



NORMALIZATION OF COMMUNITY LIFE AFTER CONFLICT: Reconciliation Measures Return to The Village

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Abstract

Returning together with family and community is a dream for people who experience conflict caused by various socio-religious problems. The rolling cases between adherents of Sunni-Shi'i religious ideologies have found common ground after the conflict. Various efforts to create a peaceful and fairness require the roles of religious leaders, community leaders, and the government. The academic problem that will be explained is to unite views on conflicting groups in realizing the harmonious life of the Sampang community. The method used is depth interviews with people involved in the conflict, especially in Karang Gayam and *Blu'uran* villages. Data analysis was carried out using the theory of reconciliation to realize the normalization of people's lives as a form of social acceptance. The Sampang community wish for a peaceful life, mutual respect, and appreciation in social life. Normalization efforts can be carried out with a reconciliation approach, namely; top-down and bottom-up. The Sampang community is open to accepting the agreed agreement. Thus, normal life can be realized. Conflict is a necessity. However, reconciliation is a must to create a normal life such as peace, mutual respect, and respect for one another.

Keywords: Normalization, conflict, reconciliation, religious ideology

A. INTRODUCTION

Conflicts arise in a plural society, one of which is triggered by a diversity of religious expressions. Among the cases that led to conflicts in diversity that occurred in Indonesia with religious backgrounds were the events that occurred in Sampang in 2011

and 2012. The conflict occurred twice although, the first incident on December 29, 2011, did not cause casualties. However, it is believed to be the trigger for the second conflict. The conflict occurred in Blu'uran Village which caused several houses to be damaged. Police later named Tajul Muluk (Shia leader) and several others as suspects.

Following then the second conflict that broke out on August 6, 2012 occurred in Karang Gayam Village. In the incident, one person was killed and another person was critically affected by the clurit, dozens of people suffered injuries and as many as 49 houses were burned. Several people were later declared suspects and again The police made arrests. One of them is Rois who is Tajul Muluk's brother.

The eruption of conflict in Sampang is indicated as an accumulation of conflicts that have occurred for a long time. The emergence of Shia understanding amid the Sunni mass base (NU) gradually conveyed resistance, especially from the Nahdliyin clerics. The Shia community in Karang Gayam Village is considered to deny the fact of life lived by the Sampang people who are bound by NU values as their common values.¹

As a result of the conflict, Shia believers in Sampang were expelled from their hometowns. The government evacuated to the Sports Arena building in Sampang for approximately 9 months and on June 20, 2013 it was moved to the Jemundo Sidoarjo flat. The number of refugees is about 350 people with 83 heads of families. The daily lives of residents in the refuge work in the Puspo Agro market. For almost eight years Shia believers took refuge in Puspa Agro Flats, Jemundo Sidoarjo.

In the midst of living without clarity on the future in this refugee camp, there is a change in conditions, namely that the majority of its followers are determined to return to Sunni teachings. Precisely on November 5, 2020, the process of vowing to return to the teachings of *Ahlussunnah wa al-jamaah* was held at the Trunojoyo Pavilion, Sampang Regency, which was attended by as many as 274 Shia refugees. The Sampang Regency Government acts as a facilitator in organizing the pledge. This pledge process was witnessed by the Regent of Sampang, the Head of the East Java Ministry of Religion, ulama and the local FORKOPIMDA (Local Government Coordination Forum).

The option of resignation or pledge was chosen by the refugees in the hope that they could return to their hometowns in Sampang soon. The post-mortem return to Sunni

¹ Sudiarto, Potret Konflik Syiah Sampang," *Populi Center, Jakarta*, Accessed September 26, 2021, https://www.populicenter.org/gagasan/esai/madura/konflik_syiah.php.

teachings brought new hope for the refugee Shiites led by Ust Tajul Muluk to be able to return to their hometowns and return to normal life as before the conflict. The intention of the refugees to return to Karang Gayam and *Blu'uran* Sampang Madura experienced obstacles including a sense of trauma that remained for the local community due to the conflict.

