

Communication System Model For The Development Of Muslim Communities On The Border Between Countries

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Abstract

The border area between countries is currently a government priority for development. Communication as a means of interaction to build mutual agreements between community institutions and the government is an effort to prepare a strategy to increase the resilience of the Muslim community there. This research aims to formulate alternative policies in developing Muslim communities at the border between countries for sustainable development. This research uses a case study method conducted in Temajuk Village, Kaliau Village, and Sebunga Village on the border between Sambas Regency and Malaysia. The policy analysis method uses a model simulation with a dynamic system approach. The simulation ran between the years 2020 and 2030. The simulation results show the scenario in the sub-model of the Islamic religious instructor. An alternative policy that becomes the priority in developing Muslim communities at the border between countries in Sambas Regency is to increase the number of Islamic religious instructors. This development is directed at religious and social capital. The policy alternative that becomes the second priority is training and skills for the Muslim community at the border between countries in Sambas Regency.

Keywords: Communication systems; Model Simulation; Muslim in the border between countries

INTRODUCTION

Border communities between countries have low social security and welfare levels. The condition of human resources (HR) and inadequate infrastructure reflect low social resilience (Ghafur, 2016). Abdullah and Sari (2014) stated that the border area between countries concerns the dynamic environment of the global strategy in the economic map.

Kalimantan island has three provinces with border areas between countries. Based on the Central Statistics Agency (CSA) of West Kalimantan in 2021, the border area of West Kalimantan Province is located in 5 regencies (with a total area of 76,126.70 Km²) which stretches from Sambas Regency to Kapuas Hulu Regency. Sambas Regency, one of the regencies in West Kalimantan, borders directly with Malaysia.

The border between countries in Sambas Regency is an area with a low level of development compared to other border areas in West Kalimantan. Based on data, the poor population in Sambas Regency is 41,410 people, or 7.70% of the total population of West Kalimantan (CSA of Sambas Regency 2021). The welfare of Temajuk Village Sambas Regency community, the border between the countries, is in a low category (Aminah, 2019). The concept of Indonesia in economic prosperity is by collaborating with other countries (Suwartiningsih et al., 2018).

Border areas between countries are currently a government priority for development. Development is a significant factor in community development there. Johannes (2019) stated that border development must be comprehensive. Sazali (2015) states that spiritual development in Indonesia has

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two primary bases: the ideal and instrumental. The government's efforts to synergize development programs, especially in the religious field, so that the community can make social changes.

The development of Muslim communities in border areas between countries applies a communication system approach. Community development aims to achieve sustainable prosperity, both nature-based and human-based (Rizal dan Bahri, 2021). The concept of the system as a thinking way in an analytical framework can provide a more fundamental understanding of the behavior of a system in achieving its goals. It reflects the complexity of the environment (Marimin, 2009). Adedokun *et al.* (2010) suggest that effective communication will lead to active community participation in development.

Alternative policies for developing Muslim communities at the border between countries are through religious-based development programs to increase socio-religious resilience. The formulation of alternative policies in developing Muslim communities at the borders between countries aims at sustainable development there. This study applies a communication system model in developing Muslim communities at the border between countries based on the basis for making alternative community-based policies. Warsilah dan Wardiat (2017) found that rural development, especially in developing strategy of border areas, by looking at existing conditions as the basis for making policies.

RESEARCH METHOD

This qualitative study uses a case study method strengthened by systems thinking with a dynamic system method. Primary and secondary data collected are related to religious activities in the border villages between the countries in Sambas Regency. This study formulates a communication model for developing Muslim communities at the border between countries, using a system thinking through the dynamic system method.

This research was conducted in Sambas Regency West Kalimantan Province: Temajuk village in Paloh District and Kaliau and Sebunga village in Sajingan Besar District for four months from August to November 2021.

Determination of research informants using purposive sampling. The informants of this research were the Head of Islamic Community Guidance at the Ministry of Religion of Sambas, the Head of Office of Religious Affairs Paloh and the Head of Office of Religious Affairs Sajingan Besar, Islamic religious instructors, religious leaders, and community members in Temajuk Village, Paloh District, as well as Kaliau Village and Sebunga Village, Sajingan Besar District, Sambas Regency.

