



# Reintegrating Poso: A Comparative Study of Islam and Christianity in Sayo and Pamona Villages

Henry Anderson Ruagadi<sup>1\*</sup>

<sup>1</sup>Tentena Christian University, Poso, Indonesia

\* Author Email: [henryruagadi@gmail.com](mailto:henryruagadi@gmail.com)

---

## ARTICLE INFO

### Keywords:

Conflict in Poso;  
Social reintegration;  
Comparative religion;  
Islamic-Christian conflict.

### Article history:

Received 2024-09-12  
Revised 2024-09-16  
Accepted 2024-09-17

## ABSTRACT

This study aims to analyze Post-Conflict Social Reintegration in Poso. Post-conflict social reintegration in Poso needs to be carried out to realize lasting peace in Poso Regency and prevent the recurrence of conflicts. The study was conducted using a qualitative approach. Data collection was carried out by interviewing 24 Muslim and Christian informants in Sayo and Pamona Villages. The results of the study found: 1. Social Reintegration of Islam and Christianity in Sayo Village and Pamona Village after the Poso Conflict, namely building trust between Muslims and Christians by Cultivating tolerance, mutual respect, appreciation, living and loving; increasing the role of religious leaders in providing soothing spiritual watering; instilling an attitude of loyalty in citizens; instilling an attitude of mutual trust through family education. Common identity, joint activities, and pro-reintegration policymaking also strengthened it. In realizing reintegration, Muslims and Christians have a strong desire to realize lasting peace. Finally, there are three values of Sintuwu Maroso as the most effective Local Wisdom in integrating Islamic and Christian societies after the Poso Conflict, namely: Tuwu Metubunaka, Mombepatuwu and Mombepomawo. These three values are infused and applied by Muslims and Christians in Sayo and Pamona Villages to blend in with each other, coexist, stay away from prejudice, accept each other and respect each other.

*This is an open access article under the [CC BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license.*



---

## 1. INTRODUCTION

Social reintegration is interpreted as one of the efforts to rebuild social trust after social disintegration (Cilliers et al., 2016). Social reintegration is the process of forming new norms or values as a form of self-adjustment with institutions or organizations that have changed (Teye, 2019). After the prolonged communal conflict, the people of Poso are faced with an unpredictable social situation, so it is easy for people to worry because they feel that the threat of terror and radicalism at any time is still real in the midst of people's lives. Several other researchers have certainly researched the topic of social integration. However, the context of these studies is certainly different, as well as this research, one of the contexts of which will look at the role of culture in creating integration.

Research Kabachnik (Kabachnik et al., 2014), for example, looks at post-conflict social integration in Georgia between refugees and local communities. They looked at formal social networks with daily pathway analysis to explore how socio-spatial patterns shape social networks and how various demographic factors, including gender, residence status, and employment status, might be related to the nature of social interaction

and social networks. One of their findings is how the demographic factor that seems to differentiate interaction patterns is whether a person is involved in an income-generating activity.

Several previous studies, such as Susanty (Susanty et al., 2016) have also carried out studies related to the Poso conflict. These two studies only discuss a small part of the post-conflict social aspects, such as acts of terror and military approaches to alleviating them. These studies have not explored in depth and comprehensively why social reintegration still occurs even though the social conflict has long passed, especially in the Poso district; what is the role of the government, religious leaders, and cultural experts in unraveling the problem of segregation so that social integration can be rebuilt. Therefore, the study will take the gap of knowledge that has not been researched.

The reason behind my research is that there is a new problem after the Poso conflict, namely the occurrence of social segregation where both parties then occupy different areas from each other. The results of this observation are strengthened by the results of research conducted by Anwar in 2015, Nutfah Pulubuhu and Cangara in 2016, and Fahri in 2019. Social segregation between Muslim and Christian communities occurs despite various efforts to realize integration by the government and related parties both at the district, provincial, and national levels.

Peace that has not been completely created in the people of Poso Regency is also revealed in the results of research conducted by Cangara in 2013, Gogali in 2008, and Suharno and Hayati in the same year. Various factors cause lasting peace not to be fully achieved, one of which is the failure of reconciliation because peace only occurs at the elite level while Grassroot does not feel it. Worry and suspicion still occur between the two parties who have been in conflict. In addition, after the conflict, many people no longer consider customary and cultural issues as something important to glue the harmony of life in the land of Poso, in this case, *sintuwu maroso*. This is also the finding of research conducted by Anwar in 2015, Nutfah and friends, and Cangara in 2013.

The ideal conditions of the impact of the prolonged conflict in the Poso Regency have resulted in the occurrence of various social phenomena and the fading of mutual trust amid community life, although, on the other hand, the interaction has been going on as usual. This study will examine how the Muslim community accepts the Christian community who has returned to Sayo Village after the Poso conflict and the Christian community to the return of the Islamic community in Pamona Village after the Poso conflict.