Research on the Sunni versus Shia conflict in Sampang has been conducted by previous researchers including; Nour zatullah unravels the endless Sunni-Shia conflict because, various complex issues lie ahead of it. The sampang conflict was also written by Rachma Ida explaining the internal impact of religion related to communication patterns on the Sampang community. Syukron Mahbub's writings on Sunni-Shi'i conflict and violence in Sampang had a major influence on people's lives. Ikmal's writings on the Sunni-Shia conflict complemented the growing identity politics in Sampang. In addition, research after the Sunni-Shia conflict in Sampang has also been written by several previous researchers, namely, Simanjuntak's work explains the implementation of state responsibilities after the Sunni-shia faith-based social conflict in Sampang.

These various studies became a basis in explaining the life of the Sampang people after the conflict. Some of the academic problems that are discussed are first, how the process of continuing the Sunni-Shia life after the conflict. Second, what efforts are being made in order to restore the normalization of the lives of the people of Sampang after the conflict.

A normal life is one of the goals of post-conflict society. The process towards normalization of people's lives requires various efforts that must be made, including reconciliation. The implementation of reconciliation involves various parties, including the government, stakeholders of warring groups, religious leaders and community leaders. This paper will explain some of the key points after the Sunni-Shia conflict including; first, Peace must be able to get rid of the ego of religious ideology. Second, Binding to fulfill mutual agreement agreements with reconciliation. Third, Top-down and down-top actions for a peaceful and normal life returned for the people of Sampang who were fighting in the Sunni-Shi'i conflict during this time.

B. Research Methods

This study is the result of qualitative research with a phenomenological approach. The basic principle of the phenomenological approach in a study is to focus its attention

on the conscious experience of an individ. The phenomenological tradition is of the view that human beings consciously and actively interpret their experiences, so as to understand their environment through direct personal experience. Various data obtained in this study resulted from in-depth interviews with people involved in conflicts, community leaders (blater), religious leaders and community members, especially in Karang Gayam and Blu'uran villages as well as elements from government stakeholders including the Sampang Sub-District and the Head of the Ministry of Religion of the Republic of Indonesia, Sampang Regency.

The author also conducted obserfation in the field in the two villages to get more accurate data. Triangulation of methods in data mining and triangulation of data sources are also carried out by the author to find valid and valid data.

To find the final conclusion, the various data in this study were analyzed with conflict reconciliation theory in an effort to realize the normalization of life in society as a form of social acceptance for both sides of the conflicting community groups so far, namely normal life as a win-win solution, where the two warring groups used to be mutually accepting and could realize a normal life back to normal as before. before the conflict occurred. One of the basic principles that support the success of the conflict reconciliation process is the initiation of ideas for reconciliation from a conflicting society and is supported by related stake holders as mediators.

C. Discussion

1. Peace; Eliminate the Ego of Religious Ideology

The aftermath of the bloody conflict between Sunnis and Shiites in Sampang, there were significant impacts on society. The feud created societal inequalities from various aspects. One of them is that conflicts between adherents of different religious ideologies have created barriers to intercultural communication in the people in Madura. Communication that is not going well, it is necessary to make the right solutions, including; avoiding personal encounters that can ignite further problems.

Peace this word has always been the goal of people's lives, Islam teaches the values of peace which are not only at the level of concepts but, also in practice. Sunni and Shi'a are two schools of Islam who certainly understand the concept very well but, in



practice, both are unable to implement it. Therefore, it is necessary to play the role of society from various elements such as; religious, public and government leaders.

Building peace or peacebuilding after conflict requires a joint commitment between communities. Although, the fact is that this conflict is motivated by personal conflicts becoming communal. Whatever the reason, post-conflict, you must agree to make peace as a solution. The scheme must carry out the mediation process by making an integrity pact or a commitment to make peace without attacking each other. Sectoral egos must be eliminated let alone personal egos, this method is very effective for cultivating love and tolerance with others. The commitment to peace made by the Shi'i group is ready to abandon its religious ideology.

Religious ideology is a view of the community to follow one of the religious traditions as adopted by the Sunni and Shi'i groups in Sampang. Differences in religious ideologies contribute to the idea of creating diversity of the Indonesian nation in adhering to the religion or ideology believed. Each adherent of a religion or belief stream even, the ideology to which it is identified has a constructive and destructive way of looking. Different views between societies are a necessity in coloring the diversity of society.

