

## **The Role of Religious Actors in Dialogues For Peacebuilding and Conflict Prevention in Afghanistan: A Case Study in The Faculty of Shari'a (Islamic) Law And The Faculty of Public Policy, Kabul University**

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### **Abstract**

*Penelitian ini mengkaji tentang peran aktor agama (ulama) dalam dialog untuk pembangunan perdamaian dan pencegahan konflik di Afghanistan dengan mensurvei mahasiswa tahun ketiga dan keempat di dua fakultas Universitas Kabul, Fakultas Hukum Islam dan Fakultas Hukum Publik. Hasilnya menunjukkan pandangan positif secara keseluruhan tentang peran aktor agama, dengan pandangan yang konsisten tentang hasil bermanfaat yang diperoleh dari keterlibatan ulama dalam dialog dalam masyarakat untuk mengatasi krisis, konflik, dan ketidaksepakatan.*

**Kata Kunci:** *Afghanistan; Aktor Religius; Dialog; Islam; Meditasi Konflik; Perdamaian; Ulama*

### **Abstrak**

*This study examines the role of religious actors (the ulema) in dialogues for peacebuilding and conflict prevention in Afghanistan by surveying third and fourth year students in two faculties of the University of Kabul (Faculty of Shari'a (Islamic) Law and Faculty of Public Law). The results indicate an overall positive view of the role of religious actors, with consistent views about helpful results accruing from the involvement of the Ulema in dialogue within communities to cope with crises, conflict and disagreements.*

**Keywords:** *Afghanistan; Conflict mediation; Dialogue; Islam; Religious Actors; Peacebuilding; Ulama*

### **Introduction**

The purpose of this study is to explore and analyse the influence of religious actors (ulama) in dialogues and discussions aimed at resolving social problems at the community level in Afghanistan. The focus will be on how they participate in discussions and help in coping with and preventing violence and, in addition, how they are involved with reinforcing long-term peace at a community level in Afghan society. As such involvement always involves processes of discussion, conversation and dialogue, those consultations and inputs are shaped by existing social structures and have potential for feedback from society in general.

As a highly complex, but still largely traditionally focused society, one of Afghanistan's key challenges is not having a tradition of discussion and dialogue at a community level. The guiding concept approaches to peace in Afghanistan do not seem to include any options for a negotiated settlement amongst disputants (i.e., relevant elites). At least on a surface level, the role of religious actors' (the ulama in its widest sense) involvement in dialogue has significant influence at the community level in Afghanistan. Furthermore, there is a potential for these influential actors to be exemplars, to act as role models within society and to have something to say and do about violent extremism, issues of ethnicity, and religious/political ideology.

Kurucaan demonstrates that the Muslim perspective on dialogue is practical and in fact necessary in Islam for believers, and points out that dialogue as a religious duty can be shown in three main sources: the word of God in the Qur'an, the example of the Prophet (PBUH) and the criteria of God's creation (Sunnatullah).<sup>1</sup>

Appropriate dialogue is a religious duty for Muslims since it promotes understanding of both the principles upon which Islam is based and the way to act in accordance with the guidance of the three sources above. As a resource for finding solutions to shared problems Islam can provide a guiding framework based on shared values and ideas.

Similarly, “according to the Quran, dialogue and reasoning in the best possible way are important methods of communicating, upholding the truth and resisting falsehood”. The purpose of dialogue is correct understanding and is linked to the Islamic principle of da'wah (literally, “issuing a summons, a call, an invitation”)—this is the need to submit and a foundational principle of Islam. Without discussion, reasoning, evidence, using the traditional sources of Islam it is not possible to arrive at correct understandings and applications of the principles.<sup>2</sup> Therefore talking through issues, respecting the values of the tradition and attempting to work out the best way forward, guided by the values implicit in the three sources above is clearly a way forward grounded in Islamic values. Mistakes, short-comings and other lapses are only corrected in this way, but sharing information, commenting on applicability of religious guidance, clarifying motivations and effects etc.

