

## Internalization of Moderate Islam and Local Wisdom as an Effort to Prevent Religious Conflict in Sigi District, Central Sulawesi - Indonesia



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**ABSTRACT:** This study discusses religious moderation education in Sigi Regency, Central Sulawesi Province, Indonesia. This study used qualitative approach and data was collected through direct observation, in-depth interviews, and written document analysis. The results of this study show that religious education moderation in Sigi Regency has been implemented successfully. Department of Religious Affairs in Sigi Regency played significant roles in implementing religious moderation within schools and madrasah within the regency. The local government also provided support to succeed the religious moderation program through various local traditions and art. Within schools and madrasah context, teachers have become crucial actors in implementing the religious moderation among students. Teachers used various creative learning strategies and media while still considering the conditions of students during the Covid-19 pandemic. The values of religious moderation were not just sent to students but also integrated and immersed within the students life. Creative teaching media were used in the context of innovation in religious moderation learning in Sigi Regency included radio-based distance learning at Bolapapu Kulawi Elementary School in Christian religious subjects and Google Classroom at Islamic Senior High School Biromaru district. Moral subject teachers and other teachers who teach general subjects cooperated to teach values of religious moderation through videos on Google Classroom, which contain values of tolerance and non-violence. Meanwhile, learning media for kindness trees and board games were used to instill the values of love in Christian religious education subjects at Watubula Salvation Army Elementary School. Future studies should focus on the implementation of substantive and technical training on religious moderation by the local government Sigi Department of Religious Affairs and Department of Education and Cultural Affairs must be carried out continuously and comprehensively for Madrasah teachers and religious teachers within general schools.

**KEYWORDS:** Internalization, moderate Islam, local wisdom, religious conflict, local government

### I. INTRODUCTION

Moderate Islam is a term that Islamic scholars and intellectuals have increasingly used to purify Islamic teachings that have been polluted due to the thoughts of individuals who tend to display a radical and intolerant understanding of Islamic teachings (Irawan, Nurdin, & Hamka, 2023). Meanwhile, extreme and intolerant Islam at the level of *muamalah* and morals is not in line with the principles of Islamic teachings as a mercy for all of nature, which can be understood by love for nature and everything in it. One of the elements of nature is humans, whom God created with nations, tribes, different skin colors, customs, and beliefs. This knowledge is obtained from the Qur'an, the first source of Islamic teachings, including Surah Al Hujrat verse 13: O human beings, indeed We created you from male and female and made you into nations and tribes so you may know each other. Surah at Taghabun verse 2 Allah created you, so some of you believe, and some do not.

Realizing that among Muslims, there has been a growing understanding of radical and intolerant Islamic teachings, which, of course, cannot recognize mutual knowledge and cooperation between fellow human beings as the will of its Creator, namely the One God, Muslim scholars, and intellectuals call for moderate Islam as a way of thinking for purifying the teachings of the Islamic religion which has so far found a point that is very dangerous both for individual life and as a member of society. What moderate Islam means here is humanist Islam, which can protect all from various social layers, both ethnic and religious.

Moderate Islam is a translation of *wasathiyyah* Islam. The term *wasathiyyah* is intended for the Islamic religion itself. However, in understanding Islamic teachings based on the Qur'an and the Sunnah, extreme views sometimes emerge from some groups, triggering intolerant and violent actions recently occurring in Indonesia, especially in Poso. Hence, Islam *wasathiyyah* echoed into a teaching concept that needs to be disseminated to Muslims.

Meanwhile, local wisdom is a custom created by the ancestors of a specific tribe and inhabiting a particular area containing basic rules to control society to create order, justice, and peaceful living together. Based on the definition above, the number of customs

## Internalization of Moderate Islam and Local Wisdom as an Effort to Prevent Religious Conflict in Sigi District, Central Sulawesi - Indonesia

will be directly proportional to the number of tribes and regions where humanity lives. Of course, the types and terms used will vary even though they have the same meaning and purpose. The local wisdom referred to in this research is the customs that developed among the people of Sigi Regency, which specifically addresses the traditions of the Kaili tribe, which is the original tribe and is the largest in number. Research on the customs of the Kaili tribe is limited to matters related to the rules that create living together, mutual respect, and guaranteeing freedom of opinion and deliberation in reaching a consensus to make peaceful living together.