The data on society's religious and social components were analyzed descriptively and qualitatively. It uses interactive data analysis methods (data reduction, data presentation, and conclusions through verification). The data were analyzed using NVIVO Pro 12 software. The system approach solves problems that begin with identifying several needs so that they can produce an operation of the system that is considered effective (Eriyatno, 2003). A dynamic system approach for formulating a model for developing Muslim communities in border villages between countries in Sambas Regency uses Powersim Studio 10 software.

RESULT AND DISCUSSION

Muslim Community in Borders Between Countries

The border areas between countries in Sambas Regency are in Paloh and Sajingan Besar Districts. In Paloh District, a village bordering Malaysia is Temajuk Village. While in Sajingan Besar district, the

villages directly adjacent to Malaysia are Kaliau Village and Sebunga Village (two villages in one lane in the Aruk Cross-border Posts area). The border areas between countries in Temajuk and Aruk are the development of the National Strategic Area Center (Sambas Regulation No. 17 of 2015 concerning the 2015-2035 Sambas Regency Spatial Plan).

The border area between countries in Sambas Regency has specific geographical, ecological, economic, social, and cultural characteristics. Geographically, Paloh District is on the border of both land and sea between Indonesia and Malaysia, so it has the potential for natural resources on land and sea. Sajingan Besar District is only on the land border, so it has the potential for natural resources on the land.

Communities at the border between countries are people or groups who work and live in residential areas in the country's border areas. The interaction process in the social environment, which is the border area of Indonesia and Malaysia, strongly influences the community activities in Temajuk Village (Paloh District), Kaliau Village, and Sebunga Village (Sajingan Besar District). Abdullah *et al.* (2016) stated that the people on the border between countries have a symbiotic relationship that is mutually beneficial to both parties and the establishment of social interaction.

Cross-border activities carried out between citizens of the two countries have long been inseparable from interdependence in social and religious interactions. Relations in social and religious interactions have been maintained for generations by citizens of the two countries and continue to this day. Aminah (2019) states that the social environment interaction between countries' border areas is in the high category.

Based on their characteristics, the people of Temajuk Village with Kaliau and Sebunga Villages differ based on the social environment. The results in the field showed the different characteristics of the Muslim community in the three villages. The Muslim community in Temajuk Village is predominantly Muslim with Malay sub-ethnic. In contrast, the Muslim community in Kaliau and Sebunga villages are converted Muslim with the Dayak sub-ethnic.

Based on data on the Muslim population in Temajuk Village, Kaliau Village, and Sebunga Village, there is a category of the density level of the Muslim population in border areas between countries.

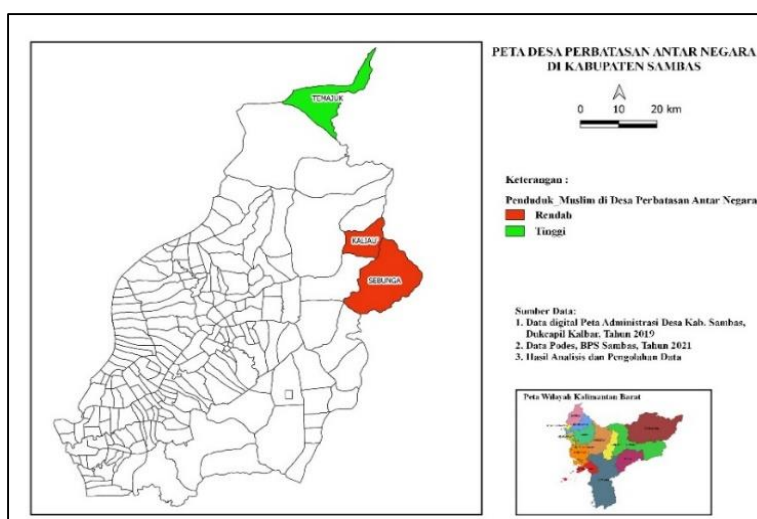


Figure 1. Map of border villages between countries based on the number of the Muslim population

Based on the potential data of Temajuk Village, Kaliau Village, and Sebungga Village (2020) shows that the Muslim population of Temajuk Village is 2332 people or 99.49%, the Muslim population of Kaliau Village is 289 people or 10.81%, and the Muslim population of Sebungga Village is 593 people or 22.00%.

