

**THE ACTUALIZATION OF RELIGIOUS AND CULTURAL VALUES AS
A CONTROLLING FACTOR FOR THE SOCIAL EFFECTS OF
TERRORISM**

**Case; Terrorized Murder in Lembantongoa Village
Palolo sub-district, Sigi district.**

Nisbah¹, Jamaluddin , Abdul Hakim³

Sociology Study Program, Faculty of Social and Political Sciences, Tadulako University

Abstract

This study aims to determine the extent to which religious and cultural values in the Lembantongoa Village community strengthen their social group identity, as well as the source of ideas, thoughts, ways, which are useful as a barrier and inhibiting factor for the creation of destructive social turmoil effects due to the terrorist movement. The results of this study reveal facts that explain 1) the influence of religion and culture is still quite strong, manifested in community behavior in the form of adherence to customary norms; life cycle ceremonies, customary laws, social organizations, always strengthen their structural and cultural identity, 2) the real act of murder terror in Lembantongoa Village is an attempt to manipulate the power of religion and culture as a means of justifying social turmoil, 3) the perpetrators of terror are the continuity of terrorist actors "MIT Theorist Group in Poso", trying to create "Social Turmoil" in Sigi Regency stereotype of conflict and social unrest in Poso, 4) overcoming the consequences and problems of murder terror, should critically address the failure of terrorist groups to utilize religion and custom as a trigger for Social Turmoil.

Keywords; religion and culture, countering the impact of terrorism

1. Background

The killing of residents in Lembantongoa, Palolo sub-district at the end of November 2020, was claimed to be an act of terror from a group of vandals known as the East Indonesian Mujahidin group (MIT). When using a security approach, this action is more connoted as the action of a group of terrorists who have links to a series of terrorist activities in Poso. Referring to their conclusion that the perpetrators of the killing were followers of Ali Kalora, the successor to terrorist leader Santoso. Santoso was shot dead during the joint TNI-Polri operation "Tionombala" four years ago.

Looking at the modus operandi of terror activities in Poso, it seems that the sentiment of religious culture is still the main trigger behind the actions of

¹ Lecturer in Sociology at UNTAD Faculty of Social and Political Sciences

² Lecturer in Sociology at UNTAD Faculty of Social and Political Sciences

³ Lecturer in Sociology at UNTAD Faculty of Social and Political Sciences

vandals. This conception is used to dismiss various suspicions that trick the public into thinking that economic factors are the cause of speculative killing. The theft of foodstuffs as an urgent need to survive in the wild forest, is not the real target. This is because there is a suspicion that the terrorist group received food, money and weapons from certain parties who benefited from their terrorist acts. This suggests that this group of vandals is capable of surviving for any length of time during their explorations in the wild jungle, which is rarely reached by the activities of the surrounding population. To that extent, because they are connected to certain groups that have the same interests, endorsing religious sentiments for power and ideological purposes. It is this network interaction that tends to continue to strengthen the position of the movement of these troublemakers in strategic places that make them survive. But then they become a threat to the communities around the forest territories that are the basis of their movements.

It is reasonable to justify that the symptoms of social conflict in Poso or in Indonesia in general, the exploitation of religious culture is a means to reach the power base of society. In this regard, there are two subjects targeted by the reality of this religious culture, namely; first, social groups from ethnic and mass organizations, second; religion becomes the social binding force of these social groups (ethnic and mass organizations). The simplification is that culture and religion both form the power of social group identity in a large community. This social power is the target of exploitation by interest groups that have interests in power and ideology. The tendency of this symptom can be read in the Poso conflict, namely the success of interest groups in exploiting ethnic and religious groups into mass, massive and continuous conflicts. The social symptom, which then became bigger and more global, was first triggered by the killing of a personal figure who carried ethnic and religious identity. As a result, the confrontation widened into inter-group disputes up to the level of power organizations. This symptom is referred to here as the widespread impact of the exploitation of religious culture in the movement of groups with power and ideological interests.