Differences between people's ideologies are common but, do not make differences a threat. On the contrary, difference teaches tolerance and respect for every opinion or view of others. Love and tolerance bringing unity between different societies can foster community harmony. The basis of tolerance becomes very important for every religious believer so as not to give birth to truth claims to his religion and not to discriminate against other religions. But, if what is embraced is wrong then, ready to make improvements to choose the right teachings and bring the benefit of the people.

Based on the phenomenon of society the role of culture has restored the spirit and values of tolerance. Shi'i figures performed *baiat*, namely, returning to Sunni teachings in order to gain the trust of the people. The reason why Shi'i groups make *baiats* or pledges to be Sunni with full awareness without any element of coercion. Proving the commitment of Shi'i groups to return to Sunni teachings with awareness and sincerity of determination by carrying out Islamic sharia ahl *sunnah wa al-jama'ah*.

The conflict between the two camps of Sunni and Shia followers in Sampang has been going on for about 12 years. Furthermore, the warring groups carried out reconciliation by vowing *shahadah* to Sunni teachings without any coercion. as explained

by ust Tajul Muluk himself that this is done solely on awareness, sincerity without any coercion from anywhere, even ust Tajul also explains, this process of pledge has also gone through a spiritual journey towards Sunni teachings which he believed to be a true *islamic aqidah*.²

Ust's wish Tajul Muluk to return to Sunni teachings was conveyed to the Regent of Sampang directly, but Mr. Regent did not immediately believe it all at once. Remembering that one of the principles of *shia aqidah* is to practice *Taiqiyah*, namely by hiding the true beliefs of Shia so that they are accepted by the Sunni community. To prove the truth of the wishes of ust Tajul Mulk and his followers, the Regent of Sampang coordinated with religious leaders and community leaders of Bakesbangpol Sampang to discuss following up on the sincere intentions of ust Tajul by facilitating the implementation of the pledge to Sunni teachings in the Pendopo of Sampang regency.

The pledge was made by Ust Tajul and his followers with a Draft *baiat* written by Ust. Tajul Muluk by coordinating religious leaders and community leaders of Sampang. One of the clauses in the draft pledge states that: in order to prove Ust Tajul and his followers returned to Sunni teachings in earnest, it must be proved by; transferred the sons and daughters of Ust Tajul followers from educational institutions under Shia auspices to be transferred/schooled in educational institutions affiliated to *aqidah ahlussunnah wal pilgrims*. This has been proven directly by ust Tajul Muluk and his followers assisted by the sampang regency government to transfer them to the educational institutions of The Lirboyo Islamic Boarding School, and the Islamic College UIN Sunan Ampel Surabaya in 2020 after the pledge was made.

As a form of commitment from Ust Tajul and his followers to be accepted again in the sampang community, it has been agreed by both warring parties to accept and welcome the group of ex-shia communities in Jemundo when they want to return to their hometowns and menetp in their yards through a religious formation process in islamic boarding schools around Sampang Regency to be fostered to strengthen the *aqidah of sunnah wa l-jamaa'h* experts and provide confidence for the Sampang community that ust Tajul and his followers neither played around nor did teaching *taiqyyah* in this regard.

The unity of the people of Blu'uran and Karang Gayam villages in Sampang. The hope of the unity of the two groups of people who are feuding with each other in the two

² Tajul Muluk, *Interview*, Jemundo, Sidoarjo, 19 Juni 2021,



hamlets is increasingly finding a bright spot, this is evidenced by the case, the funeral of one of the followers of ust Tajul who died was buried in Sampang.³

The hard work and collaboration between the Regent-Forpimda (Regional Leadership Forum) and the Ulama and the consolidated Central-District Team, resulted in a real movement to synergize one solidly to realize a haqiqi peace. The cleric and citizens accepted with open arms without thinking about his past. Putting aside a haughty ideology for an ideology that brings about the benefit and peace of the people.

