

## Analysis of the Values of Islamic Education in the Sintuwu Maroso Culture as a Unifying Symbol of the Community of Poso Regency, Central Sulawesi, Indonesia



Makmur Makmur<sup>1</sup>, Nurdin Nurdin<sup>2</sup>, Adawiyah Pettalongi<sup>3</sup>, Fandi Nurcahyo<sup>4</sup>, Rizkiana<sup>5</sup>

<sup>1,3,4</sup> Department of Islamic Education, Postgraduate Studies, Universitas Islam Negeri Datokarama Palu, Indonesia

<sup>2,5</sup> Department of Education Management, Postgraduate Studies, Universitas Islam Negeri Datokarama Palu, Indonesia

**ABSTRACT:** The aim of this study is to discuss the values of Islamic education in the context of Sintuwu Maroso culture in Central Sulawesi Indonesia. Sintuwu maroso has been considered as a local culture with rich of educational values that enhance local communities unity. However, limited studies have been carried out how the culture contributes to Islamic education values which can unite local communities and increase awareness of tolerance among them. This used qualitative approach to understand the phenomenon. Data was gathered through direct observation, in-depth interviews, and written document analysis. The results of this study show that the culture of Sintuwu Maroso contains elements that relevant with Islamic education values such as Tuwu mombetubunaka (living in mutual respect), Tuwu mombepatuwu (living with strong social concern), Tuwu siwagi (mutual support), and Tuwu simpande (mutual understanding). Those local culture values have contributed to local conflict resolution and increase local communities unity in fighting radicalism and intolerance.

**KEYWORDS:** local culture, Sintuwu maroso, education values, Islamic values

### I. INTRODUCTION

The people of Poso Regency are multi-ethnic and multi-social beings who cannot live without the help of other human beings, as human beings who have a social spirit must interact with each other to establish *silaturrahmi* (connecting love and affection) because, in that way, humans will get harmony in their daily lives. Pluralism in a multi-ethnic society is one of the keys to the region's progress (Haryanto, Nurdin, & Ubadah, 2022). This is caused by differences in various aspects that build the value of cooperation in society to foster family values that are full of contrasts. In some ways, such as ethnicity, culture, and others, there will be differences, but these differences should not be a way of forming a barrier to harmonious values.

The Poso community as a multicultural society is something that every individual cannot avoid, but that is where the beauty of a social community is when it can glue differences and make it a means for mutual understanding and tolerance towards others and what must be understood is that the existence of humans with each other is a reality that cannot be denied and it becomes *sunnatullah*. Humans cannot live without other people.

The pre-conflict Poso District community was one community. Their lives deserve a thumbs up because, in living life, they love each other and give each other opportunities to live prosperous and happy lives, even their lives are very safe and peaceful, even though they have different ethnicities and religions; this happens because of the norms of life that they follow (Mashuri, Pettalongi, Nurdin, Paozia, & Yusran, 2022). Hold and apply these norms in their philosophy of life, namely *Sintuwu Maroso*.

Conversely, after the conflict that occurred in 1998, the life philosophy of the Pamona tribe (*tau, to pamona*), which was applied throughout the Poso district, experienced a decline in value because after the conflict, people suspected each other of one another, so that the philosophy of life of *Sintuwu Maroso* seemed to no longer be an adhesive for living in harmony in society, even though the *Sintuwu Marosome* culture is the *Pancasila* of the people of Poso Regency, this is due to degradation or reduction, in understanding the meanings and values contained in this culture, the occurrence of this degradation is motivated by many things, where they indoctrinate Muslim communities not to apply all works of non-Muslims, including the *Sintuwu Maroso* culture, they consider that *Sintuwu Maroso* is not a Muslim culture, so it is forbidden to use it in everyday life.