## 2. METHOD

This study uses a descriptive method to describe social phenomena related to social reintegration after the Poso conflict. Prolonged conflict and violence in Poso have forced people to reintegrate, especially in religious life (Mustari & Rahman, 2012). This research was conducted in Sayo and Pamona Villages, Poso, because the conflict directly affects these areas. The data used came from primary and secondary sources, with in-depth interviews with community leaders, religions, and victims of the conflict (Murdiyanto, 2020). The research focuses on social reintegration and the effectiveness of local cultures, such as *Sintuwu Maroso*, in building trust between groups. Data were collected through observation, interviews, and documentation and analyzed using phenomenological approaches and case studies, with validation carried out through credibility, transferability, dependability, and confirmability tests.

## 3. RESULTS AND DISCUSSION

### Overview of the Research Location Poso Regency is one of the oldest districts in Sulawesi

The central one is the capital of Poso. Poso Regency consists of 19 sub-districts, 28 sub-districts and 142 villages. The 19 sub-districts are: Lage District, West Lore District, Lore Peore District, South Lore District, Central Lore District, East Lore District, North Lore District, West Pamona District, Pamona Puselemba District, Southeast Pamona District, East Pamona District, South Pamona District, North Pamona District, Poso Kota District, South Poso City District, North Poso City District, North Poso City District, Poso Coastal District, South Coast Poso District, and North Coast Poso District (Mappatoba & Birner, 2004).

In this study, the research location is Pamona Village, located in Pamona Puselemba District and Sayo Village, located in Poso District, South City. The reason I chose the two villages is that the two villages are places or areas where the community directly experiences poso conflicts, especially Sayo Village, where the conflict begins with fights between young people of different religions. The following is a description of the two villages that are the location of the research (Mappatoba & Birner, 2004).

### *Sayo Village*

Sayo Village is one of the Villages in North Poso District. The number of residents of Sayo Village based on the last data collection carried out in 2020 was 1990 people, with the number of heads of families as many as 584 families. The number of male residents in Sayo Village in 2020 was as many as 1,000 people, and the number of female residents was as many as 990. Thus, the sex ratio is 101 percent, which means that for every 100 female residents, there are 101 male residents. So, it can be concluded that in Sayo Village, there are more women than the population. Furthermore, the number of residents based on the religion adopted by the residents of Sayo Village The majority of the residents of Sayo Village are Muslims, namely 1455 people or 73.1 percent of the population, while Christians are 535 people or 3 percent of the total population. So it can be concluded that the ratio of the number of people based on religion in Sayo Village is 272, which means that for every 100 Christian residents, there are 272 religious residents in Sayo Village in 2020 (McRae, 2013).

### *Pamona Village*

Pamona Village is one of the ten Villages/Urban Villages of Pamona Pusa in the sub-district area and 11 RWs with an area of Poso. Pamona Village consists of the sub-district of Pano Village based on hectares of land The number of residents in 2020 is 5424 people, with the number of heads of families as many as 1,298 families.

The number of male residents in Pamona Village in 2020 was 2,711 people and the number of female residents was 2,713. Thus the sex ratio is 100 percent, which means that for every 100 female residents, there are 100 male residents. So it can be concluded that in Pamona Village, the number of female and male residents in Pamona Village is balanced: The number of people based on religion adopted by the majority of Pamona Village residents is Christian, which is 4876 people or 89.9 percent of the total population, while the number of Muslim residents is 296 people or 5.5 percent of the total population and Hinduism is 252 or 4.6 percent of the population (Mayui et al., 2023).

## **Social Reintegration of Islam and Christianity in Sayo and Pamona Villages After Conflict**

### *Building trust between Islam and Christianity.*

Building this trust is very important because the humanitarian tragedy that occurred in Poso has resulted in weak social ties in the community. Each other has prejudices against different religious groups. To build trust between Islam and Christianity in Sayo Village and Pamona Village, there are 4 things done by both Islamic and Christian residents in these two villages, namely: a. Cultivating an attitude of tolerance, namely respect, appreciation, living, and loving.

The manifestation of tolerance cultivated in the community in Pamona Village and Sayo Village after the conflict includes sharing problems with others without hindering each other, empathizing, and feeling what is happening to other religious groups. Show sympathy if one of the members of the religious group experiences a disaster. Respect religious opinions, views beliefs, and religious attributes. It is a form of tolerance in the community in these two villages.

The attitude of mutual respect, appreciation, living, and loving are local values in the people of Poso Regency which are contained in the values of Sintuwu Maroso. This value is *mombemetubunaka*, which is upholding life to respect and appreciate each other, especially in the life between individuals, kinship life, and life between communities and institutions based on local customs and customs. The second value is *mombepatuwu* which means that both individuals and groups live in the care of the bap, especially in carrying out opportunities to exist in an attitude of care, for example, helping the needy and surplus good, the third is *mombepomawa*, which is good behavior, etc. Values that love without looking back. Love is concerned that building trust in a community that has been in conflict should not be a difficult thing for the people of Poso to do.