Humanism is one way of translating religious teachings because, religion is behavior. Humanist religion can be framed in a variety of ways including traditions or cultures of the community. Humanists can eliminate personal and sectoral egos, as is the attitude of the mistake-realizing Shi'i to get back to the right line. Humanists can be carried out in a variety of ways including in humanist proselytizing, as in the trajectory of Islamic history. Shia or Islamic proselytizing must be carried out in a wise and polite way so that, good relations or communication are established between the community.

Effective communication is needed in an effort to realize a normal life after reconciliation. Eliminating suspicions between two community groups, namely the Sampang conflict survivor community in Jemundo and the community in the two villages of Blu'uran and Karang Gayam at the lower level / grass root. Efforts to normalize a new life will soon be realized after reconciliation with effective communication by both parties.

Various negative issues (such as; the concept of *taqiyyah* ust Tajul Muluk and his followers) that are not beneficial continue to develop in society so that, it is necessary to get clarification and supervision from various parties so that, negative issues do not become wild balls and instead become (embryos) the seeds of new conflicts in the future. Learning from various regional experiences of conducting post-conflict reconciliation is very important to restore normal life for the community.

2. Stakeholder Engagement in Reconciliation

Reconciliation is an alternative solution in solving socio-religious problems as in the case of Sampang. About 12 years ago the Sampang case related to the Sunni Shi'i religious problem still left a problem. Barriers to intercultural communication in the Sunni Shi'i conflict are a social phenomenon that urgently requires the attention of the government and the entire authority society.

³ Eko, *Interview*, Sampang, 2021.

The authority or authority of stakeholders in making policies becomes a practical solution in resolving conflicts. The authority to resolve religious conflicts involves the Kiai who have an important role in society because, kiai has a depth of knowledge and nobleness of ethics. In addition to the involvement of Kiai, the role of the central and local governments, community leaders who function as mediators and catalysts who can facilitate effective communication for peace between Sunni-Shi'i.

In order to realize a normal life for both parties, reconciliation is the right choice. Reconciliation the best solution to find a way out so that, the two can come to terms to gain a sense of security and protection. The central government provides room for good coordination between the East Java provincial government and the Sampang Regency government in order to realize reconciliation. The method taken is carried out with a safe win-win solution by involving various sectors including the police and the Ministry of Religion of the Republic of Indonesia at the Provincial and District levels.

The Sampang conflict provides a valuable lesson that, seeing the importance of human rights life and reading community culture is very necessary for policymakers. The Provincial Government has allocated a special fund intended for these Sunni-Shia conflict refugees in the form of living allowances and health insurance benefits in accordance with the Decree of the Governor of East Java **Number: 188 / 316 / KPTS / 013/2015** concerning amendments to the Decree of the Governor of East Java No. **188/125 / KPTS / 013 / 2015** concerning Recipients of Regional Health Insurance of East Java Province for Sampang Shia Refugees in 2015. The government's very humanist attitude towards society about life guarantees is a positive response for minority groups.

One of the very wise attitudes carried out by the Sampang regency government is to coordinate intensively and technically in the field. Mindfully Ustadz Tajul Muluk and his followers carried out the pledge of the creed. Social control through ideological change provides an attitude of responsibility for the impact of a religious ideology. The change in Shi'a ideology had a social impact on society so, the Sunni *shahadah* pledge became the solution. Indeed, the role of cultural values is an important solution because, cultural values can form a tolerant and intolerant society towards the Madurese community.

Stakeholder involvement in reconciliation to provide protection of Shia citizens including; the transfer of the school of the sons and daughters of ustad Tajul followers who originally attended Shia educational institutions was transferred to the Lirboyo islamic



boarding school which was *ahlu sunnah wa aljamaah* at the expense of the Regent of Sampang. The Islamic boarding school education model in building communication between Kiai and santri in Lirboyo is a guarantee of education to provide hope for the future.

The involvement of another important component in reconciliation is that the Ministry of Religious Affairs of the Republic of Indonesia, Sampang Regency, continuously coordinates with religious leaders to provide an understanding of the importance of a life that values each other and understands various traditions. The basis of tolerance can give rise to a life of harmony of people that has always been taught in Islam. The government also explained the importance for Muslims to live in harmony without any element of suspicion in each community group in Blu'uran and Karang Gayam villages.