*Sintuwu Marosose*, as the local wisdom of the Poso people, is believed to be one of the solutions to obtaining true peace and minimizing the possibility of conflict reoccurring because the Poso people participate in the pursuit of peace (Pratama, Pettalongi, & Nurdin, 2022). The values born from *Sintuwu Maroso* have become a guarantee of life as a community and a hereditary legacy

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that contains optimistic meaning to become the glue for building a life together in peace. In addition, the values contained in *Sintuwu Maroso* are the values of cooperation, respect, togetherness, deliberation, empathy, caring, and unity (Schulze, 2017).

These values prove that the local wisdom of *Sintuwu Maroso* can create sustainable peace. In addition, *Sintuwu Maroso* is the local wisdom of the Poso people that was born and also a manifestation of previous traditions, such as *mesale*, *mangore*, *padungku*, and others, and *Sintuwu Maroso* can be a means to create the peace that overcomes sources of conflict and the roots of violence in the Poso community (Nasrum, 2016). The *Sintuwu Maroso* approach as a means of relaxation leads to peace to achieve prosperity through fulfilling basic needs and rights in social life, which will lead to sustainable peace in the land of Poso (Santoso, Nurdin, & Pettalongi, 2022).

*Sintuwu Maroso* is the basic philosophy of life for the people of Poso Regency. This philosophy of life is used as a symbol by agencies and institutions in Poso Regency, such as *Sintuwu Maroso* University, Infantry Battalion 711 *Sintuwu Maroso*, and the *Sintuwu Maroso* field, should be a reinforcement in implementing unity and unity in the community (Schulze, 2019). *Sintuwu Maroso* contains strong and sturdy unity and integrity so that this culture becomes a separate symbol among the symbols of life in this world. Because the *Sintuwu Maroso* culture is a different symbol and has challenges in the present and the future, it needs socialization with the broader community so that people can understand the meaning, purpose, and benefits of this culture as a system of kinship and brotherhood.

The phrase *Sintuwu Marosodi* was formulated by the late T. Magido in the 1920s when he was the first Bible translator in the Pamona language. Then it was popularized by subdistrict head Wilson Magido in the 1980s. But that has become the way of life of the Poso people. *Sintuwu Maroso* is not a slogan, nor is it a doctrine, but a manifestation of the culture of the Pamona people in the reality of everyday life and has even become the personality of the Pamona people, which is phrased with the expressions *Sintuwu Maroso*, *Tuwu Simagi* (solidarity), *Tuwu Malinuwu* (live not only for himself but also for others).

## **II. LITERATURE REVIEW**

### **A. Islamic Education**

Education is the most urgent part of human life. Education has a very strategic position in shaping human culture and civilization because education is very strategic in human life, so it is only possible for the Qur'an to provide information about how humans can be cultured and civilized (Achdiyaradzan, Nurdin, & Alhabsyi, 2022). Talking about education, of course, cannot be separated from the nature of education itself. The essence of education is to deliver and help humans to maturity.

We know that there are many definitions of education. This clearly shows that education is essential, so many parties feel the need to provide explanations and understanding. According to the Greek understanding, education is academic, namely the science of guiding children (Kallery, Psillos, & Tselfes, 2009). The Romans saw education as *Educare*, namely issuing and training, the act of realizing the potential of children born into the world. The Germans see education as *Erziehung*, equivalent to *educare*, namely awakening hidden strengths or activating children's strengths/potentials.

Education as an effort to advance children's character, mind, and body to advance the perfection of life, namely, living and raising children in harmony with nature and society (Kumpfer & Summerhays, 2006). From the etymology and analysis of the meaning of education above, education can be formulated as a guide for human growth from birth to physical and spiritual maturity in interaction with nature and the environment of society. Meanwhile, Islamic education has several characteristics that are different from the understanding of education in general.

Education is often interpreted loosely and can cover a broad range of issues (Weick, 1976). However, education can be viewed from two aspects. The first is from a societal point of view, and the second is from an individual point of view. From the point of view of society, education means cultural inheritance from the older generation to the younger generation so that people's lives remain sustainable. From an individual point of view, another view education is viewed from the point of view of society and a personal perspective as well. In other words, education is seen as a collection of cultural heirs and potential developers. In its development, education is understood by people not only from the three points of view above, it even gave birth to new theories which are, of course, very positive for research activities. However, it doesn't stop there; this development has also given birth to various poisonings from the notion of education itself. Education means the development of the deepest potential.

