

Cultural Communication in Papua's Muslim Community Perspective of Religious Moderation

Rahmat Hidayat^{1*}, Yoga Andriyan², Munzir³, Rosalita Susim⁴, Abdur Rahman Inai⁵,
Abdullah Malik Ibrahim⁶

^{1,4,5} Communication Studies Program, Muhammadiyah University of Education Sorong, Jl. KH. Ahmad Dahlan No. 01 Beach Mariyat, Malawe, Aimas, Sorong, 98414, Indonesia

² Government Science Study Program, Muhammadiyah University of Education Sorong, Jl. KH. Ahmad Dahlan No. 01 Beach Mariyat, Malawe, Aimas, Sorong, 98414, Indonesia

³ Accounting Study Program, Muhammadiyah University of Education Sorong, Jl. KH. Ahmad Dahlan No. 01 Beach Mariyat, Malawe, Aimas, Sorong, 98414, Indonesia

⁶ Phatnawitya School, 19 Pangmuang 5 Road, Sateng, เมืองYala 95000, Thailand

ARTICLE INFO

Keywords:

Cultural1

Communication2

Papua's Muslim Community3

Religious4

Moderation5

ABSTRACT

By rejecting extremism and liberalism in religion, religious moderation is a way of view, attitude, and behavior by taking a middle path that is fair, balanced, and not extreme in carrying out religious worship. is the key to balance and peace, respecting each other, accepting differences, and living together in peace and harmony. The villages of Warmon Kokoda and Arar are located in Sorong Regency, and the majority of the population are indigenous Papuan Muslims. They live in harmony and are comfortable in their daily lives, which makes this interesting and unique. Researchers want to study the way cultures or ways they communicate in order to coexist with safe and peaceful non-Muslim communities. The purpose of this study is to determine how cultural communication is applied to the Papuan Muslim community in terms of religious moderation in Warmon Kokoda and Arar Villages, Sorong Regency. This research was conducted using a qualitative methodology. Data were collected through interviews and observations from participants. The results of the study show that some of the cultural communication patterns of the Papuan Muslim community in Arar and Warmon Kokoda villages include: (1) Using regional languages, (2) Collaborating with community leaders, (3) Participating in discussions and training, (4) Using local media, (5) Building a network of cooperation, (6) Adapting messages to local contexts, (7) encouraging active participation, and (8) providing examples. It is hoped that the understanding and practice of religious moderation that is more in line with the culture and values of the Papuan Muslim community will increase with the implementation of the above steps thoroughly and systematically.

© 2024 International Conference on Engineering, Applied Science And Technology. All rights reserved

Introduction

The values and principles of Pancasila are applied ideologically by the Indonesian state in the lives of its citizens. The "Unity in Diversity" tagline of Pancasila is a hope of the Indonesian people that must be realised in a pluralistic society. Apart from living in peace and harmony, the fundamental inclinations of society in its immediate surroundings are also highly susceptible to conflict. The communication process between the Indonesian state and the ideologically imposed divisions and groups within a

society is what bridges the gap between a peaceful existence and conflict.

There are many different ethnic groups, languages, religions, customs, and social classes in Indonesian society. Conflicts between cultures, races, ethnic groups, faiths, and life values can result from diversity, but it can also serve as a "unifying force" that brings society together.

Interfaith tensions frequently lead to issues that are challenging to fix. For instance, each follower of a different religion may be provoked to produce

* Corresponding author.

E-mail address: rahmathidayat@unimudasorong.ac.id

progressively difficult relations simply because of differing interpretations about the construction of houses of worship (Abror & Riau, 2020). In actuality, however, religious adherence issues have become an unavoidable reality. Due in large part to the increased interaction and communication between followers of various religions—both because such interaction is naturally necessary and because of the advancement of communication technology that is increasingly tying life together—it has become an inevitable aspect of global society (Nisa et al., 2021).

Today's global society is inherently diverse and pluralistic, necessitating a management paradigm that all parties can agree upon. Discord and even conflict can result from a failure to manage the potential for social diversity. This category includes religious conflicts, which are disputes that are caused by a variety of factors, including tensions in relationships that may eventually lead to conflict. From a sociological perspective, religious conflict is a type of conflict that is intricate, multifaceted, and challenging to resolve. Religious disputes such as this are frequently ignored and nearly unaddressed (Dute, 2022; Huda, 2021).