Related to religious activities in the border villages between countries of Sambas Regency, the field results show that there are only 5 (five) non-civil servants of Islamic religious instructors. Islamic religious instructors in border villages between countries in Sambas Regency are still very minimal compared to the area of each border village. There is only 1 (one) Islamic religious instructor in Temajuk Village, with an area of 233 square kilometers. Meanwhile, Kaliau Village and Sebungga Village have 4 (four) instructors, all of whom come from converted Muslim Dayak with an area of 550 square kilometers. Andrian (2020) states that increasing the quality and quantity of Islamic religious instructors in border areas is necessary. The current condition, with the large village area, makes Islamic religious instructors experience problems carrying out their duties.

Social capital that exists in rural communities constructs community organizations. The existence of religious organizations in the village is not an easy thing. Religious organizations in each border village between countries follow the village community's characteristics. The community of Temajuk Village still adheres to Malay ethnic values and norms, while the people of Kaliau village and Sebungga village adhere to strong Dayak ethnic values and norms. In line with Sabara's research (2020), the religious dynamics of border communities still maintain traditional Islam brought from the area of origin.

Cultural elements are related to the habits that prevail in the life of the Sambas people. The people of Temajuk Village are more concerned with the Sambas' Malay cultural values. The results of Dedees' research (2016) state that border communities are inseparable from Malay as a social and cultural binder. Islamic values are still a tradition in the Sambas Malay community, one of which is the remembrance of *Nazham* and *Barzanji*, which the people of Temajuk Village still carry out.

Analysis of the Muslim Community Development System in Borders Between Countries

The Muslim community at the border between countries in Sambas Regency has different characteristics from rural communities in Indonesia. Developing a Muslim community there requires a development program in the religious field following the community's needs. It needs the improvement of human resources through programs in the field of religion with a systems approach. Through a systems approach, alternative policies can be designed for sustainably developing Muslim communities on the borders between countries. Sitompul (2009) suggested that the design of a rural community development model using a dynamic system is an effort to understand and introduce the structure in society.

The Systems Approach

The systems approach with the dynamic system method is a comprehensive and integrated thinking process that can simplify complexity without losing the essence or main element of the object of concern. The system dynamic method is suitable for analyzing the system's mechanisms, patterns, and tendencies based on analyzing the structure and behavior of complex systems that change rapidly and contain uncertainty (Muhammadi, Erman Aminullah, 2001). The basic principles in developing dynamic systems are causal relationships, back effects, and time dynamics. Cause-and-effect relationships are fundamental in simplifying ways of thinking. Causal loops can be built by illustrating variables in the system (Irman, 2015).

The Needs Analysis

The needs analysis aims to identify the needs of the parties involved in developing Muslim communities at the borders between countries. It is due to the literature review and in-depth interviews with the parties involved in the Muslim community development communication model at the border between countries, Sambas Regency.

The researchers identified the influential parties and their expected needs in community development in detail. The purpose of making this simulation model is to get an overview of behavior patterns and interactions of variables from the demographic pillars of the population, especially the Muslim population, Islamic religious instructors, and worship facilities. The interviewees included the village government as the policy maker, the head of the Office of Religious Affairs in the Paloh and Sajingan Besar Districts, Islamic religious instructors, religious leaders, the community, and researchers.

The Problem Formulation

Based on the needs analysis, several problems arise in preparing the development model in the Muslim community at the border between countries in Sambas Regency. The interviews result shows that the current condition of the Muslim community there requires training, counseling, and education for religious activities. The following is a formulation of problems that may arise due to the different needs and interests of the parties.