Based on the fact that Ali Kalora et al's group is a continuation of the movement of the Poso terrorist group, the killing of residents of Lembantongoa, Kulawi sub-district, as has been claimed as a terrorist act, can be considered as a symptom of religious cultural exploitation that chooses new targets, a continuation of the same social symptoms in the Poso social conflict. The three victims of the killings must be examined within the framework of the social groups of ethnic and religious communities. It is known that the dominant ethnic group in Palolo sub - district is the Kaili Da'a tribe. Furthermore, as followers of the Bala Keselamatan Christian teaching, it is part of the inner principles that have strengthened their religious cultural identity.

The sadistic effect of the killing shows three symptoms; first, the fear of every citizen of the threat of murder that can occur at any time; second, the pressure on ethnic and religious social groups because the target is chosen based on ethnic and religious identity; third, the seeds of revenge may grow against the social group of stereotypes of vandals who have certain ideological identities. The terror

movement of the troublemaker group must do something that is very sadistic in terms of humanity, in order to have a strong influence to create social effects that form group sentiments. At this level, the community base can be used as an instrument of movement to undermine the social order that is considered detrimental to the position of certain interest groups in the management of power and public trust.

The choice of target areas for the continuation of the movement of vandals around the Lembantongoa forest area must be considered a real symptom of the threat of destructive social turmoil, if there is no early sensitivity to control the initial stretch. The most strategic approach is to create community capacity in the utilization of existing resources to counteract the creation of social effects that disrupt the harmonization of community life. In this series of approaches, it may be considered relevant to adopt Winston Davis' "social barricade" theory. Taking part of the basic conception of this theory, it illustrates that a society that has the strength of tradition and religion can protect the inner side of community life even from the external influence of modernization. For the Lembantongoa community, which has just experienced the trauma of terrorist violence from a group of vandals, there needs to be a comprehensive effort to utilize the power of culture and religion as a "social barricade" that functions to prevent and inhibit the social effects of terrorist movements that have the potential to trigger destructive social turmoil in the future. It is necessary to start the whole series of social control efforts from anywhere in order to explore the sources of values that live in society through a study approach.

2. Problems.

A study of the actualization of cultural and religious values as social barricades in an effort to early control the potential for future social turmoil in the Lembantongoa community and its surroundings, formulated in the following research question;

- 2..1. How do cultural and religious values form strong social bonds between social groups in the Lembantongoa community?
- 2..2. How do cultural and religious values in the Lembantongoa community contain ideas, thoughts, ways, forming psychological and social resistance as a social barricade against the pressure of destructive social turmoil?

3. Research Objectives

- 3.1. To find out the extent to which cultural and religious values in the Lembantongoa community strengthen their social group identity.
- 3.2. To find out the extent to which cultural and religious values become a source of ideas, thoughts, ways, which are useful as a barrier and inhibiting factor for the creation of destructive social turmoil effects due to the terrorist movement.

4. Methodology.

This research is qualitative in nature. In accordance with the nature of this research, most of the data in this research is presented in the form of narrative drafts containing various information and information extracted from the community. The research object is approached inductively, prioritizing the totality of information and information sourced from the community. Although the subjective interpretation of the researcher cannot be ignored, if it is found that there are things that need to be analyzed in comparison with other concepts deemed necessary. In this context, a deductive approach was also used.

Data collection techniques were carried out with interviews and focus group discussions. Interviews were conducted with research informants who had been determined according to the type of subject interest considered to have the potential to provide the information and information needed. The interviews were not structured, but thematic in nature, adjusted to the capacity of the informants. Thematic exploration through informant interviews was further explored through focus group discussions (FGDs) involving local people who are considered to be able to provide opinions or responses to problems or values that require collective interpretation based on the experience of each person.

5. Theory Reference

5.1. A Functionalist Approach.

The nature of society in itself forms order or automatically exists in the world of reality in unity. According to functionalism theory, order is realized by the existence of various kinds of functions in the social system that are interconnected with each other in balance. Parson in Poloma (1987) implies that social systems tend to move towards balance or stability. If balance is the essential meaning of order, then order is a system norm. So, society as a system has norms that regulate all aspects of human life both individually and in groups. Balance is created because the norms function in the form of individual and group obedience to implement them in social action.