Etymologically, conflict means quarrel, disagreement, and conflict (Adams & Laursen, 2007). Another opinion says that the term conflict comes from Latin in the form of a verb, "configere" which means hitting each other. This definition is more intended to refer to the continuation of a dispute and conflict, which usually results in physical disturbances or mutual blows between the two parties. Thus, conflict is a situation of disagreement and continues with physical conflict between the two parties accompanied by emotions to bring each other down.

There are Kaili tribes living in Sigi Regency who adhere to Christianity and Islam and felt the impact of the religious riots in Poso. As stated by the experts above, this incident will be embedded in each person's soul and will not be easily forgotten. This condition cannot be left alone because, in time, it will reappear with more significant riots, resulting in loss of life and property, which is bigger than the previous incident.

For religious believers in the Sigi Regency, the Poso incident must be used as a lesson to be serious about finding better ways to eliminate the seeds of dispute rooted in religious teachings (Makmur, Nurdin, & Pettalongi, 2022). Religious teachings must be used as guidance to realize a peaceful, harmonious life, interacting with people of different ethnicities, customs, and beliefs. For this reason, understanding religious teachings to its adherents is a significant effort. This research focuses on the methods Muslim scholars and intellectuals implemented to understand Islamic teachings, namely moderate Islam.

This concept mentioned previously is that moderate Islam is a humanist Islam, recognizing the diversity of ethnic groups, customs, and beliefs. Each adherent of each religion practices their religion purely and builds cooperation and coexistence with communities of different ethnicities, traditions, and beliefs. If the Muslim community understands Islamic teachings like this, it can prevent religious conflicts in Central Sulawesi, especially in Sigi Regency. Examining the internalization of moderate Islam and local wisdom to prevent religious conflict (Haryanto, Nurdin, & Ubadah, 2022; Mashuri, Pettalongi, Nurdin, Paozia, & Yusran, 2022) in the Sigi Regency is urgent because this research's findings can provide definite information for communities. It is possible that other regions or districts can take the same method in eliminating the Islamic radicalism.

## II. LITERATURE REVIEW

### A. Understanding Moderate Islam

Moderate Islam is another term for *wasathiyah* Islam (Mardatillah, Pettalongi, & Nurdin, 2023). The word *wasathiya* is a celestial language stated in the Qur'an surah al Baqarah: 143, which describes Muslims as a people whose behavior is always to take the middle path. Of course, this indicates that two previous peoples also used the language of heaven as a guide to life, but the first group tended towards the earth (Jews), and the other group tended towards the heavens (Christians). Both types of behavior are unsuitable for human beings who sometimes need this world and the afterlife.

Allah shows the way to Muslims so they act reasonably or *wasathan*, the middle path currently popularized as moderation. Muslims have now promoted *Wasathiyah*, or moderation, throughout the world, which is believed to make Muslims more just and more able to interact with each other—modern civilization in the era of globalization and the industrial, information, and communications revolution (Davids, 2017). *Wasathiyah* Islam is not a new teaching or new *ijtihad* that emerged in the 20th century AD or 14 hijriyah. However, *wasathiyah* Islam, or Islamic moderation, has existed along with Islam's revelation and emergence on earth 14 centuries ago. This can be seen and felt by Muslims who can understand and live Islam following originality text and the concept and lifestyle of the Prophet Muhammad, his companions, and pious salaf.