### *Increasing the role of religious leaders by providing soothing spiritual flushing.*

Christian religious leaders or pastors, when giving lectures or sermons to their congregation, always advocate to eliminate prejudices, bad prejudices, and concerns about other groups. The three important roles of religious leaders in society are. First, the role of education covers all dimensions of humanity and builds character. *Second*, the role of providing enlightenment to the community in times of uncertain situations. The last or third is the role of helping the system of cultural traditions that reflect glory. Religious leaders provide soothing spiritual flushing. The role of religious leaders in efforts to prevent conflicts and maintain peace is very influential. Religious leaders in both religious community groups, both Christian and Islamic, must agree to work hand in hand to realize lasting peace in Poso Regency.

### *Instilling loyalty in citizens*

The village government, in this case, the village heads in the two villages, try to build an emotional relationship with their residents, for example, by being fair to both parties, giving the same treatment when there are residents from both religions who are affected by disasters, the village does not hesitate to go directly to assist regardless of which religion they come from. Efforts made by the village government or sub-district so that the people in the two sub-districts are loyal to the government and establish communication with village officials such as the chairman of the neighborhood, community leaders, traditional leaders, and religious leaders to jointly call and build emotional relationships with residents so that they obey to listen and implement the things that have been agreed. especially related to the peace agreement between the two parties.

### *Instilling mutual trust through family education.*

The role of the family is very important to build a good attitude in community members. Education obtained in the family is able to reduce prejudice, stereotypes, discrimination and marginalization in different groups. It is an effective step to build trust between different groups of people.

Trust is a social capital. Trust is a bond between community members who work together to build a harmonious community life. Therefore, based on the results of the research and interviews with informants, it was found that the first form of reintegration carried out by the Poso community, especially the residents of Sayo Village and Pamona Village, is to form trust between parties who have been in conflict, namely Islamic community groups and Christian communities. The results of this finding are by the findings of Nutfa's research, which revealed that trust as social capital in society, if it has collapsed, will hinder the unification process between the two parties to the conflict (Nutfa et al., 2016).

### *Strengthening Shared Identity*

Identity is a keyword that can have any connotation, can have social, political, cultural connotations and so on. Strengthening common identity is one of the ways that can be done for community groups that have been in conflict. One form of common identity is the existence of local wisdom. The common identity owned by the two villages, namely Sayo and Pamona, is the local wisdom of *sintuwu maroso*. *Sintuwu Maroso*, as a local wisdom of the Poso people, is considered as one of the alternatives to create, form and build trust that has been devastated after the conflict.

The findings of this research, which seizes *Sintuwu Maroso* as a common identity owned by the people of Poso Regency as a solution to create reintegration in a society that has been in conflict, is in accordance with Portera's opinion that dividing integration into four important parts; first, monistic-integration or known as cultural assimilation. Second, dualistic or pluralistic integration, where there are two or more groups gathered in one particular area. The two plural communities are able to respect and appreciate each other. Third, integration is a fusion of differences, the mixing of differences into one identity (melting pot) or where various cultures are combined into one specific cultural identity. Fourth, interactive integration: various cultures side by side, exchange values, discuss with each other and build a sense of belonging to the universal value of the different cultures present and living in the environment (Durst-Andersen, 2008). The position of *sintuwu maroso* as a common identity of the Poso community to create post-conflict integration is in the second and fourth points.

Applying the values of *sintuwu maroso* in the interaction life of the Poso community is indeed not an easy thing, but it is hoped that *sintu* is not an easy thing that can be solved and become a unifier to overcome the problems of division and become a unifier for the implementation of a peace agreement, conditions that occur due to conflict. I no longer discuss and recall the people of Poso in general, the resentment, dissatisfaction and conflict of Poso. Traunaparak can be solved by the local *sintuvu maroso* *sintuvu* distrust.

### *Strengthening through joint activities*

There are at least 3 forms of joint activities carried out by Muslims and Christians in Sayo and Pamona Villages, namely social activities, religious activities and sports activities. The results of this study are by Retnowati's research findings, namely the participation of individuals of each religious group to support various social activities initiated by the government and also support the development of participation, solidarity, and kinship in the community (Retnowati, 2014).

Social activities in the form of cheap bazaars in the month of Ramadan initiated by Christians and carried out by Muslims. The goods sold are donations from donors of all existing religious elements, namely Muslims, Christians, Hindus, and Buddhists, from Islamic boarding schools and individual donations. Social activities in daily life are in the form of mutual assistance.

Religious activities in the form of Christmas celebrations for Christians, Muslims help in their preparations, as well as during the celebration of Eid al-Fitr and Eid al-Adha and other celebrations, Christians help in their implementation, and sports activities are carried out, for example, football matches for Christians and Islam blend into one and other sports matches are carried out both at the sub-district and district levels. Youth institutions, both Christian and Islamic youth institutions, usually initiate this sports activity. In addition, a joint activity at the district level is the Poso Lake Festival where all elements of society take part in it regardless of religious, ethnic, racial and other ethnic backgrounds.