System norms are absorbed in individual and group behavior showing the function of the system at work. Parson in Poloma (1987; Ibid) categorizes this

social action through a social process called "Latent Pattern Maintenance" a functional system prerequisite that works to continue the patterns of action arrangements to maintain and maintain the values of society so that they can be passed on from one generation to the next. This functional prerequisite according to Parson applies to the activation of cultural systems.

The reality of a cultural system can include social institutions, organizations, education, health, and others, in which there are achievement values and boundaries of rights and obligations that become a reference for individual and group actions. A cultural system must continue to live so that people can implement and pass on their values to the next generation. The stability of the cultural system is an indicator that a unit of the community system works to maintain and maintain in the balance of the system as a whole.

The sustainability and maintenance of the social order as a system must experience internal strengthening of society. Parson in Poloma (1987; *ibid*) suggests

a functional prerequisite called "Integration" as a function to strengthen social ties between individuals and groups. The growth of social organizations that strengthen social relations between them, positioning a process of intertwining status and role is considered the most likely in the creation of an established social system. Each individual and group must be able to be bound in a social identity that states their existence in the bonds of citizenship and an exclusive social environment.

The operation of the functional prerequisite "integration" always activates the social system as a mechanism that involves every individual and group to prevent and protect them from destructive possibilities from the external territory of society. But it also protects them from violations of internal values and norms, therefore the function of integration will require regulatory arrangements through laws, regulations, customary laws, etc. (Veeger, 1985).

Society as a system according to Merton in Poloma (1987) is very responsible for individual behavior. Factors available in society such as law, culture, economy, politics, at least have caused individuals to be not free to play their role in society. Except for that, it is society that controls it through a set of laws, regulations, in order to ensure that there is no deviant behavior.

An analysis of society is necessary when a system has a strong influence on individual behavior, justified by using the explanation of the liveliness of functional prerequisites as briefly stated above. Society becomes a reality that cannot be denied, as individuals still adhere to the values and norms that society controls.

5.2. Cultural Perspectives.

Following the flow of thinking of the Parsonian model of cultural systems, requires cultural values to be socialized to new generations. For Merton in Poloma (1987; *ibid*) that society essentially has a culture that is considered standard in which there are positive functions. In every type of civilization, every habit, idea, material object, and belief fulfills several important functions, has a number of tasks that must be carried out and is an important part that cannot be separated in the activities of the system as a whole. Although there are also negative functions that cause disintegration, deviation, as long as the positive functions have been carried out the system still lives in balance. Religion is one of the cases that states that positive functions at a certain level are acceptable, while on the other hand religion can show negative functions in extreme social relations. In this condition, religious values still influence individual behavior even though then the individual's behavior is in a position of non-conformity to religion.

The influence of culture on individual behavior is considered very realistic. Sorokin's opinion in Johnson (1981) reinforces this concept, and he states that there is a form of cultural mentality that reaches the transcendent world which

is the source of values and norms. This type of cultural mentality is in the category of ideational culture. There are two parts of this type of mentality, namely; a bond of responsibility to control material needs, and be more absorbed into the transcendent world, and the mentality of changing the material world in harmony with the transcendent world.

Furthermore, Sorokin's opinion in Johnson (1981; *ibid*) suggests that the socio-cultural system generally legitimizes the dominant patterns of social organization. For

example; various social ties are dominated by the existence of tribal communities, religious solidarity ties, mastering the views, values and norms they espouse must be a source of guidance for life and behavior. Culture thus fully embodies the rules of society necessary to maintain social integration, strengthen identity, and guide behavior in obedience to norms and creativity in aesthetic and spiritual works.

Culture contains great social energy and is full of values to be a barricade (protector) for destructive influences that suppress the balance of society. The immunity of society from these destructive influences will be determined by the extent to which people's behavior still shows adherence to the cultural values and norms that govern their lives.