The role of religious leaders, the NU Kyai provided religious counseling to conflict survivors in the Jemundo flats with a program to strengthen the *aqidah* of *Sunnah wa aljamaah* experts. The implementation of counseling is carried out once a month. The counseling activity aims to provide a space for dialogue about religion for Ustad Tajul and his followers. Internal-religious dialogue is a means of opening up a narrow and closed understanding so that, it must be described with a broad view as well as as Islamic proselytizing in the contemporary era. A diverse range of religious knowledge and explaining the correct understanding in adhering to a religious ideology.

The involvement of the role of Blu'uran and Karang Gayam community leaders, community leaders and Kiai Blater tried to condition the communities in Blu'uran and Karang Gayam villages. Conflicts between community groups can be minimized related to negative issues that develop in society. Reconciliation between elite groups continues to be carried out and avoids grassroots group meetings so that, it is not easily ignited by a situation unfavorable for both parties.

Campus involvement, especially the role of Higher Education at Sunan Ampel State Islamic University (UINSA), includes; first, the admission of shia survivor students in Jemundo with a bachelor's study scholarship strata-1 (S-1). Second, the implementation of a community service program with a community service research scheme in the theme of strengthening the economic independence of the Sunni-shia conflict survivor community in the Jemundo flat. The effort is a reconciliation measure to find trust for the Shi'i survivor community.

Reconciliation is one of the efforts to minimize or minimize conflicts due to tensions and even, physical conflicts / bloody conflicts. Reconciliation has the aim of opening up accessibility in carrying out the peace process. The involvement of community leaders, government and Shi'i survivors in the reconciliation process provides brightening and hope for returning to their villages. Reconciliation can be done by apologizing to someone who made a mistake. Forgiving towards peace becomes a practical solution to the problems that occur.⁴

Reconciliation in Galtung's theory of peace and conflict studies became the knife of analysis for the case of Sunni Shi'i who had found common ground. The involvement of various elements of community leaders, religious leaders, Kiai Blater and local and central governments synergizes to carry out reconciliation in various ways to reconcile warring groups. Reconciliation is carried out by making various agreements for agreements for both parties. Conflict, violence and leading to peace are the cycles of human life in organizing social problems.

The strategy of reconciliation is the attempt of society to realize the peace of human life that is incapable of self-control in differences of views. Forgiving became a real step towards achieving peace. The variety of ways in the process of reconciliation in the field of education, economy or life guarantees and security protection is a real work of involvement of various elements of society and government.

Returning to the kampong of Blu'uran and Karang Gayam is a dream to get the right to life again with the community. Living a normal life by living the habits carried out by the villagers. Peaceful life with community members while maintaining good relations between individuals of the community.

3. Upstreaming and Downstreaming for the Normalization of People's Lives

The reconciliation process is carried out very neatly and carefully in maintaining the sensitivity of socio-religious problems. Various approaches from upstream, namely, stakeholders provide assistance to get a decent life. Rebuilding peace through conflict resolution is one of the effective ways but, building peace based on trust or truth in carrying out religious teachings.

⁴ Afif A, *Pemaafan, Rekonsiliasi Dan Restorative Justice* (Jogjakarta: Pustaka Pelajar, 2015).



Religious ideologies have given rise to differences that have had an impact on bloody conflicts between groups of people. The Sunni-Shi'i group has emerged into a national problem. The upstream approach was chosen as a reconciliation process that has the authority to carry out policies that have an impact on change for the warring society. Hulu is a stakeholder which includes: the role of the government of the Ministry of Religious Affairs, the role of the province of East Java and the regional government of Sampang. The downstream approach is the warring Sunni and Shi'i figures and their very devout followers.

Cooperation between upstream and downstream and learning from the experience of interfaith conflict in Ambon Maluku not only rests on stopping the conflict but, requires social reconstruction with the strengthening of local identity. Upstreaming and downstreaming have an important role in building communication so that, uninterrupted. Upstream facilitation is to form a special team to continue to monitor and monitor the development of the life of the shii group who are still domiciled in the Jemundo Sidoarjo flat.