#### *Making pro-reintegration government policies*

The pro-reintegration government policy made after the conflict at the Village level, namely in Sayo Village and Pamona Village, does not exist. It's just that for the district level, the local government of Poso Regency has made two non-physical programs which, according to the research informant, are one way to rebuild trust between religious communities. The first policy is to facilitate and create dialogue between religious communities and also create a forum, namely the Forum for Religious Harmony (FKUB). This dialogue between religious people was carried out on a district scale, which all religious leaders from Islam, Christians, Buddhists, and Hindus who are residents of Poso Regency attended.

The second policy that is pro-reintegration is to build a multicultural-based school called the Harmony school. The Harmony School was built by the Poso local government in collaboration with religious leaders and religious organizations. For now, 2 schools have implemented the Harmony school curriculum, namely SD Negeri 7 Poso and SD Christian Church Central Sulawesi 3. By implementing the Harmony school, it is hoped that togetherness, unity, mutual respect and appreciation between others will be created, and emphasis will be placed on students to accept all forms of differences that exist as a necessity that comes from God, and these differences must be accepted reasonably. With education at Harmoni school, it is hoped that children from the beginning will be able to fortify themselves and become a filter for themselves from all forms of provocation that smell of ethnicity, religion, race and inter-group (SARA).

Another thing that can be concluded from this study is that the discourse that there are separations between Muslims and Christians is only a discourse developed by the media and exaggerated. In fact, Muslims and Christians in these two villages both feel that they are one. The feelings of concern about the recurrence of conflict are not from within this community group but provocations that come from outside the community in these two villages. Both groups of Muslims and Christians live together and side by side, helping each other, shoulder to shoulder, one sense and far from negative prejudices.

As a conclusion, in this section, the party that plays the most important role in the reintegration efforts of Muslims and Christians after the Poso conflict in Sayo Village and Pamona Village are the residents of the two villages themselves, both indigenous and immigrants. Not from outside parties such as the government or the military. The local value owned by the residents in these two villages is very large, meaning that in realizing reintegration towards eternal peace or in other words, the people of Sayo and Pamona have succeeded in using social capital in the form of the power of the Sintuwu Maroso culture as a means to create a harmonious and peaceful coexistence.

#### **The Effectiveness of Sintuwu Maroso as Local Wisdom in Integrating the Community**

One of the solutions to handle conflicts is the existence of a rescue valve. The rescue valve regulates in the event of a conflict and does not damage all existing structures; this rescue valve helps to improve the situation and circumstances of the conflicting groups. *Sintuwu maroso* is a pearl of local wisdom owned by the Poso people. *Sintuwu maroso* is a culture that has grown and developed over generations. Culture has existed in the Posiadari for people, the meaning of the maroso lion has also been in the Pos community before the conflict between the groups and after it occurred differently during the Poso period. This is by the results of research on conflicts in the Regency that Sintuwu was before the Nur 2020 conflict which stated that the sintuwu maroso after the Poso communal conflict broke out was interpreted and objectified differently by the Poso people.

This is to the findings of Nurhayati's research, finding that the cultural values contained in a community's local wisdom will help create a harmonious relationship in carrying out community life (Nurhayati et al., 2021). Based on the results of his research, it was found that Muslim and Christian residents in Sayo and Pamona Villages understand that in *Sintuwu Maroso* there are seven values, namely:

- 1) *Tuwu Metubunaka*, a value contained in Sintuwu Maroso which wants openness, acceptance, and respect for each other. The value of *tuwu metubunaka* means a life of mutual respect and the realization of good manners in interacting.
- 2) *Tuwu Mombepatuwu* means being empathetic to all religious people so that they support each other.
- 3) *Tuwu siwagi*, the main meaning of *tuwu siwagi* is to support each other. This means that in living life, every individual or group must support each other.
- 4) *Tuwu sipanderaya* means to accept and acknowledge differences in ethnic, cultural and belief diversity.
- 5) *Sintuwu raya*, a commitment with sincerity in all aspects of life.
- 6) *Potina* or in the scope of acquaintances or *handai tolan*, which in the Poso language is called *poja'i*.
- 7) *Tuwu malinuwu*, means to live in a feeling of security, peace, prosperity, and mutual support, for example, during weddings and sorrows and or other events. Another meaning is how to live life without any fuss and disputes.

The results of the above study found that of the seven main values contained in *sintuwu maroso*, there are three values of *sintuwu maroso* which, according to research informants, are the most effective in creating reintegration in Islamic and Christian communities in two villages, namely Sayo Village and Pamona Village. The three values are *metubunaka*, *mombepatuwu* and *mombepomawe*. Reintegration is an effort to regrow trust in the parties that have been in conflict. The three values in *sintuwu maroso*, namely *metubunaka*, *mombepatuwu* and *mombepomawe*, are the values that lead Muslims and Christians in Sayo and Pamona Villages to blend in with each other and away from prejudice, accept each other and respect each other. As explained above, the value of *tuwu metubunaka* has the meaning of life respecting each other and the realization of good manners in interacting.