According to a number of examples that have happened, particularly in Indonesia, poor communication between followers of various religions frequently leads to tensions. Even when there are official attempts to engage in interfaith conversation, these discussions often overlook important aspects like discourse. Typically, dialogues are one-sided and boring, which prevents the problem from being resolved. In light of these situations, a strategy that can ease tension is required in order to avoid conflict before it starts (Hasan, 2021; Makatita & Islamy, 2022).

The meeting of various cultures and the interaction of various individuals and groups leads to cultural diversity, or multiculturalism, which combines cultural behaviour with distinct and varied lifestyles. In Indonesian society, diversity—including race, religion, familial background, and culture—influences one another (Chandra Hazani, 2019; Santosa, 2018).

There are many different cultures and religions in Indonesian civilisation. This diversity serves as capital and richness for Indonesia's democratic development. However, this pluralism also raises the possibility of social strife between religious and community groups, which could jeopardise the Republic of Indonesia's unity as a state, particularly if this variety is poorly handled.

The nation values the plurality of cultures and religions. Realising a tolerant mindset, however, is never without its difficulties. Since there is still a lot

of evidence of intolerance in the world, the nation's aim to always emphasise tolerance and multiculturalism frequently runs counter to the reality of the situation. Conflict, or what is known as conflict, is the result of this intolerance (Ammaria, 2017).

In this article, interfaith communication—that is, communication between followers of various religions—is viewed within the context of intercultural communication. Not substantially different from occurrences involving communication in general. Conceptually, this type of communication, also known as intercultural communication, can occur between people from various cultural backgrounds (Fitria, 2018; Muhtadi, 2019). The idea behind this communication is the same as cross-cultural communication in a different setting. In reality, communication can be considered intercultural when the same fairy is used, simply because the genders are different (man and female). For both human genders to be included in the intercultural category, this distinction is solely due to differing viewpoints, life orientations, or interests. In order to exchange ideas, send messages to one another, express sentiments to one another, and so forth, communication becomes a bridge that spans the simplicity and complexity of diversity. Ideally, this process can function efficiently, meaning that it can exert influence in accordance with the process's objective (Jamaluddin, 2022). For instance, if someone sends a message to someone else with the goal of getting them to walk, it is considered successful if the recipient actually walks. It should be mentioned that the message's targets are not all the same. They differ in their personalities, expectations, feelings, and ideals. Even little changes need to be taken into account for the purpose of efficacy. These variations are nonetheless taken into account in order to maintain the smooth and efficient operation of the techniques used and the messages created during the process they undergo (Marwing, 2020; Pendidikan Sosiologi et al., 2023).

Intercultural communication and cross-cultural communication are conceptually different. The same is true with regard to religion. To put it simply, interfaith communication is not the same as interreligious communication. Additionally, it is differentiated from international, interethnic, and interracial communication in the context of communication. Intercultural dialogue, in (Daniel Tamburian, 2018), is, in fact, more inclusive than interracial or interethnic conversation. Simply stated, interreligious communication is an inclusive expression of the communication process that

individuals of various religions engage in (Yadi, 2020).

Among followers of many religions, interreligious communication suggests a sense of exclusivity. In turn, the exclusivism of religious beliefs will cause a gap that may eventually grow until each person stands in opposition to the other. Without considering the truth of others, the truth-claims of their different religions progressively solidify their positions in this situation. In fact, the assertion of truth has come to define religion. It does not, however, exclude its inclusive dissolution, particularly in order to prevent socially unproductive exclusivism (Ramadani et al., 2021; Saragih, 2022). To be clear, we will talk about the relationship between communication, culture, and intercultural communication. Cultural groups are not absolute; nothing is not deserving of the term; everything is a cultural group within certain bounds (Sarhan Lubis, 2019; Walidah & Rolando, 2021).

Basically, if there is an intercultural communication incident, it is very impossible to avoid communication, in this case intercultural engagement. Between children and their parents, between students and their teachers, between bosses and subordinates, between communicators and communicants, and so on, communication can happen anywhere and at any time.