This direction of Islamic thought, "*wasathiyah*" is something new and phenomenal in global Islamic narrative and thought, as it is reinvigorated and introduced again. The concept of Islamic moderation, or *wasathiyatul* Islam, is urgent and become the dream of all Islamic missionary movements and even Islamic countries after the Islamic world became concerned with the emergence of two currents of thought and actions in the name of Islam (Ab Rashid et al., 2020). The first thoughts and movements carry the model of rigid and stiff ideas and movements, often called *Al-Khawarij al-judud*. This group sees that Islam is a religious religion that constantly does not accept changes and new things in its teachings, especially in faith, worship, law, and *muamalat*, so it needs to clean elements of shirk and heresy from the faith, worship, law, and *muamalat* of the people. This thought has created a negative impression of Islam, giving birth to a lousy stigma against Islam as a harsh, closed, radical, intolerant, and inhumane religion.

### B. Local Wisdom

What is meant by local wisdom is the customs that develop in a particular region within one nation, which differ from the traditions of other tribes (Kusumasari & Alam, 2012). For example, the customs of the Javanese, Sundanese, Sulawesi,

## **Internalization of Moderate Islam and Local Wisdom as an Effort to Prevent Religious Conflict in Sigi District, Central Sulawesi - Indonesia**

Kalimantan, and others. So local wisdom is a teaching passed down by the ancestors of certain tribes in Indonesia, and generations can easily inherit it through words and symbols, not in the form of scientific or historical books. If it exists as a work of art, it is a step to be discovered. Thus, local wisdom is a characteristic of local community behavior passed down from generation to generation.

Local wisdom is a legacy of ancestors as a guide for attitudes and behavior in interacting with nature and the environment (Arif, Nurdin, & Elya, 2023). Empirically, this local wisdom has prevented damage to environmental functions, including land, forests, and water (Misnah, Mutawakkil, Listiqowati, Iskandar, & Bahri, 2020). The values deeply rooted in a culture are not concrete material objects but tend to become a kind of guide for human behavior. In that sense, to study it, we must pay attention to how humans act in local contexts. Under normal circumstances, people's behavior unfolds within the boundaries of a particular area's norms, ethics, and laws.

However, in certain situations where customs face challenges from within or from outside, responses in the form of reactions can occur. Responses and challenges are typical ways of seeing how change happens in culture. Social structures and values, as well as local etiquette, norms, and laws, will change according to the needs of the social situation (Pretty & Ward, 2001). Challenges in culture can occur because of feedback in the network of life of a social system. This indicates that a social system in a culture regulates itself, a sign that a society can be said to be a living system. In facing these changes, local wisdom plays its role and function. Local wisdom had played a considerable role in developing human survival from time to time before God reprimanded humanity (Sibarani, Simanjuntak, & Sibarani, 2021). In interacting with making laws that became their life, they damaged human dignity. Therefore, God sent down the best guidance to guide humans throughout their lives.

### ***C. Characteristics of Local Wisdom***

The characteristics of local wisdom combine virtue knowledge that teaches people about ethics and moral values; to love nature, originating from older community members, can take the form of values, norms, ethics, beliefs, customs, laws, and special rules (Ngongo et al., 2022). Another scholars says that the characteristics of local wisdom can survive amidst the increasingly massive onslaught of external culture, provide something to meet the needs of external cultural elements and combine or blend aspects of external culture into the original culture (Delind, 2006).

Thus, local wisdom is a noble value that applies to the community's life system, which protects and manages the environment sustainably. Another opinion says that local wisdom is a community's attitude, outlook, and ability to manage its spiritual and physical environment, which gives the community resilience and the ability to grow in the area where the community is located. In other words, local wisdom is a creative response to local geographical, historical, and situational situations. In this regard, local wisdom is part of culture, the primary capital in improving character, especially for students. That local wisdom is truth that has become a tradition in an area. It combines the holy values of God's word and various existing values. There are several characteristics of local wisdom (Musaddat, Suarni, Dantes, & Putrayasa, 2021), including:

- a. Can withstand foreign cultures. Local wisdom comes from local cultural values that have survived from generation to generation and become part of the life of a society and nation. This means that foreign culture entering through various media will not cause local wisdom to disappear from society unless it is felt that it is no longer needed.
- b. Having the ability to accommodate elements of foreign culture to native culture. Local wisdom is flexible so that aspects of foreign culture can be accommodated without destroying the local insight in that community.
- c. Having the ability to integrate foreign cultural elements into original culture. Apart from accommodating, local wisdom can also integrate foreign culture into existing local wisdom characteristics into one whole. For example, the design and architectural forms combine local culture in building construction, but the methods and processes follow modern development. Also read: Customary Forests, Mandate to Protect Jambi's 'Rimbo'
- d. The ability to control local wisdom is a legacy of customs and culture passed down from generation to generation. This makes it difficult to remove quickly. In this way, local wisdom can control one of the negative impacts of globalization, namely the entry of foreign cultures.

## **III. METHODOLOGY**

This study uses a qualitative method (Morgan & Smircich, 1980; Yamani & Nurdin, 2023) to investigate the process of moderate Islamic values internalization and local wisdom at Sigi regency Central Sulawesi, Indonesia (Nurfaiqah, Nurdin, & Alhabsyi, 2022; Rahmawati, Nurdin, & Pettalongi, 2022). Data were collected through direct observation in the case field and in-depth interviews with local government officials, teachers and (Jumahir, Nurdin, & Syahid, 2022). Written materials were also analyzed to understand the strategy used in the internalization of moderate Islam education and local wisdom values. Data analysis consists of several procedures, which include reduction and verification techniques with various data sources (Zaid, Pettalongi, & Nurdin, 2022). The reduced data is then analyzed, reflecting on the theoretical concepts used in this study. Finally, the results were presented based on thematic issues found in the data (Nurdin & Pettalongi, 2022; Nurdin, Scheepers, & Stockdale, 2022), which show the study's insight relating to the internalization of Islam moderate and local wisdom values within Sigi regency schools.

## **Internalization of Moderate Islam and Local Wisdom as an Effort to Prevent Religious Conflict in Sigi District, Central Sulawesi - Indonesia**

The location of this research is Sigi Regency. Before it was established independently, this area was part of Donggala Regency. The reason for choosing Sigi Regency as a research location was because after the religious conflict in Poso began in 1998 and ended in 2001, this Regency had implemented the Sigi religious and Sintiwu Maroso communities as an effort to prevent the return of religious conflict in Central Sulawesi.

### **IV. RESULTS AND DISCUSSION**

#### ***A. Reason for Internalization of Moderate Islamic Values***

Sigi Regency is well-known for inter-ethnic conflict, and Sigi Regency is one of the Level eleventh Regions in Central Sulawesi Province, Indonesia. The Muslim population shows quite strong dominance in the Sigi Regency. However, seven sub-districts out of 15 in the Sigi Regency have a more significant percentage of the Protestant population. The sub-districts in question are Pipikoro, South Kulawi, Kulawi, Lindu, Nokilalaki, Palolo and West Marawola. Marzuki in Ilyas (2014) states that several ethnic groups with relatively large populations in Sigi Regency are Kaili, Kulawi, Napu, Bada, Bugis, Minahasa, Gorontalo, Bali, Javanese and Mandar (RIPKA Sigi Regency, Bappeda, 2011). Based on the Sigi Regency Regional Government Work Plan, it is stated that the Sigi Regency, apart from being prone to earthquakes, is also vulnerable to social disasters.

Sigi Regency, which various Kaili ethnic groups inhabit, has potential for regional development. Still, it can also give rise to the potential for conflict or social disaster if it is not anticipated early. Conflicts that occurred in the past in the Sigi Regency area, Central Sulawesi Province, such as the actions of the East Indonesian Mujahideen group led by Ali Kalora, who massacred a family in Palolo District, as well as various communal conflicts, such as border conflicts which are prone to occur in several sub-district areas in Sigi Regency, namely Sigi Biromaru District, Palolo District, Nokilalaki District, Dolo District, West Dolo District, South Dolo District, Gumbasa District, Kulawi District, South Kulawi District and Lindu District. However, a unique conflict phenomenon occurs because it involves people from the same ethnic and religious group, namely Kaili and Islam, and often even have close kinship ties.