As an Islamic country, institutions and individuals in Afghanistan all turn to Islam and its teachings to provide guidance, information, standards and advice. In the case of consultations on peace building, conflict-resolution, as in promoting values for all individuals, the principles of the source materials are one thing, however the application of those religious principles to dialogue, discussion, opinion formation, policy etc. is very much undocumented and unclear. The purpose of this study is to look at one significant example to explore how educated and responsible members of the Faculty of Shari'a in the largest university in the country, based in the capital, are involved in and respond to conversations and dialogues held there. However, it is difficult to directly approach the question of how the faculty are involved in dialogue, therefore the study will ask fourth year students in the faculty about their experience and assessments as a way to gather detailed real-world information.

Ramli and Awang mention that the holy Quran and Hadith are the key and most important sources for the 1.9 billion Muslims in the world regarding their knowledge and direction to the religion. In these sources dialogue is important and much emphasized; Islamic scholars (ulama) are the ones who know these sources better than anyone else, but

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<sup>1</sup>Ahmet Kurucaan and Mustafa Karim Erol, *Dialogue in Islam: Qur'an, Sunnah, History*. (Dialogue Society, 2021), 23

<sup>2</sup>“The importance of dialogue”, The Importance of dialogue. Islamweb, January 1, <https://www.islamweb.net/en/article/134572/the-importance-of-dialogue> (accessed 12 October 2021).

it may be unfortunate that despite the importance that Islam places on dialogue, many, starting with the Muslims themselves, are skeptical about it.<sup>3</sup>

Deutsche Welle in an article from 2021, reported that the United Nations Assistance Mission in Afghanistan (UNAMA) has emphasized the importance of the role of local religious scholars and elders (the Ulama) in the Afghanistan community in bringing peace through dialogue with the society and helping in the formation of appropriate guiding principles. UNAMA said that since religious scholars are respected in the country and religious actors have greater influence on decisions in society they can play a mediating role in resolving disputes, they can also play an active role in securing peace. People in Afghan society do listen to and attempt to act in accordance with the words and sayings of respected religious actors (ulama), i.e., “the role of religious scholars is essential in securing peace.”<sup>4</sup>

Kazemi mentions that religious leaders have a historical and traditional role and status in Muslim societies and Islam has in fact a solution to every problem whether it be through war or violence. People in Afghanistan are usually unaware of scholars' efforts towards peace. Given that Afghan clerics are 'not as well networked' as their rivals in other Islamic countries (e.g. Indonesia), religious differences may make it difficult to establish ties and agreements between Deobandi, Salafi or Shia clerics. Therefore, peace is not possible thought the agencies of the state alone. It requires social conditions that can be better developed by scholars in Islamic and Afghan society.

Borchgrevnik mentions that the Ulama has a key role in Afghan society because they are in the Afghan community and have the authority in religious contexts and in their own communities, they participate in mediation, dialogue and local disputes and offer solutions. The role of civil society and its potential should be given more attention to the creation of peace. Ethical values, social norms and political views are very important to Afghans and Afghan society; these are to a large extent sourced from the ulama. Religious scholars and civil society organizations perform religious duties before anything else and provide guidance and theological, moral and spiritual training and help in the daily practice of religious rituals and the wheel of life.<sup>5</sup>

An article entitled “Kunduz Ulema commit to peace efforts”, noted that Afghan religious scholars are popular in Afghan society, they can play a key role in setting standards and ethics for their Afghan society. They often work as agents of dialogue and peace because they are respected at all levels of society and have a great influence on individual and social decisions.<sup>6</sup>

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<sup>3</sup>A. F. Ramli & Awang J., “Dialog Antara Agama Menurut Perspektif Islam (An Islamic Perspective on Interfaith Dialogue)”. *UMRAN - International Journal of Islamic and Civilizational Studies (EISSN: 2289–8204)*, Vol. 2, 3.

<sup>4</sup>Deutsche Welle (www.dw.com), *افغانستان در تامین صلح* در *نقش علمای دینی* در *تامین صلح* در *افغانستان*. DW.COM. <https://bit.ly/3CHe6x6>

<sup>5</sup>Kaja Borchgrevnik, “Peacebuilding in Afghanistan: The Role of Religious Civil Society.” *Religion and Global Society*, 2018, 76.