(1) Training

Programs for religious activities for the Muslim community and non-civil servant Islamic religious instructors are still not optimal. Training programs are needed to improve the ability of the Muslim community and non-civil servant Islamic religious instructors in the field of Islamic studies.

(2) Counseling

Counseling of Non-civil servant Islamic religious instructors is still not maximally carried out. They only provide guidance or counselors to the community. They cannot be a facilitator, motivators, or educator.

(3) Education

Educational needs, especially for non-civil servant Muslims, are still not optimal because their formal education is from high school graduates.

The System Identification

System identification is a chain of relationships between statements of needs described as a causal loop. A causal loop determines the system that shows the accumulation of energy, material, and information from the system and transforms inputs into outputs. The relationship between these factors is described in a causal loop diagram and then interpreted in the black box concept (dark box).

The relationship of variables that affect system performance in the black box concept is presented in the diagram input and output of the communication model for developing the Muslim community at the border between countries in Sambas Regency in Figure 3.

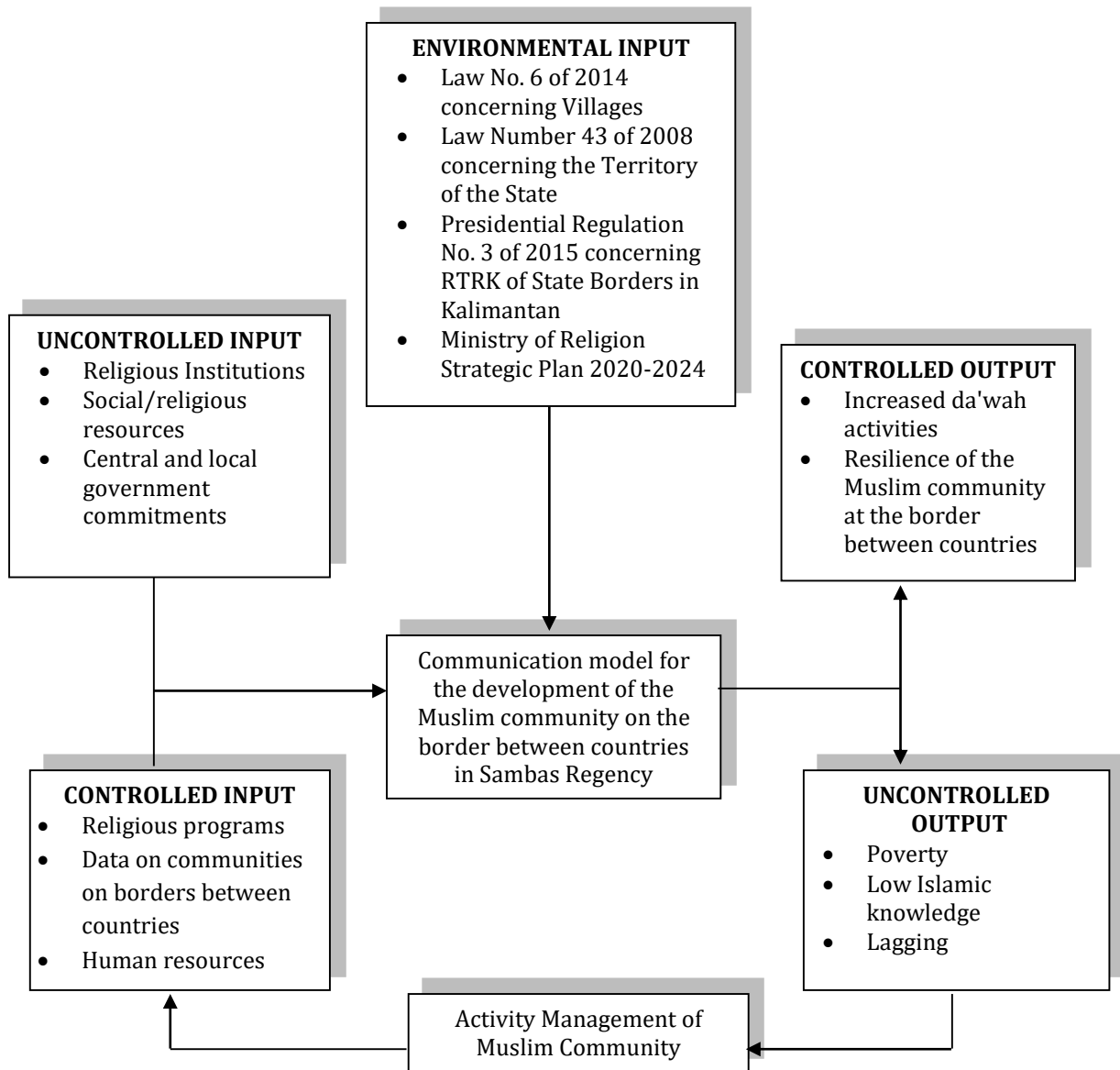


Figure 2 Black Box Analysis of Communication System Development of Muslim Community in Borders Between Countries

The Simulation Model

The simulation model is the imitation of the behavior of a symptom or process. The simulation aims to understand the symptoms or processes and to analyze and predict the future behavior of the symptoms or processes (Muhammadi, Erman Aminullah, 2001). The simulation produces equations, causal loop diagrams (CLD), flow charts, time graphs, and timetables. It uses Powersim Studio 10 software to design the stock flow diagram (SFD). The simulation results were then analyzed to obtain alternative policies for developing Muslim communities in border areas between countries in Sambas Regency.

Based on current conditions, a simulation model for developing Muslim communities on the border between countries in Sambas Regency can be designed to determine the population, especially the Muslim population, Islamic religious instructors, and worship facilities.