The results of the Survey of Religious Attitudes of Muslim Students and Students in Indonesia conducted by the Center for the Study of Islam and Society at the State Islamic University of Jakarta in 2017 (Nisa et al., 2019) show that there is a strengthening of radicalism and intolerance among pupils and students. This research shows that most of them have opinions that fall into the intolerant and radical categories. However, most have a tolerant and moderate tendency when viewed from the action side. Even though their actions tend to be reasonable and tolerant, the tendency for their attitudes to be mostly radical and intolerant is very worrying because such attitudes can potentially become extreme actions.

In line with the quote above, the results of research in the field of religious guidance and religious services at the Makassar Religious Research and Development Center regarding student responses to radicalism in the eastern region of Indonesia in 2016 found that 10% of students in the upper secondary level were willing to commit violence in the name of religion, including committing suicide bombings. Based on this description, it is urgent to instill the values of religious moderation in the younger generation from an early age. This aims to break the chain of friction, chaos, and riots in the name of religion, ethnicity, race, culture, and between groups, especially in Sigi Regency, Central Sulawesi Province.

#### ***B. Religious Moderation Values Contained in Religious Education Subjects***

Identification of religious moderation values in Christian Religion and Character education lesson materials for grades 1-6 elementary school through textbooks used by religion and character teachers in Sigi Regency, Central Sulawesi Province. The book was written by various parties under the coordination of the Ministry of Education and Culture. The government prepared this textbook in the context of implementing the 2013 Curriculum.

The following are the results of identifying religious moderation values in Christian Religious Education and Character Education subject books at the elementary school grade 1. National Commitment as an indicator of religious moderation is found in Islamic Education (Faiga, Nurdin, & Kamaruddin, 2023; Nurdin, Pettalongi, Ahsan, & Febrianti, 2023) and Character subjects in grade fifth, namely Lesson 12, New Humans Always Want to Make Peace; Bible stories, understanding peace as a new way of life, peace is a characteristic of Christians, living the role of the new man as a man of peace. Tolerance as an indicator of religious moderation is found in Christian Religious Education and Characteristics subjects in grade one; Lesson tenth: I'm Grateful for Friends and Teachers; my friends at school, teachers at school, and I love my teachers. Lesson eleventh, I Love and Help Friends; my friends, the kindness of my friends, and a sign of love for friends. Lesson twelve Living Together: My friends and I are different and know other tribes.

The material that contains tolerance in grade second is Lesson eighth Neighborhoods. I have a lot of friends at home, and we read the Bible together. I'm polite and friendly, and I want to do it. Lesson ninth Getting along at school: school is fun. Read the Bible together; I am a peacemaker, cooperate, and obey the rules. Lesson seventh I Need Other People: Reading the Bible and listening to the teacher's story about how I can't live alone, grateful for the presence of parents, grateful for the presence of friends, grateful for the people who help me. Material containing tolerances in grade third; Lesson ninth I Can Love Others; reading the Bible and listening to teachers' stories about loving others; God allows me to love others. I love it because I am grateful to God. Lesson



## Internalization of Moderate Islam and Local Wisdom as an Effort to Prevent Religious Conflict in Sigi District, Central Sulawesi - Indonesia

tenth: Learn to Love like God, find true love, read the Bible, and listen to teachers' stories about knowing God's love truly. Lesson eleventh: Gratitude in Differences; Differences are Beautiful. Reading the Bible and listening to teachers' stories about God being present and grateful for differences.

Lesson twelfth You and I are Equal Before God; Different but the same, reading the Bible and hearing teachers' stories about God not distinguishing and fighting for equal rights. Lesson fourteenth: Be Friendly with Everyone: Reading the Bible and listening to the teacher's story about me not showing favoritism, making friends even though I'm different, and learning to be a good friend. The material in grade fifth, Lesson fourteenth, Be a Blessing to Your Neighbor, Bible stories, understanding the meaning of being a blessing, the definition of being a channel of blessing, experiencing the role of being a channel of God's blessing, and learning from songs. Accommodation of local culture as an indicator of religious moderation is found in Christian Religious Education and Characteristics subjects in Grade second Lesson second Respect older people in the neighborhood.