<sup>6</sup>Kunduz Ulema commit to peace efforts and urge residents to do the same - Afghanistan. (2018, September 6). ReliefWeb. <https://reliefweb.int/report/afghanistan/kunduz-ulema-commit-peace-efforts-and-urge-residents-do-same>

Kadayifci-Orellana, Abu-Nimer and Mohamed-Saleem, mentioned that Afghanistan as an Islamic country with 99.7% of the population being Muslim. They added that in most Muslim societies, Islam plays an important role in social and political life and religion is considered a key component of peoples' identity. For Muslims, religion is considered a cultural framework and a religious belief. Because in these societies, Islamic discourse becomes an important source of legitimacy on which the concepts of truth, justice and peace are based. Here, the Islamic tradition due to the sanctity of its laws and customs for nearly 1400 years, which is one of its sacred texts, the Qur'an and Sunnah, which contain sacred truths. Conflict resolution methods differ in different Islamic countries such as Egypt, Indonesia, Afghanistan and Palestine, varying with their unique contexts. Such an understanding of culture allows us to recognize that every Muslim community will have many paradoxes, subcultures, and internal identities.<sup>7</sup>

Wardak, Zaman, and Nawabi conducted research that shows that the mullahs believe that they can play a positive role in the development of Afghanistan and see opportunities for their participation in conflict resolution and dialogue. It seems that mullahs generally consider themselves the key to reaching the people. Because they have close ties to the local people in Afghan society, a mullah says "Ordinary people listen to us. If we are given the opportunity, we can preach to the people so that (they) can be effective in this."<sup>8</sup>

Coburn and Dempsey focused on the fact that in Afghanistan 75 to 80 percent of Afghans live in rural areas, where there is a weak judiciary and the creation of a state-run judiciary in line with international standards, even if appropriate, can take multiple generations. Instead, most Afghans rely on a set of informal mechanisms to resolve their grievances. As in most countries, dispute resolution is done through traditional practical and locally enforced mediation mechanisms, which include community elders, religious leaders, and other respected individuals whom the parties trust. As well, deciding on a course of action is one thing, making it happen and keeping it enforced can only happen with local buy-in.<sup>9</sup>

Coburn and Dempsey also mentioned that in Afghanistan, there are a number of other councils with specific issues to resolve disputes, such as the Education Council and the Council of the Ulema. They are more active in official districts nearby to Kabul, such as the northern plain area around Kabul. It operates in different regions with different powers which are not fully clear. The majority of these councils have a role to play in resolving conflicts and dialogue in Afghan society.<sup>10</sup>

Guest noted that in Afghanistan in some cases, religious actors could benefit from local involvements. Because they played a role in Afghan society. They play an important role in these conflicts, which can be used to promote a good position in society to promote

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<sup>7</sup>S. A. Kadayifci-Orellana, Abu-Nimer, M., & Mohamed-Saleem, A, Understanding an Islamic framework for peacebuilding. Islamic Relief Worldwide, Working Paper Series, 2013, 45.

<sup>8</sup>M. Wardak, Zaman, I., & Nawabi, K., The role and functions of religious civil society in Afghanistan. Cooperation for Peace and Unity, Kabul, July. 6-8, 2007, 80.

<sup>9</sup>Coburn, N., & Dempsey, J. *Informal dispute resolution in Afghanistan*, 2010, 4-8.

<sup>10</sup>Coburn, N., & Dempsey, J. *Informal dispute resolution in Afghanistan*, 2010, 9-12.

peace. They are mostly respected as impartial negotiators working in order to reduce conflict in the social order of Afghan society.<sup>11</sup>

Giustozzi, Franco and Baczko noted that the majority of disputes in Afghanistan are resolved through resolution mechanisms outside the formal justice system, by religious actors and tribal elders, who are respected in society. The main mechanism is by a group of such people meeting together as a Jirga, which is a traditional assembly of elders, religious scholars, influential people and representatives of the people, which is held to solve various problems and approve some decisions.<sup>12</sup>

Johnston noted that the power of religious actors, who have a high level of authority (spiritual and emotional) in society also plays a role in resolving conflicts, whether they are working as organizations or as individual leaders, their strategies and solutions are acceptable especially in communities that experience conflicts involving religion.<sup>13</sup>

Borchgrevink highlighted that if Afghan religious leaders play a role in promoting conflict in Afghan society, they can also be important drivers of peace, reconciliation and cooperation, since they can strengthen internal ties between members of the community and different groups. These middlemen can act as a bridge in the community as well as be used to divide it.<sup>14</sup>