### **B. The Concept of Culture**

Change always has both positive and negative impacts (Vanclay, 2003). For this reason, in responding to change, wisdom and a deep understanding of values, program directions, and strategies following the nature of the change itself are needed. Social change is a part of cultural change. Social changes include changes in age differences, birth rates, and a decrease in the sense of kinship among community members due to urbanization and modernization.

The impact of change is often faced with systems of values, norms, and several ideas supported by communication media that can change social, political, economic, educational, and cultural systems (Straubhaar, 1991). Technological developments, conflicts, and the ideology adopted by the community are some of the social factors that influence social change. An event or event is an

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incident in society that is capable of causing change. The event can be small or big. Demographic or population aspects include births, deaths, and population movements. In addition, changes in population composition are also factors that cause social change. The theory of evolution is the earliest in sociology based on the work of Auguste Comte and Herbert Spencer. This theory provides a satisfactory explanation of how human society develops and grows. Auguste Comte described that human thought develops through three stages. At the theoretical stage of evolution, they regard society as a development from simple forms to more complex structures. They believe societies at more advanced stages of action will be more progressive than others. Evolutionary theory tends to be ethnocentric because they consider modern society superior to previous societies.

Societies that experience evolution must move from an ascription system to one of the achievement systems. More comprehensive skills and abilities are required to deal with more complex subsystems. The value system of society as a whole must experience changes when social structures and functions are increasingly differentiated. However, because the new system is more diverse, it is more difficult for this value system to embody it. Evolution takes place through various cycles, but there is no general process that affects all societies equally. Some societies may support development, while others may be entangled by internal conflicts or other deficiencies that hinder the evolutionary process.

### **III. METHODOLOGY**

This study uses a qualitative method (Nurdin, Stockdale, & Scheepers, 2013) to investigate the values of Islamic education in Sintuwu Maroso culture in Poso regency Indonesia (Achdiyaradzan et al., 2022; Makmur, Nurdin, & Pettalongi, 2022; Santoso et al., 2022). Data were collected through direct observation in the case field and in-depth interviews with selected local citizens, local figures, and leaders (Jumahir, Nurdin, & Syahid, 2022; Mashuri et al., 2022). Written materials were also analyzed to understand the Islamic education values within Sintuwu Maroso culture context. 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 revelation of Islamic education values within Sintuwu Maroso culture context.

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

#### **Forms of Sintuwu Maroso Culture in the Poso Community, Poso Regency**

*Sintuwu Maroso* culture is a philosophy of life that should be used as a basis for social life because this philosophy of life is a symbol of peace in life during multicultural life. However, the views, benefits, and variants of forms applied by the people of Poso Regency must be known more deeply so that the reader can understand and learn more deeply related to the culture.

According to the informant, there are seven forms of the *Sintuwu Maroso* culture that are used as the basis for living the social life of the Pamona people and immigrant communities, not including the traditions that existed before, namely:

#### 1. *Tuwu Mombetubunaka* (living in mutual respect)

*Tuwu Mombetubunaka* means upholding mutual respect. *Tuwu Mombepatuwu*, meaning that people must have social care. *Tuwu Siwagi*, meaning living to support one another. *Tuwu Simpande Raya* means living with one heart and soul, and *Tuwu Sintuwu Raya* means upholding unity and oneness. *Tuwu Mombepomawo* means loving each other among human beings, and *Tuwu Malinuwu*, which means a fertile life.

From this information, it can be understood that there are seven values contained in the *Sintuwu Maroso* culture, and these values are several forms that are applied and become traditions of the people of the Poso Regency. The values that become these forms signal to the community that there may not be selfishness in living life in this world. Still, they must give each other a vast space and opportunity to live happily, safely, peacefully, and prosperously and respect all societal differences.