**Picture 1. Village Religious Moderation Program in Uwemanje, District. Kinovaro, Regency. Sigi**

The Sigi Regency Ministry of Religion received appreciation from the Sigi Regency Government for launching the Religious Moderation Village in Uwemanje Village, District. Kinovaro. The Head of the Sigi Ministry of Religion stated that this program was an initiative of the Ministry of Religion, which simultaneously launched a thousand Religious Moderation Villages throughout Indonesia, intending to strengthen religious harmony and unity throughout the country. A local government official said as follows:

*"The Religious Moderation Village is a concrete manifestation of the government's commitment to creating a society that is inclusive, respects differences, and lives in harmony".*

Religious moderation has a significant role in maintaining social stability and security amidst the challenges of religious plurality and diversity. A high rank local government official said as follows:

*"Thank you to the Regent and all levels of the Sigi District Government for their support and active participation in creating a Religious Moderation Village in this region. Without good collaboration between the government, religious leaders, the community, and youth, this program will not be successful and positively impact all Sigi residents," he said.*

Meanwhile, the Regent of Sigi said that the Sigi Regency is inhabited by people with various religions, cultures, and ethnicities who prioritize tolerance and mutual respect. To appreciate the Village of Religious Moderation, the Sigi Regency Government has planned to build a Religious Moderation Monument in Uwemanje Village this year. The regent said as follows:

## **Internalization of Moderate Islam and Local Wisdom as an Effort to Prevent Religious Conflict in Sigi District, Central Sulawesi - Indonesia**

*"This is a form of the state's presence amid the pluralistic interests of the Sigi community. The Sigi Regency Government is greatly helped by the presence of the Ministry of Religion's program, which can support the acceleration of programs to increase community faith and purity, especially the success of the Sigi religious program," he stressed.*

### **C. Local Wisdom**

The Sigi district government is holding a Sustainable Festival to preserve local wisdom. This Sustainable Festival is held annually in Sigi Regency, Central Sulawesi Province. This festival was carried out due to multi-party collaboration to introduce local wisdom, culture, natural potential, and local commodities that can become the community's economic foundation in Sigi Regency, Central Sulawesi. The Regent of Sigi said that this festival is a joint celebration to get to know more deeply the natural potential, culture, and people of Sulawesi, reflecting hopes for Sigi Regency and other districts in Central Sulawesi Province. The regency leader said as follows:

*"This is also an opportunity to exchange learning about development innovations and nature-based business between the member districts of Sustainable Regency Gathering Circle and partner networks that align with the principles of green development"*

The regency leader added that by introducing this wealth of natural and cultural potential, the Sustainable Festival could open up opportunities to create sustainable investments that prioritize ecosystem protection and community empowerment. The wheels of the economy can turn and ensure that nature is maintained.

Meanwhile, the governor of Central Sulawesi said that the Povunja tradition, Meaju Dance, Raego Dance, Baruga, Museum, and King's Grave are part of the cultural elements in Bora Village, Sigi Regency. He explained that culture is a potential asset, so it must be protected and preserved as said below:

*"So culture must be maintained because it is a symbol of strengthening emotional ties, identity, and unification that grows in Central Sulawesi so that it remains durable across time and space"*

One of the informants stated the reasons for the internalization of moderate Islam and local wisdom in schools as follows:

*From several incidents, several villages in the Sigi Regency often experience conflict, including Tulo, Pesaku, and Kilo Lima. Second, as a balance to the information about radical Islamic teachings that the public usually watches through electronic media. Third, as an awareness to the public so that religious conflicts in Poso do not occur in Sigi Regency, considering that apart from these two regencies being neighbors, many Sigi residents have families who live in Poso and vice versa.*

The conflict in Sigi Regency was partly because the people needed to adequately study their religion, which teaches togetherness, tolerance, and prioritizing humanity amidst the diversity of ethnicity, religion, and customs. Second, there still needs to be more traditional teachings in the family environment. For this reason, religion and tradition must be the value that holds together the unity of society, and religion must also strengthen relationships between people in the community so that the values of religious teachings and customs are more deeply rooted in people's daily lives.