Strengthening the understanding of Islamic teachings by promoting religious moderation is the right choice. The concept of religious moderation promoted by the Ministry of Religion promotes peace among religious people, namely, by means of religious views, attitudes and practices by interpreting the essence of religious teachings. Religious inclusivity holds that, a view that sees positively and optimistically, the human view is good inherently.⁵

Upstream facilitation through the concept of religious moderation must be created in the digital space through mainstreaming studies in universities and the role of Islamic boarding schools. The Ministry's strategy of providing a way of looking at the community in building religious life. The dissemination of religious moderation facilitated upstream strengthens elements of society to cooperate with each other from upstream to downstream.

The upstream principle through religious moderation teaches an inclusive attitude in religion. The universal values embodied in religious moderation are consistent (i'tidal), balanced tawzun), moderate (tawasut) and tolerance (tasammuh). The principles in

⁵ Alqur'an: 7: 172.

religious moderation are an important part of realizing a civil society. Upstreaming plays an important role in conceptualizing a just and civilized society.

Hulusasi prepares various efforts to restore normal life for the Shi'i group in kampong its courtyard. The acceptance of the people of Blu'uran and Karang Gayam villages towards the Shi'i group living in Jemundo Sidoarjo is not constrained by anything. Cooperation between the central government and provincial governments is a form of upstreaming that pays attention to people's lives. Downstream communities as recipients of policies that certainly bring the benefit of the people.

Normalization of people's lives is a strategic step taken upstream to continue to fight for the lives of Shi'i groups. Normal post-conflict life cannot be done easily and quickly. The period of 12 years is not a short time to heal old wounds that have not dried up. Post-conflict life learning from various regions, such as the post-conflict Situbondo case provides valuable lessons. Religion teaches peace but, in some peoples often use religion as a source of conflict.

Social integration becomes the right choice to realize a normal life. The normalization of community life is the goal of every individual community, especially for downstream communities. Social integration is a necessity to create spaces of effective communication among warring groups. Spirituality has relevance in maintaining social integration because, the human being is supposed to make peace with himself dalwam a form of social integration.

Normalization actions for people's lives carried out top-down through policies (upstream) and down-top through their dreams of returning to kampong (downstream) synergize to create a peaceful society. The intersection from upstream to downstream makes it easier to realize a normal life that is a common ideal. The affirmation of a normal life is to integrate society by integrating oneself.

Upstreaming and downstreaming are tools that create normal life actions. Social integration is not just a concept but, a concrete action that must be taken by every individual of society. The normal life of returning to kampong has great hopes of building a village with various hopes and dreams. Social harmony is a dream of society because, it teaches religion as a behavior or action. A person cannot yet be called a religion if, his behavior does not present the teachings of his religion.



The meeting point of upstream and downstream in realizing a normal life can synergize with various parties. The ministry of religious affairs, provincial and district governments, ensures the survival of the Shi'i group. The role of islamic boarding schools and universities of UIN Sunan Ampel Surabaya contributes to ensuring education. A normal life can certainly be realized by putting aside each other's egoism.

D. Conclusion

The life of the people of Sampang in particular, in the villages of Blu'uran and Karang Gayam has attracted the attention of stakeholders. Religious leaders, community leaders and the government never stop to solve various problems that plague the people of Sampang. The role performed to restore a normal life is to obtain rights as citizens and obtain security protection.

In addition to a sense of security, people can improve the quality of life for families while being able to benefit many people. A sense of security and peace is one of the important components in social life. Love and hate between individuals and individuals, groups with groups is the dynamic of life but, excessive hatred can destroy everything.

Sunni-Shi'i is a religious ideology embraced by the people of Sampang but, has destroyed their lives because, the problems that roll around cannot be addressed wisely. Selfishness and snobbery or religious dogma that is wrong in understanding its teachings. Humanist and tolerant attitudes with others have experienced a crisis of trust because, ideology. However, departing from these mistakes was able to change his perspective by carrying out a reconciliation process.

Upstream and downstream work together to create a normal life in order to return to their yards. The act of realizing a normal life is acceptable in Blu'uran village and Karang Gayam village has become the dream of Sunni groups who have pledged the creed. The self-awareness of ustdaz Tajul as the leader of Shi'i has gained enlightenment in understanding the true religion. Society can integrate itself by making peace with itself so that, a normal life can be obtained wherever it is.

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