a conflict resolution mechanism, *Saprahan* not only prevents conflicts from escalating, but also reinforces local democratic values rooted in culture and strengthens an inclusive and tolerant system of pluralism. In the context of multicultural education, (Ningsih et al., 2022) emphasizes that traditions such as *Saprahan* contain elements of value education that play a role in fostering empathy, tolerance and solidarity. Therefore, *Saprahan* is not only a conflict resolution strategy, but also an instrument for strengthening community character across generations.

D. CONCLUSION

Based on the results of the analysis and theoretical studies, it can be concluded that the *Saprahan* tradition is a form of local wisdom of the Pontianak Malay community that is used effectively in resolving conflicts, especially conflicts with ethnic, religious, racial and intergroup (SARA) nuances. This tradition prioritizes the values of kinship, deliberation, equality, and peace, which are carried out through a non-formal and custom-based social meeting mechanism. The values in *Saprahan* have a strong connection with the principles of Islamic law, such as justice (*'adl*), brotherhood (*ukhuwah*), tolerance, and peaceful conflict resolution (*sulh*). The combination of local cultural values and Islamic norms makes *Saprahan* a conflict resolution model that is not only rooted in the community's cultural identity, but also in line with Islamic spiritual and ethical foundations. In the context of Pontianak's multicultural and pluralistic society, the *Saprahan-Islamic* approach has proven to be able to maintain social cohesion, reduce the potential for SARA conflict, and encourage the creation of an inclusive, just and harmonious society. Therefore, *Saprahan* is not just a ceremonial tradition, but also a relevant and adaptive social institution as a mechanism for resolving cultural and religious-based conflicts. Systematic efforts are needed to socialize the values of *Saprahan* widely, so as to strengthen its role in maintaining social unity and peace in the life of the nation and state.

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