Borchgrevink in a later article notes that Afghan religious actors often announce their influential messages in Friday prayers and that can play an important and influential role, thus serving as good brokers for public relations and information and for the public. They also express their views on a variety of issues. The Ulema of Afghanistan use the mosque not only for religious services but also for commenting on society and even politics, which wields considerable influence in society.<sup>15</sup>

According to UNAMA's Afghanistan annual report from 2015 on the protection of civilians in armed conflict and the United States Institute of Peace (USIP), many Afghans listen to the messages of scholars and they are more trusted in society than politicians. Mosques in Afghan society are locally supported and connected instead of relying on external and outside institutions that are reputed to be corrupt, such as the police and the judiciary, many people choose instead to have their cases resolved by a mullah of religious leaders or a council of clerics with whom they have long-standing and on-going connections.<sup>16</sup>

There is no previous study of this engagement in dialogue and so as a first undertaking, the approach will try to remain flexible and gather information from

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<sup>11</sup>K. Guest, *Dynamic Interplay Between Religion and Armed Conflict in Afghanistan*. International Review of the Red Cross, 1992, 880.

<sup>12</sup>A. Giustozzi, Franco, C., & Baczko A., *Shadow justice: How the Taliban run their judiciary*. Integrity Watch Afghanistan, 2013, 23.

<sup>13</sup>Johnston, D. *Faith Based Diplomacy: Trumping Realpolitik*. UK: Oxford University Press, 2003, 14.

<sup>14</sup>Kaja Borchgrevink, *Religious actors and civil society in post-2001 Afghanistan*. (Oslo: International Peace Research Institute, 2007), 98

<sup>15</sup>Kaja Borchgrevnik, "Peacebuilding in Afghanistan: The Role of Religious Civil Society." *Religion and Global Society*, 2018, 80.

<sup>16</sup>UNAMA, *Protection of Civilians in Armed Conflict: Annual Report*, 2015.

participants who are closely associated with the faculty (current students) as explained in the next sections.

There are three fundamental research questions for this paper:

- A. What are the effects of religious actors on dialogues about peace building and conflict prevention in Afghanistan?
- B. What are the strengths and weaknesses of religious actors from a dialogue or engagement point of view?
- C. What is known about the role of religious actors in dialogues for peacebuilding and conflict prevention in Afghanistan?

### **Research Method**

This research will attempt to examine the role of religious actors in dialogues for peacebuilding and conflict prevention in Afghanistan by undertaking a survey (case study) with third and fourth-year students in the Faculty of Shari'a (Islamic) Law and in the separate Faculty of Public Policy of Kabul University.

The data will be collected by questionnaire from randomly sampled students of Shari'a (Islamic) law and public policy of Kabul university (Appendix A). The results have been tested by SPSS software using descriptive analysis that illustrates the role of religious actors in dialogues for peacebuilding and conflict prevention in Afghanistan.

#### **A. Research Design**

In this research, a case study, research design and a deductive approach are used. The aim of this research is to determine opinions about the role of religious actors in dialogues for peacebuilding and conflict prevention in Afghanistan: a case study in the Faculty of Shari'a (Islamic) Law and the Faculty of Public Policy, Kabul University.

Descriptive research is trying to describe what is happening in more detail, filling in the missing parts and expanding our understanding, to expand understanding about existing knowledge. This work was carried out based on the primary data collected through the survey instrument. Instrument used for primary data collection.

This work was carried out based on the primary data collected through the survey instrument. The survey instrument used for this work is a standardized well-structured questionnaire. The questionnaires were employed to collect the primary data and relevant information from the students of Shari'a (Islamic) Law and Public Policy faculties of Kabul University. This survey instrument was designed and tested as a part of this work and proved reliability.

#### **B. Population**

The Shari'a (Islamic) Law and Public Policy faculties at Kabul University were taken as a population of the study because the study is designed as a focused case study. The study will focus on senior students: in the Faculty of Shari'a there are 360 in this category, for the Faculty of Public Policy, 300: therefore 244 completed questionnaires are the required sample size.

The study will focus on the third and fourth-year students because they will have had the longest period of exposure to both the content of their courses to understand Islam, and interactions with the staff of the two faculties and so they will have had time to understand the dynamics of the relationship between those individuals and society at large, potentially their insights from within the faculty will be more informed over time than any external observers.