The development of *metubunaka* values among Muslims and Christians in Sayo and Pamona led them to the peak of peace, namely the achievement of mutual trust and the distance of prejudice and stereotypes attached to each group. The results of Retnowati's (Retnowati, 2018) research found that 'suspicion' because the feeling of determinism only in one's group is true and other groups are basically bad, will cause intolerance and will make the conflicted society go further to achieve reintegration or efforts to rebuild trust in the conflicted group.

Seen in the activities of Muslim and Christian residents in Pamona and Sayo Villages, the young respect the old and the old respect the young regardless of what religion they have, what ethnicity, and whether they are indigenous or immigrants are entitled to respect and appreciation. These values are socialized by the old to the younger, and it continues continuously from one generation to another. Those who are unable to appreciate and respect each other will be labeled as rude and do not know manners, which in the Poso language is called *bemetubunaka*. *Tuwu mombetubunaka* is a value that builds collective awareness based on solidarity and commonality in a heterogeneous society. As explained by Durkheim, social integration can be realized if in society there is a sense of interdependence between specialized parts, namely solidarity based on similarities and beliefs and functionally interdependent values (Nasser et al., 2019)

The second value of *sintuwu maroso* based on the results of interviews and observations conducted in the research process which is considered by the informant to be the most effective value in realizing reintegration in Muslims and Christians in Pamona and Sayo Villages is *mombepatuwu*. *Mombepatuwu* is a value that is practiced by caring for each other and helping each other in carrying out daily activities and activities in society.

As previously explained, in the value of *mombepatuwu*, the attitude of mutual help is seen from two forms, namely *mosintuwu*, which means assisting in the form of energy to residents in need. For example, during the celebration of Christmas or Weddings carried out by Christians, Muslims will help in preparing for the celebration, for example, if it is a wedding, it will help cook, build baruga, and so on. That is for Sintuwu Ruposusa, while the form of *mosintuwu* activities in Sintuwu Rikasusa is when there is a Dissertation Review of Muslim citizens who have died, Christians help by even lifting the body to the grave or to the cemetery, or if there is one of the Muslims or Christians who is affected by the disaster then they will help each other. In addition to *mosintuwu*, there is also assistance in the form of material called *posintuwu*, helping each other by providing material both in a state of joy and in a state of sorrow. This *posintuwu* is a debt because for example, when residents celebrate and are assisted with materials in the form of two hundred thousand money, when the person who assists makes a wish, the person who is assisted must also return the same amount.

The third score of *sintuwu maroso* based on the results of interviews with informants and the results of observations at the research site that is considered the most effective for realizing reintegration in Muslims and Christians in Pamona and Sayo Villages is *tuwu mombepomawe*. The main value contained in the *tuwu*

*mombepomawe* is to love each other without being limited by religion, ethnicity, race and other differences. In the practice of daily life of Muslims and Christians in these two villages, a sense of longing for each other is found if they live far away from each other. This is very clearly seen during the implementation or meeting of the *siwagilembah*.

The first value is that *mombetubunaka* is a value that upholds life to respect and respect each other, especially in life between individuals, kinship life, and life between communities and institutions based on local manners and customs. Both sides of the Christian and Islamic families possess an empathetic attitude.

The second value is *Mombepatuwu* here means that we care for each other in life together, we help each other. If someone is in need, help if someone is experiencing a disaster. In the process of assisting, there are two forms; namely, if the assistance provided is in the form of energy, it is called *mosintuwu*. However, if the assistance provided is in the form of material, it is called *postuwu*.

The form of *mosintuwu* and *posintuwu* consists of two, namely *sintuwu ripo-susa* or living together in joy and *sintuwu rikasusa* which means helping each other in distress or suffering. Similarly to *posintuwu*, it means giving material to each other like, for example, when there is a celebration and material assistance in grief, for example, when hit by a disaster or calamity. *Posintuwu*, in this case, is binding, or it can be said to be like a debt, so if someone gives something material, then it must be reciprocated and returned as much as what the person has given. If not reciprocated, the punishment is only in the form of moral sanctions.

The third value is *mombepomawe* which means a life of mutual love without being limited by religion, ethnicity, race and other differences. The growth of mutual love, in this case, the kinship environment or in the Poso language, is called *potina*, the scope of an acquaintance or *Handai tolan*, which in the Poso language is called *Poja'i*. A sense of concern will grow in a person if it begins with affection, is the value that leads Muslims and Muslims in Sayo and Pamona Villages to blend in with each other and stay away from prejudice, accept each other and respect each other.