6. Results and Discussion.

6.1. Geography and Population Conditions.

Lembantongoa village is located in Palolo sub-district, Sigi district, Central Sulawesi province. The village is located ± 70 km from Palu, the capital city of Central Sulawesi Province. The village area has a flat topography surrounded by mountains. The position of this village is easily accessible from the capital city of Palolo Sub-district about ± 7 km, and the distance from the capital city of Sigi Regency is ± 40 km.

The Lembantongoa Village area has a very large and fertile plantation and agricultural area. Several plantation crops are cultivated by the community, such as cacao, cloves, candlenuts, coconuts, and others, and their production capacity is quite large, judging from the trade traffic of crops outside the village. Likewise, agricultural areas are cultivated with food crops (rice, corn, yams), secondary crops and vegetables. The great potential of agricultural products attracts outsiders to farm and trade in crops, and most of them choose to settle in Lembantongoa Village. In terms of the productivity of the crops that are cultivated, in general, the economic life of the community is quite good.

The population of Lembantongoa Village is ± 670 people, 371 families (no data?). Representation of the population by ethnic background is considered realistic, given that the village is also inhabited by migrants from both transmigration villages (Java) and around Central Sulawesi; bugis/makassar, kaili ledo, kulawi, Chinese descendants.

When looking at the representation of the population by ethnicity; the Kaili tribe is the dominant population reaching 87%. Approximately 13% are migrants from various backgrounds; Bugis/Makassar, Javanese, Chinese. The Kaili tribe is the dominant population consisting of several sub-ethnics; 40% of the Moma Kulawi Kaili sub-ethnic group, 35% of the Da'a Kaili sub-ethnic group, 12% of the Ledo Kaili sub-ethnic group.

In terms of representation of the distribution area of the Kaili population, the Kaili moma kulawi and Da'a sub-ethnics are the largest native Kaili tribes in the highlands. According to data from Sigi Regency, the population of the Kaili tribe who live in the mountainous areas of Sigi Regency reaches 30,000 people. The majority of the Kaili people who live in the Verbek Mountains of Sulawesi are the Kaili Da'a sub-ethnic Kaili tribe and other Kaili sub-ethnic groups; Moma, Ledo. The distribution of the population in Lembantongoa Village based on religion; Christianity 85%, Islam 15%. The data shows that the Kaili sub-ethnic tribe in the Verbek mountainous area of Sulawesi is

predominantly Christian, and the rest is Muslim; coming from the Kaili Sub-ethnic Ledo tribe, most are Muslim and live in the lowlands.

6.2. Personality Relationships; Culture and Religion in Behavior Society.

On the one hand, we support a view that individual behavior is strongly influenced by society. A consistent opinion is expressed by adherents of functional structural theory, assessing institutions as a system obeyed by individuals as a form of other systems. Institutions or institutions are always attached to the existence of society within their scope. The reality shows how individuals always adhere to the norms of society in the form of social institutions, which is how individuals maintain their identity, sustain generations, utilize sources of life and others that are entirely owned by the community.

In Lembantongoa, community norms derived from adat are still adhered to by individuals within several tribal groups. The dominant tribes are the Kaili sub-ethnic groups of Da'a, Ledo and Moma, while the less dominant tribes are Bugis, Javanese and several others. In terms of regional structure, Lembantongoa village falls within the Kulawi region. The Kulawi area is the customary service center of the Moma sub-ethnic Kaili tribe.

Looking at the behavior of each individual in all ethnic groups in Lembantongoa village, there are actions that show commitment to strengthening customary norms. Actions that are common to every individual towards the life cycle event "Nokeso" (birth ceremony), where people still appreciate the implementation of traditional ceremonies carried out. The content of the birth event in the traditional terminology of "Nokeso / Nolososo" is a series of events from a mother's pregnancy, giving birth, to bringing the child to maturity. The series of customary events presents a momentum for interaction between the general public and the subject of the customary event or the household implementing the custom.