**C. Sampling Size**

A total number of 244 students out of 660 students of different departments of Shari’a (Islamic) Law and Public Policy faculties of Kabul University were selected.

**D. Sampling Technique**

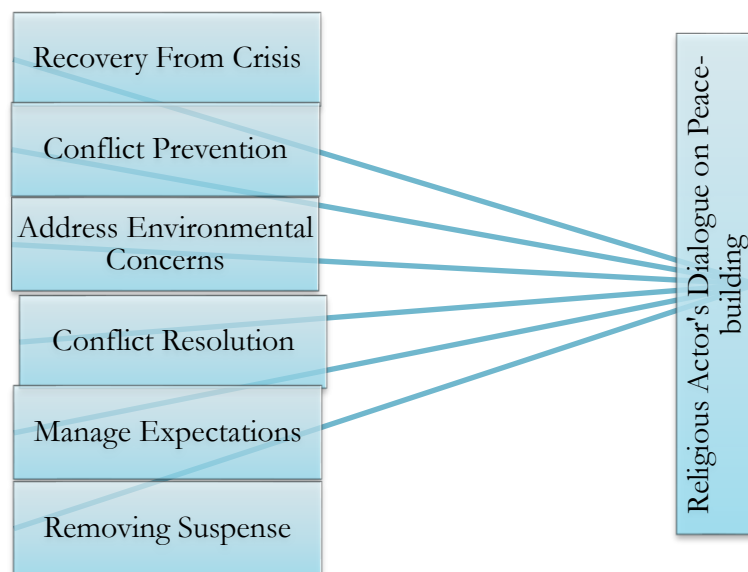
A stratified random sampling technique (Biondo et al, 1998) has been used for this research. The different general directorates, departments along with units have been identified keeping in mind their availability and reach.

In the first step formal permission was obtained through a personal visit with heads of departments. In the second stage the questionnaires were distributed personally to pre-selected students already informed about the purpose of the questionnaire filling.

**E. Source of Data**

Both primary and secondary data were collected during the study. The techniques that were used included administering of written questionnaires.

**Conceptual Framework**



The conceptual framework for this study is that progress away from the longer term crisis situations in Afghanistan and the resulting increase in security allows citizens more time to solve problems. Instead of being focused on the critical issues arising from open conflict, criminal activity, difficulties with food, water, shelter etc., once those matters are secure then other elements of negotiation, working through different conflicts and situations can begin. I have prepared an outline schematic (below) to suggest how the model I propose works.

The key components are:

- A. Recovery from Crisis: makes it easier to recover from a crisis, as well as past experience has shown that governments cannot tackle the causes of instability and also ensure social stability and recovery through crisis outcomes or unilateral action. So the best way is social dialogue in the community.
- B. Conflict Prevention: to expand and strengthen cooperation at the community level and one of the main ways to prevent conflict among citizens.
- C. Conflict Resolution: to suspend judgment and assumptions is essential for finding meaning among conflicting participants.
- D. Address Environmental Concerns: to acceptable levels for dialogue by communication effort and access to the participants' issues.
- E. Manage Expectations: to reach to the goal, as dialogue is not itself the goal, to avoid what practitioners call 'fatigue'. It is the best instrument to ensure the ongoing peaceful circumstances.
- F. Removing Suspense: to dispel people's suspicions in society, it has a key role for peace building in community level.
- G. Dialogue. The shorter definition of dialogue offered in Kurucan as "meaningful engagement with people of different outlooks and backgrounds" which "is a part of the fabric of Islam, embedded in its very foundation"<sup>17</sup> underlines the applicability of conversations, dialogues, and discussions within Afghanistan in moves to promote progress, uplift of people from difficult material conditions, to promote justice, safety, peace and stability and other implementations of the values fundamental to Islam.

A second, more complete, working definition is given in the same source as "meaningful interaction and exchange between people of different groups (social, cultural, political and religious) who come together through various kinds of conversations or activities with a view to increased understanding"<sup>18</sup>. Based on this definition this study will put questions to students in the Faculty of Shari'a to ask about their knowledge of the involvement of faculty members in such activities.

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<sup>17</sup>Ahmet Kurucan and Mustafa Karim Erol, *Dialogue in Islam: Qur'an, Sunnah, History*. (Dialogue Society, 2021), 8.