Because culture is a way of life that was developed and shared by a group of people and passed down from generation to generation, it is difficult to eradicate cultural traits that have been ingrained since childhood. This means that a person's communication style is really determined by their culture, whether they are interacting with people from the same culture or those from different cultures.

Achieving a peaceful national life in a multicultural society and a moderate religious life requires a number of actions and initiatives to be taken concurrently by the government and other national components in order to internalise and implement this religious moderation with regard to national commitment, anti-tolerance, violence, and aspects of local wisdom.

The majority of people living in the Sorong Regency villages of Warmon Kokoda Village and Arar Village are native Papuans who practise Islam. Because they live in harmony and comfort on a daily basis, this is unique and fascinating. In order to ensure that coexisting with the Christian community remains safe, tranquil, and simple, the researcher took the initiative to investigate their viewpoint or cultural communication patterns.

Methods

the research was conducted using a qualitative approach. qualitative research is a process of understanding a problem through a holistic depiction of the problem which is formed in words, reported in detail according to the informant's point of view, and arranged in a scientific setting (Arioen et al., 2023). descriptive terms are intended to describe existing phenomena (can be forms, activities, characteristics, changes, relationships, similarities and differences between one phenomenon and another) (Rijal Fadli, 2021). data was obtained through interviews and also participant observation. the main sources in this research are mr. syamsudin namugur as a religious figure in warmon kokoda village and mr. nurdin rumaur as a religious figure in arar village, sorong regency.

Results and Discussions

Religiously moderate cultural communication is straightforward and certain. undoubtedly due to the fact that locals are used to having and comprehending the advantages of local wisdom communication ideals in interpersonal relationships. Instead of asking, "What is your religion?" the focus on local wisdom asks, "How can we help each other achieve individual goals in a mutualistic symbiosis?" In their social reality, every creation of the All-Powerful God has the same rights and responsibilities.

A number of actions and tactics that take into account community needs and local knowledge can be used to implement cultural communication in the Papuan Muslim community in terms of religious moderation. In order to comprehend, honour, and incorporate the Papuan Muslim community's beliefs, customs, and cultural values into several facets of daily life, cultural communication is being implemented. Here are a few instances of potential implementations:

1. Use of Local Language: Since the local community is more familiar with and understands the local language, it is a good place to start for effective communication in the Papuan environment. It may be simpler to comprehend and accept teachings of religious moderation when familiar language is used.
2. Involving Community Figures: Religious moderation communication initiatives can be made more appealing and palatable by involving prominent members of the Papuan Muslim community who are revered and acknowledged for their local knowledge.
3. Conduct training and talks: Conduct training and conversations on the principles of religious moderation that are suitable for the Papuan people's needs and local culture. To improve understanding, religious leaders, community leaders, and members

of the community can all participate in these talks and training.

4. Use of Local Media: To disseminate messages on religious moderation, make use of local media outlets such community radio, newspapers, and television channels. In this instance, these messages can be communicated in regional tongues and within settings that are pertinent to the Papuan people's everyday existence.

5. Establishing Collaboration Networks: To support initiatives to apply cultural communication in religious moderation, collaboration networks should be established with local institutions, such as educational institutions, religious organisations, and other civil society organisations.

6. Tailor the message to the local context: The religious moderation messages must be tailored to the Papuan people's cultural, social, and economic circumstances. Understanding regional values, traditions, and practices that affect religious knowledge and practice is part of this.

7. Promote Active Participation: Promote community involvement in events like seminars, discussion boards, and other social gatherings that are meant to raise awareness of religious moderation.

8. Set an example: Set an example for the community by exhibiting the virtues of religious moderation, such as interfaith harmony, tolerance, and active involvement in community development.

It is intended that a greater awareness and application of religious moderation in line with the culture and values of the Papuan Muslim community will result from the thorough and organised implementation of the aforementioned measures.