There are many forms in the *Sintuwu Maroso* Culture, but what stands out is *Tuwu Mombetubunaka*, namely upholding mutual respect and respect. *Tuwu Mombepatuwu*, namely that people must have social care. *Tuwu Siwagi*, namely, living together to support one another. *Tuwu Simpande Raya*, namely, living one heart and one soul. *Tuwu Sintuwu Raya*, namely upholding unity and oneness. *Tuwu Mombepomawo*, loving each other among humans and *Tuwu Malinuwu*, is a fertile life.

#### 2. *Tuwu Mombepatuwu* (living with strong social concern)

*Tuwu Mombepatuwu*, meaning that all people living in Poso Regency must have social concern for both the government and the community; in other words, they support each other, *Tuwu Siwagi*, meaning that life supports each other. This value keeps people away from envy, putting each other down, holding grudges, and wanting to win alone. *Tuwu Simpande Raya* means living with one heart and soul, in other words, understanding each other. *Tuwu Mombetubunaka* says that society upholds mutual respect and respect for others; for example, when calling or greeting older people, it is forbidden to use the word *siko* but must use the phrase *komi*. *Tuwu Sintuwu Raya* means living by upholding unity and oneness, especially when irresponsible parties appear in Tanah Poso, *Tuwu Mombepomawo*, means living with each other love between fellow human beings, and *Tuwu Malinuwu* means like a

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fat animal or rice that lives fertile. Still, if it is addressed to humans, it means that we humans live to achieve prosperity, meaning that there must be life changes. If today's life is difficult five years in the future, it will still be like that, or he still needs to graduate. Ten years in the future, he has yet to graduate, which means that person doesn't have a life plan.

From this information, it can be understood that the forms of the Sintuwu Maroso culture that all the people of Poso Regency apply are cultures that have human values, where all of these forms lead to unity and compassion for fellow human beings, the purpose of understanding and harmony is applied so that all people can feel happy, safe and peaceful life in this world.

*Tuwu Mombepatuwu* means that one must have a social concern, and *Tuwu Siwagi* means that life supports one another and cannot bring each other down. *Tuwu Simpande Raya*, meaning living with one heart and soul, and *Tuwu Sintuwu Raya*, meaning upholding unity and oneness so that irresponsible persons are not young to provoke negative issues to consume them. *Tuwu Mombepomawo*, which means living to love one another, *Tuwu Malinuwu*, which means that life must have a plan so that changes occur in life and *Tuwu Mombetubunaka*, which means that people uphold mutual respect and respect.

### **3. *Tuwu Siwagi* (mutual support life)**

*Tuwu Siwagi*, meaning that life supports one another and may not bring each other down. *Tuwu Simpande Raya*, meaning living with one heart and soul, *Tuwu Sintuwu Raya*, meaning upholding unity and unity so that irresponsible elements do not easily provoke negative issues to consume them, *Tuwu Mombetubunaka*, meaning that society maintains mutual respect and respect, *Tuwu Mombepatuwu*, meaning that one must have social care, *Tuwu Mombepomawo*, meaning living in love with one another, *Tuwu Malinuwu*, meaning that life must have a plan so that changes occur in life.

From this explanation, it can be understood that the whole form of the *Sintuwu Maroso* culture, which has become a tradition by the community, especially the Pamona indigenous people followed by immigrant communities, is an excellent culture because it contains values of mutual respect, love, and cooperation if all of them are applied. It can be ensured that people's lives will be more secure and peaceful, and prosperous together. In particular, jealousy and self-will are not justified in being owned by the whole community because it will damage the social order.

### **4. *Tuwu Simpande Raya* (mutual understanding Life)**

*Tuwu Simpande Raya*, meaning living with one heart and soul or mutual understanding. *Tuwu Sintuwu Raya*, meaning upholding unity and oneness so that irresponsible elements do not easily provoke negative issues consume them, *Tuwu Mombepomawo*, means living with love for one another, *Tuwu Mombetubunaka*, meaning society upholding mutual respect and respect, *Tuwu Mombepatuwu*, meaning that one must have social concern, *Tuwu Siwagi*, meaning that life supports one another and cannot bring each other down, *Tuwu Malinuwu*, meaning that life must have a plan so that changes occur in life.