<sup>18</sup>Ahmet Kurucan and Mustafa Karim Erol, *Dialogue in Islam: Qur'an, Sunnah, History*. (Dialogue Society, 2021), 11.



### **The Role of Religious Actors in Dialogues for Peacebuilding**

The dependency role of religious actors in dialogues for peacebuilding dimensions like recovery from crisis, conflict prevention, addressing environmental concerns, managing expectations, conflict resolution, and removing uncertainty among the students of Shari'a (Islamic) Law and Public Policy faculties of Kabul University is defined in hypothesis-1, and is taken up and its results are shown in table-34, conceptualized as an outcome of multiple regression mode. From the results, it can be inferred that the F value of 191.355 is found to be significant at the 5 percent level and hence, the hypothesis-1 is rejected.

These results suggest that the role of religious actors in dialogue does relate to the group of seven factors for peacebuilding dimensions in the Shari'a (Islamic) Law and Public Policy faculties of Kabul University. Further, the adjusted R square value of .825 from table-34 indicates that 82 percent role of religious actors in dialogue among the students significantly depend on these group of seven factors for students of Shari'a (Islamic) Law and Public Policy faculties of Kabul University. Also, the 't' 2.726, 2.545, -1.979, -.022, 3.832, and 7.490 corresponding role of religious actors in dialogue dimensions such as recovery from crisis, conflict prevention, addressing environmental concerns, managing expectations, conflict resolution, and removing uncertainty are found to be having significant effects on the model conceived.

More specifically, the role of religious actors' dialogue on peacebuilding is found to be a significant with the highest value of 7.490, this clearly confirms a positive role for religious actors' dialogue on removing uncertainty. This also clearly confirms the positive role of religious actors' dialogue in having a positive effect in society and in fact it has a key role for peace building at the community level.

Similarly, the role of religious actors' dialogue among students in the case of the Shari'a (Islamic) Law and Public Policy faculties of Kabul University indicates a significantly good role for peacebuilding the next higher t value of 3.832. This again confirms the positive role of religious actors in peacebuilding relationships and can help religious actors clarify their role and responsibilities.

Likewise, the role of religious actors' dialogue among the students of the Shari'a (Islamic) law and public policy faculties of Kabul university causes significantly role of religious actors' dialogue's on the peacebuilding the next higher t value of 2.726. This clearly confirms that recovery from crisis which is obviously significant for the peacebuilding for any community in making it easier to recover from a crisis, as well as past experience has shown that governments cannot tackle the causes and ensure social stability and recovery through crisis outcomes or unilateral action. So the best way is social dialogue in the community.

Also, the role of religious actors in dialogue among students of Shari'a (Islamic) law and public policy faculties of Kabul university causes significantly role in peacebuilding the next higher t value of 2.545. This clearly confirms that conflict prevention can be expand and strengthen cooperation in community level and one of the main ways to prevent conflict among the people.

Correspondingly, religious actors in dialogue among students of Shari'a (Islamic) law and public policy faculties of Kabul university causes importantly role on the peacebuilding the next higher t value of 1.979. This clearly confirms that address environmental concerns can be acceptable levels for dialogue by communication effort and access to the participants' information.

Finally, the religious actors in dialogue among students of Shari'a (Islamic) law and public policy faculties of Kabul university causes importantly role on peacebuilding the next higher t value of -.022. This clearly confirms that manage expectations to reach to the goal, as dialogue is not itself the goal, to avoid what practitioners call fatigue. It is the best instrument to ensure the ongoing peaceful circumstances.

Table 34: Model Summary						
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate		
1	.910a	.829	.825	1.65746		
a. Predictors: (Constant), Removing Suspense, Recovery from Crisis Recovery from Crisis, Managing Expectations, Conflict Prevention, Conflict Resolution, Addressing Environmental Concerns.						
ANOVAa						
	Model	Sum of Squares	df	Mean Square	F	Sig.
1	Regression	3154.114	6	525.686	191.355	.000b
	Residual	651.079	237	2.747		
	Total	3805.193	243			
a. Dependent Variable: Religious Actors' Dialogue on Peace-building						
b. Predictors: (Constant), Removing Suspense , Recovery from Crisis Recovery from Crisis, Managing Expectations, Conflict Prevention , Conflict Resolution , Addressing Environmental Concerns						
Coefficientsa						
	Model	Unstandardized Coefficients		Standardized Coefficients	Sig.	
		B	Std. Error	Beta		
1	(Constant)	2.545	.417		.000	
	Recovery from Crisis	.141	.052	.157	.007	
	Conflict Prevention	.154	.060	.164	.012	