The parties often involved in conflicts so far are the general public, who still have minimal understanding of the religious teachings they adhere to and their traditional teachings. Intellectuals and those with deep knowledge of their religion are not involved. One informant said that:

*When the religious conflict occurred in Poso, I visited my family. The conflict started when Muslim youth from the mosque met church teenagers on New Year's Eve. The two parties communicated, and one of the parties uttered words that were not well received by the other party, which caused two teenagers from different religions to fight. This incident was witnessed by other parties outside the mosque youth members and church youth members. It is suspected that this third party was the source of information that there had been a fight between mosque and church teenagers. When this news was exposed, Christian and Muslim parties each expressed objections, which led to religious conflict. Suppose the teachings of the Islamic religion, which respects others and recognizes ethnic diversity, religion, and customs, are not immediately taught to the community. In that case, it does not rule out the possibility that the Poso conflict will one day also occur in Sigi.*

For this reason, local governments need to strengthen their understanding of local culture, namely Kaili culture. There is the Santana (one father and one mother) custom in the Kaili community. With this custom, the Kaili tribe lives as brothers with other tribes, living with different religions, traditions, and social strata. This has been proven during the religious conflict in Poso, and our people were not provoked, especially those who live on the border of Poso Regency and Sigi Regency.

### **D. Internalization of Moderate Islamic Values**

Then, the Sigi regional government also created a program to internalize moderate Islam and local wisdom to build peace in this area. For example, after the regent is inaugurated, traditional and religious leaders and community leaders are invited to a deliberation to find the root of the conflict problem and how to prevent it. Then, the regional government created the Sigi religious and Sigi masagena programs. Sigi religious is a program to strengthen people's understanding of the teachings of the religion they follow. Sigi masagena is a program to enhance people's experience of the teachings of their customs, which were passed down from their ancestors. Sigi masagena is implemented by the Indonesian Ulema Council of Sigi Regency up to the sub-district level.

## Internalization of Moderate Islam and Local Wisdom as an Effort to Prevent Religious Conflict in Sigi District, Central Sulawesi - Indonesia

The program for internalizing moderate religious values is carried out at the mosque, in the field, at home, at the bride's house during marriage counseling, at the taklim assembly, and at home reciting the Qur'an. In this activity, priests, ustadzah, and Qur'an teachers were trained. The Indonesian Regency Ulama Council trained with speakers from religious figures and moderate Islamic intellectuals. The training material includes moderate Islamic teachings such as tawassuth (moderate), Tawazzun (balance), al 'itidal (justice), Tasamuh (tolerance), Al musawah (polite), and Assyura (deliberation).

Sigi religious activities focus on developing people through activities such as reciting the Qur'an, reading the Qur'an, reciting the Qur'an to make reading the Qur'an easier, reciting makhrajul letters or taj'wid and reciting the Qur'an to translate the Qur'an, religious lectures, Friday sermons, and sermons on two holidays. Idhul Fitr and Idhul Adha, social service, compensate low-income people and commemorates Islamic holidays. The community aims to recite the Qur'an by making it easier to read the Qur'an, recite the Qur'an with taj'wid, and recite the Qur'an by translating. It aims to provide mastery and instill a strengthening understanding of the teachings. Islam to the Muslim generation. This kind of recitation aims to give ability to the young age of Muslims, especially in reading the Holy Qur'an, namely understanding, comprehending and being proficient through recognizing the letters of the Qur'an, reading fluently according to the taj'wid and understanding the meaning or significance. This is important considering that the purpose of the verses of the Qur'an is in line with saying the letter wrongly. Calling the letter means the meaning is wrong. So, the appropriateness of displaying the letters of the Qur'an is in line with the meaning they contain.