In the beginning, after the conflict, efforts to socialize the value of *sintuwu maroso* to the community were very massive and carried out by the government, but currently, the socialization movements of *sintuwu maroso* are decreasing. If this is left unchecked, it is possible that the value of *sintuwu maroso* will fade and may even no longer be recognized in the next few generations, as found by Nutfal's research, which found that the people of Poso need spontaneously and selflessly to revitalize the values of local wisdom. The traditional culture of *sintuwu maroso* as local wisdom is very beneficial for the local community itself. For example, the desire of the community spontaneously and selflessly (Nutfa et al., 2016). To revitalize the values of local wisdom *Sintuwu Maroso* traditional culture as a unifier born from the efforts of local wisdom initiatives is very beneficial for the local community itself, for example, in the life of the Poso people. Therefore, it is very important to think about new ways or innovations to socialize the *sintuwu maroso* based on technology so that they can integrate and follow the lifestyle of today's young people.

### Theoretical Implications and Policy Implications

In this study, the theoretical implications intend to position the concept of Johan Galtung's thought on conflict resolution theory, especially on peace theory. Galtung's concept of peace in sociology is placed as a complete concept to analyze the state of society and the efforts it makes after the conflict. Conflict triangle is a term used by Galtung to explain or analyze conflicts that occur in society. According to Johan Galtung (Galtung, 1996), individuals, groups, and organizations have their interests, which are manifested in the form of economics and politics. Johan Galtung's opinion is the root cause of the problem or the main cause of conflict in Poso Regency, namely conflicts between religions, conflicts of interest of local political elites, conflicts of economic interests or economic gaps, corruption of refugee aid funds and the existence of social jealousy and economic disparities between communities.

If you look at the beginning of the Poso conflict, the conflict started from a small clash between youth groups before finally spreading into a riot with religious nuances, which eventually widened to political interests, economic disparities, and the occurrence of corruption in aid funds. If it is associated with the way the three forms of violence work, according to Galtung, it can be concluded that the conflict in Poso starts from the point of direct violence, then becomes structural violence, and ends in cultural violence. This theory of Galtung violence is very appropriate to analyze religious-based cultural violence; religious violence structurally often starts from the understanding of its adherents until interpretations that are different from other groups appear. Violent conflicts occur because of structural violence that is legalized or legitimized by structural violence in society, and the basic foundation is cultural.

Religion is not the main factor in conflict but usually only becomes a supporting factor. Including the conflict between Christianity and Islam in Poso Regency in the name of religion, but in fact, religion is politicized into the

identity of the conflict, which is only a mask for the rivalry for economic, political, and bureaucratic resources between communities.

If we look at the situation in Poso Regency based on the results of interviews, observations and literature studies, it can be concluded that the current Poso community has achieved social integration. They have coexisted and interacted as usual before the conflict. They have coexisted peacefully and harmoniously, respecting and blending in with each other in carrying out their activities and social life.

So it can be concluded that if referring to the three conflict resolution models presented by the Galtung above, the people of Poso are currently in a state of peacebuilding or building peace. So that this theory will be used to analyze and analyze the results of research on social reintegration after the Poso conflict, a comparative study of Islam and Christianity in Sayo and Pamona Villages.

The peacebuilding approach connects or pulls the common thread between direct violence and structural violence. Wars or conflicts that occur in society are mostly vertical conflicts. Where the dominating group or minority group tries to free themselves from the domination of the majority group or the dominant group. Meanwhile, horizontal conflict is not seen as a form of domination between parties but as a reaction to internal domination and external domination.

After the Poso conflict, the hostility between Muslims and Christians has disappeared and is trying to create a new social order. Conditions where there is a possibility of a sense of injustice, social jealousy, economic disparity and poverty have been attempted to be overcome by cooperation between the government, traditional leaders, religious leaders, community leaders, and the two parties who have been in conflict. This is in accordance with Johan Galtung's opinion that peacebuilding is a peace-building process that is aimed at the practical implementation of social change peacefully through the reconstruction of political, social and economic development. The structure must find and eliminate the causes of the conflict and then provide alternatives to the conflict situation or the situation where the conflict is likely to occur (Galtung, 2009).

In an effort to rebuild trust or reintegrate Muslims and Christians in Sayo and Pamona Villages, the results of the study found that both parties, namely have made various efforts such as building trust between Muslims and Christians by cultivating tolerance, mutual respect, appreciation, living and loving; increasing the role of religious leaders in providing soothing spiritual watering; instilling an attitude of loyalty in citizens; instilling an attitude of mutual trust through family education. They also strengthened common identity, such as through joint activities and pro-integration policymaking. In realizing reintegration, Muslims and Christians both have a strong desire to realize lasting peace.