	Addressing Environmental Concerns	-.130	.066	-.138	.049
	Managing Expectations	-.001	.050	-.001	.983
	Conflict Resolution	.236	.062	.255	.000
	Removing Suspense	.474	.063	.524	.000

Table-35: Correlations between Role of Religious Actors in Dialogues Dimension

		Recovery from Crisis	Conflict Prevention	Addressing Environmental Concerns	Managing Expectations	Conflict Resolution	Removing Suspense
Recovery from Crisis	Pearson Correlation	1					
	Sig. (2-tailed)						
	N	244					
Conflict Prevention	Pearson Correlation	.866**	1				
	Sig. (2-tailed)	.000					
	N	244	244				
Addressing Environmental Concerns	Pearson Correlation	.816**	.848**	1			
	Sig. (2-tailed)	.000	.000				
	N	244	244	244			
Managing Expectations	Pearson Correlation	.770**	.788**	.880**	1		
	Sig. (2-tailed)	.000	.000	.000			
	N	244	244	244	244		
Conflict Resolution	Pearson Correlation	.754**	.814**	.833**	.863**	1	
	Sig. (2-tailed)	.000	.000	.000	.000		
	N	244	244	244	244	244	

Removing Suspense	Pearson Correlation	.785**	.802**	.862**	.875**	.888**	1
	Sig. (2-tailed)	.000	.000	.000	.000	.000	
	N	244	244	244	244	244	244
**. Correlation is significant at the 0.01 level (2-tailed).							

The possibility of 7 role of religious actors dialogues dimension such as recovery from crisis, conflict prevention, addressing environmental concerns, managing Expectations, conflict resolution, and removing Suspense relating with each other is defined in hypothesis-2 taken up and its results are shown in the table-35, as an outcome of Bivariate Correlation test. From the results it can be inferred that Pearson 'r' values between the range 0.777 and 0.888 corresponding to 30 different correlations are found to be significant at 5 percent level. While these results form the basis to reject the hypothesis-2, the importance of 15 significant correlations among the total of 30 possibilities gives scope for identifying the different levels of relationship that can exist with role of religious actors' dialogues dimensions.

### Finding

The findings of the present study shows that the majority of respondents are male and the majority of the respondents belongs to the Shari'a (Islamic) law faculty. The findings reveal that the majority of the respondents belongs to the affirmative category concerning the involvement in dialogue and the majority of the respondents have less than 5 years or 5-10 years exposure to these matters.

Furthermore, the findings show that the highest number of respondents agree that religious actors' dialogue helps in increasing peace-building in the community and in recovering from crisis. The lowest number of respondents disagree that religious actors' dialogue helps in increasing peace-building in the community and recovering from crisis.

The results also show that that highest number of respondents agree that religious actors' dialogue helps to decrease crisis and helps in community development. The lowest number of respondents are strongly disagree that religious actors' dialogue helps to decrease crisis helps in community development. Moreover, the study shows that the highest number of respondents agree that religious actors' dialogue helps in reducing stress in the community. The lowest number of respondents strongly disagree that religious actors' dialogue helps in reducing stress in community. In addition, the study shows that the highest number of respondents agree that religious actors' dialogue keeps lasting peace within society. Also, the result show that the highest number of respondents are agree with that religious actors' dialogue helps to tackle disputes among the people and prevent conflict.

In addition, the results reveal that the highest number of respondents agree that religious actors' dialogue helps to facilitate community involvement in peace and avoiding conflict. Furthermore, the results show that highest number of respondents agree that religious actors' dialogue helps to address discrimination and reduce anti-social behavior among communities.

In addition, the result also show that the highest number of respondents agree that religious actors' dialogue helps to address discrimination and reduce anti-social behavior among communities. The study shows that the highest number of respondents agree that religious actors' dialogue helps to improve social justice and stop conflict among the society. The results show that the highest number of respondents agree that religious actors' dialogue helps to identify the community concerns. Also, the study shows that the highest number of respondents agree that religious actors' dialogue helps to avoid environmental chaos of the society.