The community voluntarily comes to witness the series of traditional ceremonies "Nolama / Nolengga" (shake the womb), meaning the testimony of many people to the fruit of a legal marriage under customary auspices. Next, the participation of people to witness the "Nosawiraka" ceremony is done after a mother has given birth and has nursed her baby until the 14th day, to fulfill customary preferences for babies who "ride the cradle".

Furthermore, the community's attitude is also present in the momentum of the customary event "Nokeso / Nolososo", an event that marks the biological changes of the child when it begins to enter adulthood. The community understands this event as a signal claimed by adat for the birth of a phase in which the child adapts directly to society.

The community's adherence to custom in Lembantongoa village can also be seen in their behavior in appreciating traditional marriage events. The customary term is Poboti, which is a series of marriage ceremonies organized by custom. The community has thoroughly understood the momentum of the traditional events of a marriage ceremony. The community responds to an important social process that takes place in the "Sunda" ceremony or also called the "Boti Nipatuda" ceremony, stating customary claims to the validity of the implementation of the marriage procession. The event of handing over "Sunda" means symbolizing the social position, especially the prospective groom in the formation of objects that are worth the level of social status of women that must

be observed by the prospective groom. For them, this traditional procession contains an educational side for every adult to first consider the social status of the woman who is used as a prospective wife so that adat legitimizes the marriage relationship. The community's responsiveness to traditional marriage events is also shown when they witness the "Mematua" ceremony. They participated in a procession where the bride was escorted to the residence of the groom's parents. The experience inspired by adat in their attitude to life is an understanding of the cultural character, social environment, outlook on life in a community or at least at the household level which is different.

In addition, a life cycle event that shows that community solidarity is still quite strong is the "kamate" (death) customary procession. The community behavior shown in responding to the "Kamate" customary procession is that everyone is obliged to convey the sad news to the people they meet whoever they are, especially in their respective neighborhoods. When the body is laid to rest at the funeral home, the community voluntarily comes to bring goods both in the form of foodstuffs and other needs needed by the bereaved family. This custom is called "Netambani", a value that hones everyone's willingness to ease the burden for everyone who experiences calamities, especially death. Netambanai is defined as the ethics of helping others in the form of goods and labor that are urgently needed for bereaved families or other calamities. The expression of the Netambani custom is in line with the willingness to obey the demands of togetherness in the face of death, as well as the same willingness of the community to carry out customary orders in the form of respect for the glory of the deceased.

Another aspect of the community system that influences individual behavior is religious observance. In general, the community members in Lemabantongoa Village are Christians. This means that the benchmark group in their ingroup is the Christian church community. Symptoms show that most of the indigenous Kaili tribe from various sub-ethnic groups; Moma, Da'a, Ledo and even Toraja in other tribes, are devout Christians. In the following brief explanation, symptoms are presented that show how church traditions become a benchmark for individual actions as well as values that are expressed in adherence to customary norms.

The community appreciates the church tradition of conducting "Produce Auctions" led by the pastor. People from different religious backgrounds also utilize this institution to interact with market actors. The community, as producers of agricultural products, bring their crops to the church yard to be auctioned to suppliers of crops in their vicinity or who come from outside the village. For the general public other than Christians, they benefit from church traditions that are considered very helpful in marketing their agricultural products.

There is a strong current from the church to ground Christian teachings in economic relations. The general public responds sympathetically to pastors who bring the church closer to the economic life of the community. People get direct experience from the pastor in managing farming businesses. The pastor provides plantation crops on his cultivated land such as durian, vanilla, chocolate, as a pilot and distributes seeds free of charge to farmers. In addition, some pastors are involved in fighting for customary rights to control forests and other agrarian resources.

Cultural institutions and religion are two extremes in terms of their source of value. Cultural institutions are rooted in human experience in the interaction between humans and nature, while religious institutions originate from the process of

human transcendence with the supernatural realm that is metaphysical. So, is it possible for the observance of culture and religion to be in harmony in the regulation of community life? It is important to know this in order to observe if there are any social consequences that arise when adherence to these two sources of value is used to regulate community activities.