Based on this information, it is understood that the Sintuwu Maroso culture has various forms that all the people of the Poso Regency apply, and the involved conditions are interrelated. Those who apply these forms are not only ordinary people, but the government and council members also apply them. , that is why the Sintuwu Maroso culture is used as a philosophy or icon of life for all the people of the Poso Regency. All people must apply this culture so that life is safe and peaceful, and life will be safe and quiet if all people understand each other and accept differences.

*Tuwu Simpande Raya* means living with one heart and soul, *Tuwu Sintuwu Raya* means upholding unity and oneness so that irresponsible elements don't easily provoke negative issues to consume them, *Tuwu Mombepomawo* means living with love for one another, *Tuwu Malinuwu*, meaning life must have a plan so that changes occur in life, *Tuwu Mombetubunaka*, meaning that society upholds mutual respect and respect, *Tuwu Mombepatuwu*, meaning that one must have social care, *Tuwu Siwagi*, meaning that life supports one another and cannot bring each other down.

## **Values of Islamic Education in Sintuwu Maroso Culture**

Culture is a human creation that has positive values, even though some cultures have negative values, such as the culture of brawls, the culture of drinking liquor, and others. In contrast to the Sintuwu Maroso culture, this culture includes Islamic teachings because all the messages the message from the Sintuwu Maroso Culture does not conflict with Islamic teachings or education, so it can be ascertained that the Sintuwu Maroso Culture is Islamic and has Islamic educational values. In addition, the Sintuwu Maroso culture that has been applied by the people of Poso, Poso Regency, until now is good and must be cared for, especially for the Muslim community, because this culture does not conflict with Islamic teachings, even Islam strongly recommends this, the values of Islamic education illustrated in the following interview results:

### **Mutual Appreciation and Respect (al-Ihtiraam Baina an-Naas)**

The educational value contained in the Sintuwu Maroso culture is in line with Islamic teachings or Islamic education, such as: *Tuwu Mombetubunuka*, The *Tuwu Mombetubunuka* is part of the Sintuwu Maroso culture which in Islam is part of al-Ikraam aw al-Ihtiraamun Baina al-Naas for example if someone speaks or ask parents or elders or leaders, then the words that must be expressed should not be the same as the words that are expressed when talking to friends. The *Sintuwu Maroso* culture does not conflict with Islamic teachings at all, even the *Sintuwu Maroso* culture is very relevant to Islamic education, as it is known that



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Islam also educates its followers to always respect each other, respect fellow human beings with the aim that humans take care of each other's feelings.

### 1. Hidup Saling Menghidupi dan Memiliki Kepedulian Sosial

The educational value contained in the *Sintuwu Maroso* Culture is in line with Islamic teachings or Islamic education, such as *Tuwu Mombepatuwu*, *Tuwu Mombepatuwu* is part of the *Sintuwu Maroso* culture, which in Islam is part of alms, in the implementation of this tradition there are rules, namely, who has more ability or property or position he must share some of the results of what he has with people in need, meaning that here people are taught to share the sustenance and opportunities they get to people who the almighty giver has not given supervision and opportunities, and this has value in it -the importance of Islamic education that can be applied at any time because this culture suggests helping each other and working together with others in various aspects of life that have positive values for the sustainability and welfare of living together.

Thus the *Sintuwu Maroso* culture does not conflict with Islamic teachings at all. Even the *Sintuwu Maroso* culture is very relevant to Islamic education. Islam also educates its followers continually to do good to others, so Muslims have no reason to reject this culture. The values of Islamic education in the *Sintuwu Maroso* culture are numerous, including cooperation activities or mutual assistance between one community and another, by which the educational matters in the *Sintuwu Maroso* culture are closely related to Islamic teachings. If this culture is implemented, it can be ensured Poso people will live in prosperity and peace. This peaceful life is also recommended in Islam.