The four efforts made above have gone through a long process and involve various elements in society. This is in line with Galtung's opinion that the peacebuilding process is a long-term process that traces and resolves the root of conflicts, changes contradictory assumptions, and strengthens elements that can connect warring parties in a new peaceful formation to achieve positive peace. As a result of the violence that occurred during the conflict, Muslims and Christians in Sayo and Pamona Villages have developed a new awareness that they are cousins, both Muslims and Christians or immigrants and indigenous residents of Poso. As long as they live and live in the land of Poso, they are brothers.

The reintegration efforts carried out by Muslims and Christians in Sayo and Pamona Villages have realized positive peace, namely the creation of social justice, or when structural and cultural violence can be eliminated, creating peace structures and institutions based on justice and cooperation, as well as permanently overcoming the causes of conflict and avoiding the recurrence of conflicts. Positive peace is the main characteristic of peacebuilding conditions.

In the process of building trust in Muslims and Christians, this is inseparable from several dimensions that surround peacebuilding, namely personal, relational, cultural and structural. The structural dimensions that are influential in building the trust of Muslims and Christians in Sayo and Pamona Villages are the government, traditional leaders, religious leaders, community leaders, parties to conflict and families. One thing that is different from the structural dimension mentioned by Galtung in this study is the family institution.

In this study, it was found that the greatest force that was able to build trust in Muslims and Christians in Sayo and Pamona Villages was education in the family. The advice or advice given by parents or in the Poso language is called *mompatuju* can be a doctrine that is firmly attached to family members so that in interacting, they always cultivate an attitude of tolerance, mutual respect, respect, life and love. The strength of family education is more dominant than the strength of other structural dimensions in building peace, especially in building trust (social trust) in Muslim and Christian residents in Sayo and Pamona Villages.



In accordance with Galtung's thought, another dimension contained in peacebuilding is the cultural dimension. The cultural dimension refers to the internal, subjective condition of collectivity that exists in the social system. The cultural dimension owned by Muslims and Christians in Sayo and Pamona Villages is the local wisdom of Sintuwu Maroso. *Sintuwu maroso* is a common identity owned by Poso residents, both Christian and Islamic communities have succeeded in realizing social integration after the Poso conflict. There are seven values contained in the *sintuwu maroso* that have become guidelines by the people of Poso so that tolerance, mutual respect, respect, love and living are manifested in their daily lives. In an effort to rebuild trust or reintegrate Muslims and Christians in Sayo and Pamona Villages, there are three most effective values of *sintuwu maroso*, namely *metubunaka*, *mombepatuwu* and *mombepomawe*. These three values in the *sintuwu maroso* play the most role in building peace in Poso district. If in the previous study it was related to the values of *sintuwu maroso* outlined the seven values and values that play a role in the integration of Poso Regency, but in this study it is found that in the process of building peace the most effective and role is the values of *metubunaka*, *mombepatuwu* and *mombepomawe*.

Based on the facts found in this study, it can then be concluded that Johan Galtung's peace theory is in line with the results of this study where the reintegration process carried out by Muslims and Christians in Sayo Village and Pamona Village refers to the three forms of Johan Galtung's peace theory. This process is in the period of peacebuilding. Positive peace or conditions where there is no more violence and there are efforts to create social justice, foster trust and re-establish communication with warring parties are the main characteristics of the peacebuilding process.

In addition, the findings of the study also show that in the process of social reintegration among Muslims and Christians in Pamona Village, there is no difference in their efforts to realize social reintegration. These two different religious groups that live together in the land of Poso both want lasting peace and the desire to live side by side as before the conflict. To realize the reintegration in an effort to build peace among Muslims and Christians, both involve elements of existing society, namely the government, community leaders, traditional leaders, religious leaders, parties in conflict and the involvement of family institutions in the process of building trust (reintegration). The results of the research findings show that the most effective structural dimension in building trust in Muslims and Christians in Pamona Village and my village is family education. This is what distinguishes it from Johan Galtung's peace theory where the structural dimension mentioned in the theory does not see the function of the family institution in the process of creating peace after a conflict. Meanwhile, in this study, the family institution is the main actor in constructing the meaning of tolerance, mutual respect, respect, living and loving regardless of one's background (Nur & Susanto, 2020).

The findings of this study on the role of family institutions in the post-conflict social reintegration process need to be supported by further research so that it can be implemented as one of the conflict reconciliations (Van Wart et al., 2023). The research needs policy support that focuses on the sociological approach of the family in resolving conflicts by the government, security institutions, and other elements of society (Monteil et al., 2020). Also, there needs to be a new approach made by the government, especially educational institutions, to preserve the value of *sintuwu maroso* in the younger generation and future generations following the development of the times, such as technology-based cultural education, information, and communication.

#### 4. CONCLUSION

Thus, it can be concluded that social reintegration is built through trust between Muslims and Christians by instilling tolerance, and mutual respect, and the role of religious leaders in providing soothing spiritual flushing. Strengthening common identity uses the local wisdom of Sintuwu Maroso, which is considered effective in improving post-conflict trust. Joint activities, such as Ramadan bazaars, religious celebrations, and sports, are an important means of strengthening the relationship between the two communities. In addition, pro-reintegration policies such as the establishment of the Forum for Religious Harmony (FKUB) and the multicultural-based school "School of Harmony" played a major role in this process.