The following is an excerpt from the research data:

"We look after each other, help each other when there are religious events, for example Eid al-Fitr, non-Muslims also help make ketupat or cook the holiday menu" (Arar Village Head)



Figure 1 Photo with the head of Arar Village
Source: Researcher Documentation

According to the communication science method, intercultural communication science emerged as a field of study following World War II. Thus, the 1980s marked the beginning of intercultural communication. Thus, the science of intercultural communication is still in its infancy. Furthermore, the fields of sociology, anthropology, psychology, and literature are all close to where intercultural communication research first emerged. This indicates that there are not many differences between sociology and intercultural communication research. Nevertheless, it is possible to isolate intercultural communication science from the process, particularly from its interaction or output. In this instance, it is demonstrated that sociology and anthropology have very little in common when it comes to intercultural communication (Muhtadi, 2019). Intercultural communication science in this context refers to human connection as a meaningful process. In the field of communication research, meaning is the most important factor for effective cross-cultural communication. The science of intercultural communication places greater emphasis on the communicators' messages (Nurhabibah & Putra, 2019). People from many cultural backgrounds are the communicators. This indicates that both the meaning and the cultural variations between the two communicators are understood by the message of intercultural communication.

Cultural Communication

Numerous aspects of Indonesian Muslims' lives in a heterogeneous society are visible to us. Being the predominant religion, Indonesia's multiculturalism has promoted a number of changes, particularly in religious life, which are practiced by both Muslims and non-Muslims. In order to prevent conflict symptoms, which might arise at any time, each side exhibits an open and inclusive approach (Jamaluddin, 2022). There were few major challenges during the initial stages of acculturation between followers of the new religion and followers of the old religion. The process encounters the seeds of conflict, though, if each has ventured into the realm of political power. However, by cultivating inclusive attitudes that are established by each partner, even that can be overcome.

The socio-political dynamics of each kingdom were preserved as the lives of the kingdoms in the archipelago evolved. Mutual needs can be satisfied through the exchange of economic requirements. Kings who were still identified as practicing several religions were able to come together to preserve the integrity of the archipelago as the colonial era began.

In order to survive and establish the Unitary State of the Republic of Indonesia, multicultural life consistently demonstrates its high level of productivity. Therefore, there is no justification for contesting any name, including religious names. However, the portrayal of Muslim living in a pluralistic society is frequently tainted by issues, including disputes, particularly in relation to the process of introducing Islam in Indonesia's pluralistic culture. The tools for conflict are full, beginning with the emergence of distrustful attitudes among followers of various religions and heightened by the appearance of a third force that is not motivated by conflicting interreligious beliefs. I believe that a lack of knowledge and respect of multicultural communication contributes to religious conflicts, which have been common in recent decades. Lack of comprehension and appreciation makes it easier for items outside of the religious theme to enter (Hasan, 2021).

Living in a society with a foreign culture requires a certain amount of adapting. This indicates that a person who adapts experiences cultural changes as well as adjustments to the new cultural setting. For someone who is new to a new culture, adaptation is absolutely necessary. Therefore, in order to adjust to the new environment, a person must be mentally prepared as well as patient when dealing with unfamiliar cultural situations. According to Gudykunst and Kim, the process of adaption socialisation necessitates acquiring and understanding all that enables people to survive in many settings. Socialisation encompasses social communication conditions and procedures, such as teaching spoken and nonverbal language and decoding (perception and cognition). In other words, both enculturation and acculturation are a part of the adaptation process. Enculturation and acculturation are processes that a person living in society will go through. Acculturation is a process that people follow (generally in later life) in response to a changing cultural setting, while enculturation is a process that links people who develop with their cultural context. One way that people in Arar Village practise religious moderation is by helping one another prepare for religious holidays, taking care of one another, and living together. Erman S. Saragih claimed that local wisdom serves as a glue that binds and unites disparate religious understandings in the Arar Village because it is so distinctive and fascinating. Suspicion is countered by the closeness of familial ties and communication. The traditional Arar Village community's philosophy is based on mutual openness and understanding of diversity. Violence in the name of religion is uncommon if

suspicion is minimal. The Kokoda tribe, which makes up Warmon Kokoda Village, shares customs with the Moi tribe in Arar Village. Why is it necessary to develop and apply a model of religious moderation based on local wisdom when dealing with cross-cultural communication? This essay makes the case that, despite religious differences, local wisdom can be a useful tool for achieving a moderately harmonious community. Primordial societies are actually those that combine, prioritise traditions, and uphold moral principles that have been ingrained since the ancestors' time. The value places a strong emphasis on mutual respect, acceptance, and need for one another as well as the complete awareness that they are all creatures of God's creation. The concept is pertinent as it relates to Pancasila principles, specifically demonstrating an attitude and way of thinking that honours and celebrates the many unique features of religious pluralism (Marwing, 2020).