Based on the results of these interviews, the culture of *Sintuwu Maroso* is very much in line with Islamic education. Islam also teaches humans always to be grateful to the supreme creator (Allah SWT) as God, who is all-giving to his creatures, the forms of gratitude practiced by humans are different. Some are grateful by giving alms to their possessions, those who are thankful by worshiping by carrying out prayer rituals, and those who are pleased by helping others do their jobs.

Based on the results of these interviews, it can be understood that the culture of *Sintuwu Maroso* includes Islamic teachings because Islam does not forbid its followers to always help others. Even Islam recommends that humans, especially Muslims, always care about each other and prohibit slandering, backbiting, and even bringing down one's dignity and worth. Apart from that, Islam teaches that the Muslim community always feels that all human beings are brothers and sisters, so it always arises in their hearts to love one another. In this way, one can be sure that unity will get stronger.

### 2. Living Understanding Each Other (*Tasamuh* dan *Tawassuth*)

The values of Islamic education in the *Sintuwu Maroso* Culture vary greatly. For example, in an assembly event, an activity attended by interfaith or a party reading a reception prayer with their respective beliefs, this is contained in the *Sintuwu Maroso* Cultural values, namely *Tuwu Simpande Raya*, *Tuwu Simpande Raya* is an attitude of respecting differences, both religions and opinions, Islam also teaches this, that we must appreciate and respect people who are different from us because Allah is sufficient to assess. After all, the purpose of Islam was revealed to be a mercy to all nature if mentioning nature means what and whoever lives inside it.

Based on the results of these interviews, it can be understood that the *Sintuwu Maroso* culture is a culture that emphasizes that people always respect and appreciate the differences that exist in society because these differences are sunnatullah that humans cannot deny because everything that Allah creates undoubtedly has a positive impact. Apart from that, Allah created differences to make humans more mature in thinking, and they should even be grateful for humans, not used as tools for mutual hostility. Because God values our piety to Him, one form of our righteousness is maintaining togetherness in all aspects of life.

## V. CONCLUSIONS

The *Sintuwu Maroso* cultural form that the people of Poso Regency apply consists of *Tuwu Mombetubunaka*, *Tuwu Mombepatuwu*, *Tuwu Siwagi*, *Tuwu Simpande Raya*, *Tuwu Sintuwu Raya*, *Tuwu Mombepomawo*, *Tuwu Malinuwu*, and *Tuwu Simpakoroso* because this culture is dialogical social supremacy. The value of Islamic education in the *Sintuwu Maroso* culture consists of Mutual Respect and Respect (*al-Ihtiraam Baina an-Naas*), Mutual Support or Having Social Concern (*at-Ta'awaunwaat-Tasadduq*), Mutual Understanding (*Tasamuh and Tawassuth*), Unity, Brotherhood, Compassion, Having a Life Plan (*al-Ittihad, al-Ukhuwah, Tarahumdan Takhattuth*), and Good and Wise Da'wah Methods (*Da'wahbil Hikmati Walmau'izhotil Hasanah*) because this culture is the *Nafi' Lighoiri* System and Islamic social navigation.

The implementation of the interconnective integration of the *Sintuwu Maroso* culture varies according to the primary duties, conditions, places and needs, such as the government assisting the construction of the Al-Ikhlâs Majulea Islamic Madrasah, procuring student reading books, opening the Qur'an and Hadith Tilawati Selection activities, contributing to the construction of a mosque, eliminating all hospital medical expenses for the underprivileged, providing scholarships for the needy and/or achievers, for the community, such as the community assisting the government in maintaining security and order and environmental cleanliness, follows and implements appeals from the government, follows traffic regulations, while the community and the community, such as: greeting each other, greeting each other every time they meet, exchanging knowledge, Muslims take care of

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the church during religious day celebrations and vice versa, are inclusive, reconcile each other, prosper each other, because the culture of *Sintuwu Maroso* is a Social Shahdah.

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