Moderate Islamic material is provided through sermons and lectures. The material of the sermons and lectures of the preachers are verses or hadiths of the Prophet Muhammad concerning the teachings of the Islamic religion as rahmatan lil alamin. When the preacher delivers a sermon, whether on Fridays or Eid al-Fitr and Idhul Adha, he brings up verses from the Qur'an and the hadith of the Prophet regarding the teachings of wasathiyah Islam or moderate Islam, emphasizing the equality of humanity as God's creation, recognizing differences in ethnicity and customs. Likewise, the lecture material delivered by the preachers is verses from the Qur'an and the hadiths of the Prophet Muhammad. The contents show that Islam is a religion that is rahmatan lil alamin—humane Islam, tolerant Islam, Islam that recognizes differences in ethnicity, customs, and beliefs.

There are two places for recitation activities, one at the mosque and the second at the Qur'an home. There are also two places for sermon activities, one in the mosque for Friday prayers and the other for Idhul Fitr and Idhul Adha prayers. The second is located in a special field for Idhul Fitr and Idhul Adha prayers. Lecture activities occur in mosques, taklim councils, lots, wedding parties, and places of mourning or death. Social service occurs in houses of worship and donations in orphanages. Informing the preachers' lecture material and the preachers' sermon material through training organized by the Indonesian Ulema Council of Sigi Regency.

The Indonesian Ulema Council of Sigi Regency held training for preachers, mosque imams, *khatibs*, and heads of *taklim* councils with moderate Islamic material. The speakers come from university lecturers who are religious experts and Ulama with moderate Islamic views. The teachings of *wasathiyah* Islam or moderate Islam need to be disseminated to the people of Sigi as a means of preventing certain parties from spreading Islamic teachings with violence and intolerance so that parties view Islam as a religion that teaches violence, spreads hatred, and other labels that are not following humanity. Currently, certain parties spread the teachings of Islam with violence, so many parties consider Islam a religion that teaches violence, creates chaos, and instills hatred among humanity as God's creation with different faiths, tribes, and customs. To counteract all this is to spread the teachings of *wasathiyah* Islam or moderate Islam, namely Islam, whose teachings prioritize human equality as God's creation and recognize differences in ethnicity, customs, and religion. Training activities for preachers, khatibs, mosque imams, and heads of *taklim* councils are the realization of collaboration with the Sigi Regency Government.

### CONCLUSIONS

This research reveals that in the context of mainstreaming religious moderation in education, the Sigi Regency Ministry of Religion has implemented substantive religious moderation training for *Madrasah* teachers. Teachers are the final spearhead in mainstreaming religious moderation among students. Teachers use various types of creative learning media while still considering the conditions of students, especially in the Covid-19 pandemic so that the values of religious moderation are not just sent to students but also delivered. The creative media in the context of innovation in religious moderation learning in Sigi Regency are radio-based distance learning at Bolapapu Kulawi Elementary School in Christian religious subjects, Google Classroom at Islamic Senior High School Biromaru, where moral aqidah teachers and teachers who teach general subjects inject values. -values of religious moderation through videos on Google Classroom, which contain values of tolerance and non-violence. As well as learning media for kindness trees and board games to instill the values of love in Christian religious education subjects at Watubula Salvation Army Elementary School. As a follow-up to this research, the implementation of substantive and technical training on religious moderation by the Sigi Department of Religious Affairs must be carried out continuously and comprehensively for *Madrasah* teachers and religious teachers of public schools within local Department of Culture and Education.



## Internalization of Moderate Islam and Local Wisdom as an Effort to Prevent Religious Conflict in Sigi District, Central Sulawesi - Indonesia

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## Internalization of Moderate Islam and Local Wisdom as an Effort to Prevent Religious Conflict in Sigi District, Central Sulawesi - Indonesia

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