The Muslim Population Sub-Model

The Muslim population Sub-model built in the dynamic system is a system of population dynamics or human resources in a Muslim community at the border between countries. The population/demography sub-model is a mutually influential relationship, in this case, the characteristics of demographic, education, and worship facilities that can take advantage of the capabilities of the Muslim community at the border between countries for community development programs.

The Muslim population sub-model consists of the main parameters in the form of the Muslim population and the potential for Islamic religious instructors and worship facilities. The characteristics of the Muslim population describe the increase in their population in the border areas between countries.

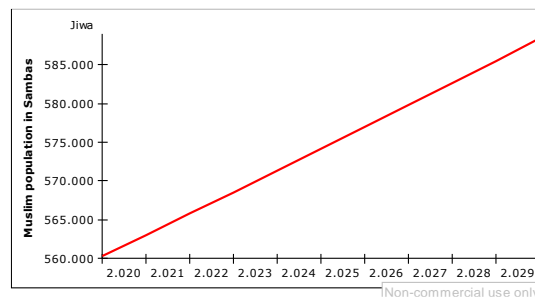


Figure 3. Simulation growth of population and Muslim population in Sambas Regency 2020-2030

Based on the state of the population in 2020, the Muslim population of Sambas Regency is 560,286, with an increased rate of 0.49 percent per year; the Muslim population of Sambas Regency in the simulation tends to increase linearly (Sambas Regency, 2020). The simulation results of the increase in the Muslim population impact the increase in the number of Islamic religious instructors and worship facilities in Sambas Regency.

The Sub-Model of Islamic Religious Instructors

The sub-model of Islamic religious instructors is the number of Islamic religious instructors from the growth of the Muslim population in Sambas Regency. The increasing Muslim population will increase the need for Islamic religious instructors.

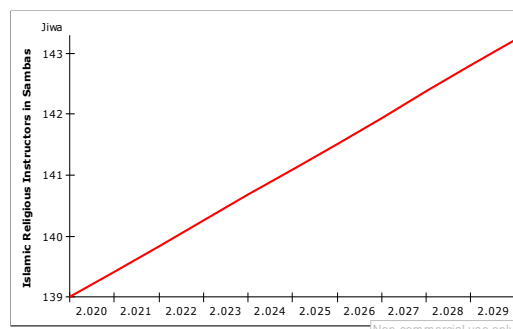


Figure 4. Simulation growth of Islamic Religious Instructors in Sambas Regency 2020-2030

The sub-model of Islamic religious instructors is a relationship of several mutually influential components of the Muslim population, Islamic religious instructors, and the condition of the comparison of the number of Islamic religious instructors with the number of villages in Sambas Regency. Based on Figure 4 above, the simulation results in 2030 are estimated to have a Muslim population of 588,353 people, and the number of Islamic religious educators is estimated to be 143 people, with an increased rate of 0.3 percent per year.