Sintuwu Maroso, with its seven basic values, is an important foundation for social reintegration. The three main values that are effective are *Mombetubunaka* (respect between individuals and society), *Mombepatuwu* (caring and helping each other), and *Mombepomawe* (loving without distinction of religion, ethnicity, or race). These values are the key to maintaining a harmonious relationship between Muslims and Christians in Pamona and Sayo Villages. The socialization of Sintuwu Maroso, which is starting to decrease, also needs to be updated with an information technology-based approach to remain relevant for the younger generation. This research can also be the basis for the study of the sociology of conflict and post-conflict peace.

## References

- Cilliers, J., Dube, O., & Siddiqi, B. (2016). Reconciling after civil conflict increases social capital but decreases individual well-being. *Science*, 352(6287), 787–794.
- Durst-Andersen, P. (2008). Linguistics as semiotics. Saussure and Bühler revisited. *Signs-International Journal of Semiotics*, 2, 1–29.
- Galtung, J. (1996). Building Peace Through Harmonious Diversity: The Security Approach and the Peace Approach & What Could Peace Between Washington and Al Qaeda/Iraq Look Like? Some Points for Presidential Candidates to Consider Two. *Emanzipation Humanum*, 1–3.
- Galtung, J. (2009). Theories of conflict: Definitions, dimensions, negations, formations. *Hawai: University of Hawai*.
- Kabachnik, P., Mitchneck, B., Mayorova, O. V., & Regulska, J. (2014). The multiple geographies of internal displacement: The case of Georgia. *Refugee Survey Quarterly*, 33(4), 1–30.
- Mappatoba, M., & Birner, R. (2004). *Co-management of protected areas: The case of community agreements on conservation in the Lore Lindu National Park, Central Sulawesi, Indonesia*. Cuvillier Verlag.
- Mayui, D. D. A., Yamin, N. Y., & Pakawaru, M. I. (2023). Quality of Financial Reports: Education Level, Accounting Understanding, and Work Experience of Village Apparatus (Study on Village Governments in Pamona Puselemba District, Poso Regency, Central Sulawesi). *Proceeding Medan International Conference on Economic and Business*, 1, 591–601.
- McRae, D. (2013). Political Violence. In *A Few Poorly Organized Men* (pp. 35–67). Brill.
- Monteil, C., Simmons, P., & Hicks, A. (2020). Post-disaster recovery and sociocultural change: Rethinking social capital development for the new social fabric. *International Journal of Disaster Risk Reduction*, 42, 101356.
- Murdiyanto, E. (2020). Metode Penelitian Kualitatif (Sistematika Penelitian Kualitatif). In *Yogyakarta Press*.
- Mustari, M., & Rahman, M. T. (2012). *Pengantar Metode Penelitian*. Laksbang Pressindo.
- Nasser, I., Miller-Idriss, C., & Alwani, A. (2019). Reconceptualizing education transformation in Muslim societies: The human development approach. *Journal of Education in Muslim Societies*, 1(1), 3–25.
- Nur, I., & Susanto, S. (2020). Social conflict in Indonesia: safeguarding a nation as a new approach for resolving national disintegration. *Journal of Social Studies Education Research*, 11(2), 151–173.
- Nurhayati, E., Darusman, Y., & Hilman, I. (2021). *Integrasi Sosial Masyarakat Multikultural GEODUCATION 2(1. Di Kampung Nusantara*".
- Nuffa, M., Pulubuhu, D. A. T., & Cangara, S. (2016). Kegagalan Rekonsiliasi Masyarakat Poso Pasca Konflik Komunal. *Jurnal Analisis*, 5(2), 168–74.
- Retnowati, P. (2018). Agama, Konflik Dan Integrasi Sosial Refleksi Kehidupan Beragama Di Indonesia: Belajar Dari Komunitas Situbondo Membangun Integrasi Pasca Konflik. *SANGKĒP: Jurnal Kajian Sosial Keagamaan*, 1(1), 1–28.
- Retnowati, R. (2014). Agama, Konflik, Dan Integrasi Sosial (Integrasi Sosial Pasca Konflik, Situbondo. *Analisa: Journal Of*.
- Susanty, D., Jordans, M., Irmayani, R., & Tol, W. (2016). *A Classroom Based Intervention in Conflict Affected Poso, Indonesia: Synthesising Lessons Learned from Research and Practice*. INTERVENTION-AMSTELVEEN.
- Teye, T. J. (2019). *Prisoner social reintegration in Ghana through christian social support and restorative justice*. University of Ghana.
- Van Wart, M., McIntyre, M., & Hall, J. L. (2023). Social inclusion, social exclusion, and the role of leaders in avoiding—or promoting—societal collapse. *Public Administration Review*, 83(3), 691–701.