The results show that the highest number of respondents agree with religious actors' dialogue helps to improve the capacity of community in identifying concerns in their environment. The results also show that the highest number of respondents agree that religious actors' dialogue provides opportunities to decrease the risk of conflict among people. In addition, the study shows that highest number of respondents agree that religious actors' dialogue help to manage community expectations in society. Also, the study shows that the highest number of respondents agree that religious actors' dialogue provides the chance to dialogue to manage people's expectations in the community.

Moreover, the result shows that the highest number of respondents agree that religious actors' dialogue helps to support sustainable management dialogue approaches within society. Consequently, the results show that the highest number of respondents agree that religious actors' dialogue assures that practitioners to avoid fatigue and that increases are fair and equitable within the community.

Furthermore, the results show that the highest number of respondents agree that religious actors' dialogue helps the community to getting necessities. The results also reveal that the highest number of respondents agree that religious actors' dialogue helps generate conflict resolution in the society which plays a key role in peacebuilding. The study shows that the highest number of respondents agree that religious actors' dialogue helps to decrees the level of hate-based activities at the community level.

In addition, the result shows that the highest number of respondents agree that religious actors' dialogue creates strong communication and builds trust between people to prevent them from coming into conflict. Consequently, the result shows that the highest number of respondents agree that religious actors' dialogue helps to know the individual viewpoints of the parties in a dispute.

Also, the study shows that the highest number of respondents agree that religious actors' dialogue removes uncertainty and helps in peacebuilding at the community level. Furthermore, the result shows that the highest number of respondents agree that religious actors' dialogue helps develop formal relationships between people in the community. In addition, the study shows that the highest number of respondents agree that religious actors' dialogue helps to increase the anticipation for what is to come. Moreover, the study shows that the highest number of respondents agree that religious actors' dialogue can settle environmental doubts among the community residence.

In addition, the result reveals that the highest number of respondents agree that religious actors' dialogue helps with existential issues of human life at the community level for peacebuilding. Also, the result shows that the highest number of respondents agree

that religious actors' dialogue strengthens the values of religion and avoids extremism. In addition, the study shows that the highest number of respondents agree that religious actors' dialogue influences religious actors to advocate for peacebuilding and to promote the empowerment of religious actors' dialogue within the community. Finally, the result shows that the highest number of respondents agree that religious actors' dialogue supports the religious tradition's resources to help promote peace.

### **Conclusion**

There is no research that has been done previously on the role of religious actors' dialogue in peacebuilding in Afghanistan, this survey is the first research on this topic and aimed to understand the influence of religious actors' dialogue in resolving social problems at the community level in Afghanistan. As Afghanistan is suffering for more than four decades from violence, there is a strong need for reinforcing long-term peace at the community level and from this research there is support for religious actors to be key players in this process. For this study, the target population comprised of all the Shari'a (Islamic) law and public policy faculties students of Kabul university.

The study recommends that religious actors participate in dialogue for peacebuilding, this helps in increasing peacebuilding in the community and in recovery from crises, community development, reducing stress in the community; as well, dialogue helps maintain lasting peace within society through the assistance of religious actors' dialogue at the community level.

Religious actors involvement in dialogue for peacebuilding helps to monitor developing disputes among the people and can prevent escalation to open conflict. Religious actors' dialogue helps to facilitate community involvement in peacebuilding and avoiding conflict, addresses discrimination and can reduce anti-social behavior among the community and help to improve social justice and stop conflict among the people.

The study also recommends that religious actors' involvement in dialogue helps to manage community expectations, provides the chance to dialogue to manage people's expectations in the community, helps to support sustainable management dialogue approaches within society, and assures that practitioners avoid fatigue and can make sure improvements are fair and equitable within a community.

Religious actors' dialogue helps the community for getting necessities to ensure the ongoing improvement in circumstances. Both the community and government should give an active role for religious actors in their community to help with existential issues of human life, strengthen the values of religion, advocate for peacebuilding and avoid extremism as well as promote social peace. The study also recommends that religious actors' dialogue helps conflict resolution, decreases hateful activities and builds stronger communication among the people in the community.

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