The Sub-Model of Worship Facilities

The Sub-model of worship facilities is the number of places of worship in mosques and *surau* in Sambas Regency. The increasing Muslim population will increase the number of places of worship. The sub-model of worship facilities is a relationship between the number of mosques and the number of villages in Sambas Regency.

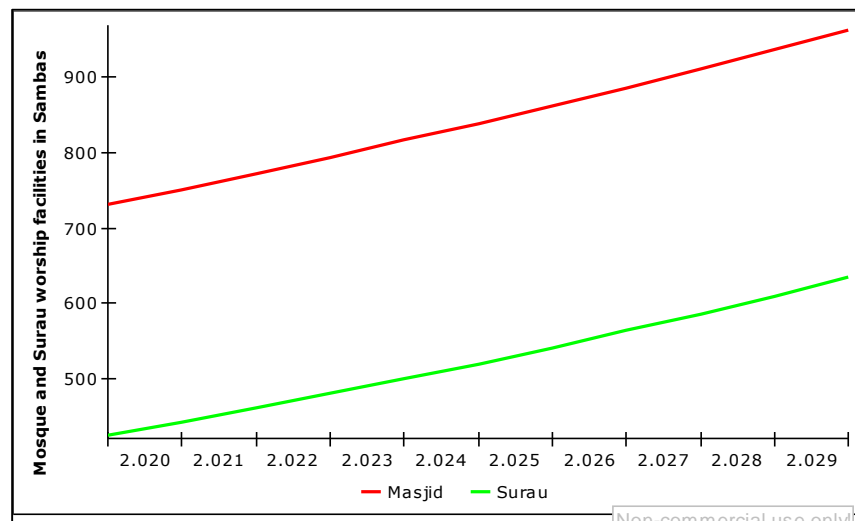


Figure 5. Simulation of mosque and Surau worship facilities in Sambas Regency 2020-2030

Based on Figure 5 above, it can be seen the number of mosques and *surau* in Sambas Regency in 2020. The simulation results in 2030 estimated that the number of mosques is 963, with an increased rate of 2.8 percent per year. The simulation results in 2030 estimated that the number of *surau* is 635, with an increased rate of 4.1 percent per year.

The Model Validation

The Main validation technique in the systems thinking method is the validation of the model structure, namely the extent to which the similarity of the model structure is close to the actual structure. The extent to which the interaction of the model variables can imitate the interaction of actual events shows the process-oriented structural model and the similarity of the model structure with the actual structure. Statistical tests can know deviations from the model results with empirical data, namely (1) Absolute Means Error (AME) is the deviation between the average simulation value to the actual, (2) Absolute Variation Error (AVE), the deviation of the simulation variation value to the actual. The acceptable deviation limit is 5-10% (Muhammadi, Erman Aminullah, 2001). The formula for calculating the value of AME and AVE.

$$AME = [(S_i - A_i)/A_i]$$

$$S_i = S_i/N,$$

$$A_i = A_i/N,$$

in which S = Simulation value

A = Actual value

N = Observation time interval

$$AVE = [(S_s - S_a)/S_a]$$

$$S_s = ((S_i - S_i)^2/N)$$

$$S_a = ((A_i - A_i)^2/N)$$

in which S_s = Deviation of simulation value

S_a = Deviation of actual value

N = Observation time interval

Test the validity of the model performance in this study, using the AME test using actual data on the development of the Muslim population for the period 2017-2020. about 0.81% (AME) and 1.69% (AVE), so it can be concluded that the model has a good performance on the sub-model of the Muslim population, and it is relatively accurate and scientifically acceptable.