Religious Moderation

Maintaining a balance between two things is one of the fundamental tenets of religious moderation. Examples of such balances include those between necessity and voluntarism, between religious texts and *ijtihad*, between physical and spiritual, between rights and obligations, between individual interests and communal benefits, and between reason and revelation. religious leaders, the harmony between the past and the future, and ideals and reality (Anakotta et al., 2019).

A balanced religious attitude that includes both honouring the religious practices of other religions and practicing one's own religion exclusively is what is meant by religious moderation. In religious practice, balance, or the golden mean, undoubtedly keeps us from adopting radical, fanatical, or extremist viewpoints. As previously said, religious moderation serves as a remedy for the extremes of religion: the liberal or left-wing pole and the ultra-conservative or right-wing pole.

Actually, the secret to fostering concord and tolerance locally, nationally, and internationally is religious moderation. The secret to preserving equilibrium, fostering civilisation, and fostering peace is to choose moderation and reject religious liberalism and radicalism. Every religious community can appreciate others, embrace diversity, and coexist peacefully and harmoniously in this way. Moderation in religion may not be an option, but rather a requirement in a mixed nation such as Indonesia.

Through exchanging ideas, emotions, sentiments, and other forms of expression, communication serves

as a bridge that spans the simplicity and complexity of diversity. This process should ideally be able to function efficiently in the sense that it can influence things in a way that aligns with its objectives. When someone sends a message to someone else with the intention of eliciting a certain behaviour, like walking, it is considered effective if the recipient is walking. Note that the recipients of the message are not all the same. They differ in their personalities, values, emotions, and aspirations. Any discrepancies in performance standards, no matter how slight, must be considered. To ensure that the process of choosing techniques and message formats remains seamless and effective, these variations are nonetheless taken into consideration.

Transcultural communication and intercultural communication are conceptually distinct. The same is true of religion. To put it simply, interfaith communication is not the same as interreligious communication. But when it comes to communication, it can be separated into three categories: international, interracial, and ethnic communication. Mulyana asserts that intercultural communication is more thorough than racial or ethnic communication. Interreligious communication, on the other hand, is essentially a comprehensive representation of the communication process between representatives of various religions. Communication between adherents of different religions can convey the idea that they are exclusive. Conversely, the exclusivity of religious beliefs actually causes a growing gap over time, ultimately putting everyone in the opposite position. Regardless of other facts, their position is further reinforced in such circumstances by the verifiable assertions of their faith. Sincere assertions are now a defining characteristic of religion. This does not preclude inclusive payment, though, particularly in order to minimise exclusivity, which is detrimental to society. It should be mentioned that tolerance is obviously necessary if you seek religious concord. But it's hard to cultivate tolerance without inclusivity, particularly when it comes to religion. Therefore, if harmony and the avoidance of conflicts between adherents of various religions are wanted in a multireligious community such as Indonesia, for instance, it is vital to promote an inclusive attitude in religion, which will inevitably prevent exclusive attitudes in religion. While acknowledging differences, an inclusive attitude develops. Therefore, differences cannot be "forced" to be the same or to behave as though they were. Compulsion is not going to automatically result in tolerance or an attitude of equality. Denying the existence of differences is not the same as having a

tolerant attitude. The need of respecting these disparities is triggered by the fact that they still exist.

Conclusions

The residents of Warmon Kokoda and Arar villages go about their daily lives in harmony, serenity, and simplicity. This is due to the fact that they establish familial cultural communication with non-Muslim populations. Their moderate religious practices are fascinating and full of lovely details because of the culture that their forefathers from the same tribe of Indigenous Papuans possessed. This represents the true Indonesia in the country's east.