The Scenario Simulation of Muslim Community Development Policy at Borders Between Countries

The performance of the development model in Muslim communities at the borders between countries simulated in the system structure describes the current condition. Changes in Muslim communities over time will change the system's performance according to the dynamics of sustainability that will occur in the future. Based on these conditions, several scenarios in the future in the context of developing Muslim communities on the border between countries in Sambas Regency are designed, consisting of three scenarios, namely: (1) the existing scenario, (2) the moderate scenario, and (3) the optimistic scenario.

The existing scenario is the current factual condition. It is a scenario that runs as it should without any government intervention or policy. A moderate scenario is when there is relatively little treatment to inhibit, control, or increase an attribute so that a change is better than the existing scenario. A moderate scenario will be simulated, assuming all policies will run. However, in its implementation, it has not been implemented optimally. The optimistic scenario is a scenario with a relatively more extensive treatment so that the change treatment is better than the existing scenario and the moderate scenario. The optimistic scenario assumes that all government policies and programs for improvement will run optimally (Iswandi dan Dewata, 2017). The following explanation describes the simulation graphs for the three scenarios.

The Scenario Simulation of Muslim Population in Temajuk Village

The Muslim population growth positively impacts the scenario of increasing the Muslim population in Temajuk Village. The simulation of the scenario of the Muslim population there can be seen in the simulation results in both moderate and optimistic scenarios because the intervention provided is also quite large. The current percentage of the population of Temajuk Village is only 1.2 percent per year. Then intervention is given at 3 percent per year in the moderate scenario and 5 percent per year in the optimistic scenario. There will be an increase in the number of Muslim residents in Temajuk Village.

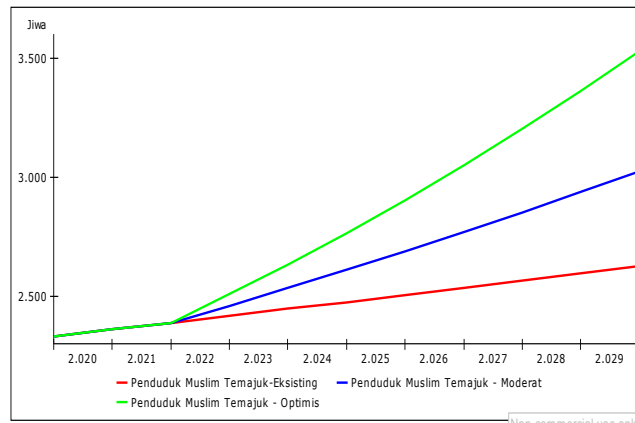


Figure 6. The Scenario Simulation of the Muslim population in Temajuk Village

The Muslim population of Temajuk Village from 2020 to 2021 is an existing condition, while scenario simulations are carried out from 2022 to 2030. In 2023 the Muslim population of Temajuk Village is 2,417 people in the existing condition, 2,460 people in moderate conditions, and 2,508 people in optimal conditions.

The Scenario Simulation of Muslim Population in Kaliau Village and Sebunga Village

The Muslim population growth also has a positive impact from the scenario of the increasing Muslim population in Kaliau Village and Sebunga Village. The simulation of the scenario of the Muslim population in Kaliau Village and Sebunga Village on the border between the countries of Sambas Regency can be seen in the simulation results in moderate and optimistic scenarios because the intervention provided is also quite large. The percentage of the existing population of Kaliau Village and Sebunga Village is only 3.1 percent per year. Then intervention is given at 4 percent per year in the moderate scenario and 5 percent per year in an optimistic scenario. There will be an increase in the Muslim population in Kaliau Village and Sebunga Village.

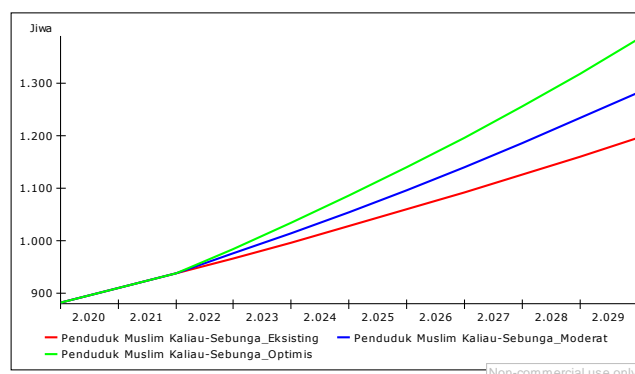


Figure 7 Scenarios Simulation of the Muslim population in Kaliau Village and Sebunga Village

The Muslim population of Kaliau Village and Sebunga Village from 2020 to 2021 is an existing condition, while the scenario simulation is carried out from 2022 to 2030. In 2023 the Muslim population of Kaliau Village and Sebunga Village was 967 people in existing conditions, 975 people in moderate conditions, and 984 in optimized conditions.

The Scenario Simulation of the Islamic Instructor Sub-Model

The scenario simulation for the Islamic instructors sub-model was carried out by intervening in the number of Islamic religious instructors in Sambas Regency to increase the number of Islamic religious instructors in Sambas Regency, with a total of 193 villages. The simulation results of the scenario of the Islamic religious instructor in Sambas Regency showed a change in the moderate and optimistic scenario because the intervention provided was quite significant. The existing percentage of the population of Islamic religious instructors is only 0.3 percent per year at this time. Then, it gets an intervention of 0.03 percent per year in the moderate scenario and 0.06 percent per year in the optimistic scenario. There will be an increase in the number of Islamic religious instructors in Sambas Regency.

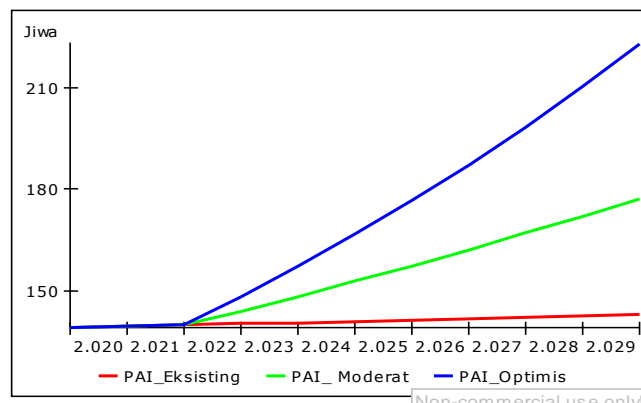


Figure 8 The Scenarios Simulation for Islamic religious instructors in Sambas Regency

Moderate and optimistic scenarios are carried out to increase the number of Islamic religious instructors in Sambas Regency. The scenario simulation results were carried out from 2022 to 2030 for Islamic religious instructors in Sambas Regency. Based on the scenario simulation results, the number of Islamic religious instructors has increased. In 2023, there will be 144 Islamic instructors in Sambas Regency in moderate conditions and 148 people in optimized conditions.

An alternative policy that becomes the priority in developing Muslim communities in the border areas between countries in Sambas Regency is to increase the number of Islamic religious instructors. This development focuses on the existing religious and social capital and cooperation with religious institutions or organizations. The second priority is training and skills for Islamic religious instructors and Muslim communities at the border between countries in Sambas Regency.

CONCLUSION

The application of the communication system in the development of the Muslim community at the border between countries involves institutions in the social and religious system. The interrelated synergies in the subsystem determine the analysis of the needs of the Muslim community.

Black Box Analysis shows that the communication system for developing Muslim communities at the border between countries consists of many elements. Those are controlled environmental inputs, controlled and uncontrolled inputs, management of Muslim community activities, and controlled and uncontrolled outputs. The implementation of the communication system is to improve the communication process in religious activities based on the needs of the Muslim community at the border between countries.

Based on the modeling results, scenarios of Islamic religious instructors can be implemented to increase religious activities. The scenario of Islamic religious instructors focuses on religious activities through training and skills for Muslim communities in border areas between countries.

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