Acknowledgment

As research collaborators, we are grateful to the Muhammadiyah Central Leadership DIKTILITBANG Council, the Arar and Warmon Kokoda Village Community, the Faculty of Business Economics and Humanities, the Research, Publication, and Community Service Institute, and Sorong Muhammadiyah Education University.

Funding

This research is funded by the DIKTILITBANG Council of the Muhammadiyah Central Leadership with a regular fundamental scheme I in the Research Program batch VII in 2023. Thanks also to the Muhammadiyah University of Education Sorong and partners of the Warmon Kokoda and Arar villages during the community service process in providing material and non-material contributions.

Author Contributions

The research was conducted by involving students and lecturers in community service activities. The Chairperson is responsible for the entire process of activities from the preparation of proposals to the final reporting stage. Lecturer members are responsible for field activities in the same perception with partners. Student members are responsible for assisting field activities and the administration section.

Conflicts of Interest

There is no conflict between the penulis and The dana penyandang does not have any advantage in the design of the study, in the collection, analysis, or interpretation of data, in the writing of the naskah, or in the determination to publish the results.

References

- Abror, M., & Riau, A. K. (2020). MODERASI BERAGAMA DALAM BINGKAI

- TOLERANSI: Kajian Islam dan Keberagaman. *Jurnal Pemikiran Islam*, 1(2), 2723–4886. <https://doi.org/10.35961/rsd.v1i2i.174>
- Ammaria, H. (2017). KOMUNIKASI DAN BUDAYA. *Jurnal Peurawi: Media Kajian Komunikasi Islam*, 1(1), 1–19.
- Anakotta, R., Alman, A., & Solehun, S. (2019). AKULTURASI MASYARAKAT LOKAL DAN PENDATANG DI PAPUA BARAT. *Jurnal Antropologi: Isu-Isu Sosial Budaya*, 21(1), 29–37. <https://doi.org/10.25077/jantro.v21.n1.p29-37.2019>
- Arioen, R., Ahmaludin, H., Junaidi, J., Indriyani, I., & Wisnaningsih, W. (2023). *BUKU AJAR METODOLOGI PENELITIAN* (1st ed.). CV.EUREKA MEDIA AKSARA.
- Chandra Hazani, D. (2019). POLA KOMUNIKASI ANTAR BUDAYA DALAM MEMBANGUN HARMONISASI MASYARAKAT HETEROGEN DI KOTA MATARAM. *PENSA: Jurnal Pendidikan Dan Ilmu Sosial*, 1(2), 368–390. <https://ejournal.stitpn.ac.id/index.php/pensa>
- Daniel Tamburian, H. H. (2018). Komunikasi Lintas Budaya Masyarakat Dayak Dalam Menjaga Kerukunan Hidup Umat Beragama. *Jurnal Komunikasi*, 10(1), 77–86.
- Dute, H. (2022). Integrasi Islam dan Budaya: Studi Budaya Bakar Batu Masyarakat Papua Pegunungan di Kota Jayapura. *Jurnal Ilmiah Ilmu Ushuluddin*, 21(1), 2549–3752. <https://doi.org/10.18592/jiiu>
- Fitria, R. (2018). KOMUNIKASI MULTIKULTURAL DALAM MENJAGA KERUKUNAN ANTAR UMAT BERAGAMA DI KABUPATEN BENGKULU TENGAH. *MANHAJ: Jurnal Penelitian Dan Pengabdian Masyarakat*, 3(2), 1–25. <https://ejournal.iainbengkulu.ac.id/index.php/manhaj>
- Hasan, M. (2021). PRINSIP MODERASI BERAGAMA DALAM KEHIDUPAN BERBANGSA. *Jurnal Muftadiin*, 7(2), 110–123. <https://journal.an-nur.ac.id/index.php/muftadii>
- Huda, M. T. (2021). Pengarusutamaan Moderasi Beragama; Strategi Tantangan dan Peluang FKUB Jawa Timur. *Tribakti: Jurnal Pemikiran Keislaman*, 32(2), 283–300. <https://doi.org/10.33367/tribakti.v32i2.1745>
- Jamaluddin, J. (2022). IMPLEMENTASI MODERASI BERAGAMA DI TENGAH MULTIKULTURALITAS INDONESIA (Analisis Kebijakan Implementatif pada Kementerian Agama). *AS-SALAM: Jurnal Ilmiah Ilmu-Ilmu Keislaman*, 7(1), 1–13.
- Makatita, A. S., & Islamy, A. (2022). Paradigma Dakwah Islam Terhadap Budaya Lokal Masyarakat Papua : Integrasi Syariat Islam dan Budaya dalam Tradisi Bakar Batu Pada Komunitas Muslim Dani. *JURNAL AT-TAGHIR: Jurnal Dakwah Dan Pemberdayaan Masyarakat Desa*, 4(2), 241–262.
- Marwing, A. (2020). Komunikasi Kultural Antar Umat Beragama dalam Perspektif Maqashid Syariah (Studi Kearifan Lokal Pela Gandong). *Journal of Islamic Family Law*, 1(1), 17–27. <http://ejournal.iainpalopo.ac.id/index.php/mad-dika>
- Muhtadi, A. S. (2019). Komunikasi Lintas Agama: Mencari Solusi Konflik Agama. *International Conference on Islam in Malay World IX, Krabi, Thailand*, 274–300.
- Nisa, M. K., Yani, A., Andika, A., Yunus, E. M., & Rahman, Y. (2021). MODERASI BERAGAMA: Landasan Moderasi dalam Tradisi berbagai Agama dan Implementasi di Era Disrupsi Digital. *Jurnal Riset Agama*, 1(3), 79–96. <https://doi.org/10.15575/jra.v1i3.15100>
- Nurhabibah, S., & Putra, D. K. S. (2019). KOMUNIKASI BUDAYA DALAM MELESTARIKAN Kesenian Terebang DI KABUPATEN BANDUNG. *Acta Diurna* |, 15(2), 130–144.
- Pendidikan Sosiologi, M., Komariah, S., Sosiologi, P., & Artikel Abstrak, I. (2023). *Kekuatan Budaya Lokal: Menjelajahi 3S (Sipakatau, Sipakalebbi, dan Sipakainge') sebagai Simbol Kearifan Lokal Rezky Juniarsih Nur* (Vol. 4, Issue 2).
- Ramadani, S., Sinring, B., & Tenriwaru, T. (2021). INTERNALISASI BUDAYA SIPAKATAU, SIPAKAINGE, SIPAKALEBBI DAN PAMMALI DALAM KEPATUHAN PAJAK

- UMKM KOTA MAKASSAR. *Jurnal Simak*, 19(1), 1–16.
- Rijal Fadli, M. (2021). Memahami desain metode penelitian kualitatif. *HUMANIKA: Kajian Ilmiah Mata Kuliah Umum*, 21(1), 33–54. <https://doi.org/10.21831/hum.v21i1>
- Santosa, D. H. (2018). Pendampingan Pengembangan Potensi Bidang Bahasa, Seni Sastra, dan Seni Pertunjukan Jawa di Desa Beji Kecamatan Ngawen Kabupaten Gunungkidul Menuju Desa Berbudaya Jawa. *Bakti Budaya*, 1(1), 18–29.
- Saragih, E. S. (2022). Moderasi Beragama Berbasis Kearifan Lokal Suku Pakpak Aceh Singkil. *Jurnal Teologi Berita Hidup*, 4(2), 309–323.
- Sarhan Lubis, S. A. (2019). Hadis Rasulullah Seputar Komunikasi Antarbudaya. *Jurnal Interaksi*, 3(1), 66–80.
- Walidah, A., & Rolando, D. M. (2021). KOMUNIKASI BUDAYA DALAM TEATER DULMULUK PERSPEKTIF DRAMATURGI ERVING GOFFMAN. *Jurnal Komunika*, 4(1), 33–48. <https://doi.org/10.26887/ekse.v17i2.108>
- Yadi, A. (2020). Komunikasi dan Kebudayaan Islam di Indonesia. *Kalijaga Journal of Communication*, 2(1), 47–60. <https://doi.org/10.14421/kjc.21.04.2020>