6.3. Cultural and Religious Content in Social Bonding.

The norms that are obeyed by each individual in collective life are essentially the basis that builds social ties in society. Culture and Religion are two normative tools that society adheres to. Thus, culture and religion can be instruments of social bonding power that strengthen social relations between people and groups when both are absorbed in life experiences. The discussion becomes very important in this study because in the K ulawi region, especially as explained above, based on observations of community behavior, it turns out that it is still quite strongly influenced by culture and religion.

"Mobanta" is a word in the Kaili language of the Da'a sub-ethnicity, meaning to clear the forest. The specific term "Mobanta" refers to the activity of

clearing a new plantation in a native forest area. This work is carried out by several people in groups with the aim of helping one of their members to open a new garden. They do all the work from felling trees, burning the slash (land clearing), fencing, and planting plantation commodities or food, horticulture. Several "Mobanta" groups will be formed if there is more than one person and at the same time. Mobanta activities are preceded by rituals to fulfill the customary requirements set by the customary leader. This ritual must be performed to comply with customary authority in determining the forest area to be cleared, what responsibilities are borne by the person occupying the forest, because after all, ecosystem changes are certain to occur, and it is also believed to have disturbed other living things both visible and invisible to the eye. Included in this series of rituals is the customary authority to make astronomical predictions in order to find the right time to work on the stages of opening a new plantation.

The customary content that provides social bonding power to each individual is also expressed in the "Raego" ritual ceremony, an event where humans collectively communicate their praise to supernatural forces believed to bring benefit to humans. The core of the communication contains people's hope that the supernatural spirit will be the way or medium to achieve safety in work, health, security of the social environment. The praise of praise ushers in a process of inner dialog of a person who is given the customary capacity to receive a response back from the great energy of the bearer of maslahat. Adat requires the collective utterance of the language of praise, as well as expressing collective responsibility for the severity of the problems faced in life. The collective utterance of the language of praise while walking slowly in a circle formation and linking hands with each other. Custom requires that people must move in a circle formation, showing the nature of the movement of objects in the universe that move around a fixed axis.

In the event of "Raego" it is usually played at the same time as the "Rano" dance. The choreographic characteristics are still the same, namely the formation of melingakar with a 360° circular motion. The movement of "Rano" is quieter, the standing position of the players is tighter, swinging slowly like a wave without ripples. "Raego" depicts a spiritual journey from the physical world to the

supernatural world. "Rano", on the other hand, is a spiritual journey from the level of absolute ideas down to a dialectic with physical reality in the social world. This can be seen from the language of messages spoken collectively, containing advice, satire, hopes from the people to the leaders. The performers are in the flow of high contemplation, revealing the meaning in a language that contains the depth of literary speech, so that it is said to be a spiritual process in extracting high-level values to be landed in real life.

After examining the cultural factors in the formation of social bonds, we must also look at the religious factors that influence the creation of social bonds between individual relationships in the community. As already mentioned, these two normative sources have a strong influence on community behavior in Lembantongoa Village. Christian symbols are the dominant element of religious norms in the community.

The church is essentially a symbol of the social bonding power of the Christian community. Christians generally follow the function of the church as a place of collective worship where individuals fulfill the obligation to worship the Lord Jesus according to the Christian faith. Interest in the Church not only fulfills the people's longing for God, but also proves their commitment to the obligation to build social relations between religious communities.

"Church at home" is a development of the church's function in serving the people. The activity is in the form of worship initiated by one head of family who wants prayer services to take place in his family environment. The prayer service is conducted by the pastor of the congregation leader of the family concerned, leading the worship service by singing the holy verses. The worship procession is required to be in congregation even though it takes place in the private residence of the head of a particular family. Some members of the congregation from the organizer's neighbors expressed their willingness to participate in the worship activities. The willingness of the neighbors, the initiative of the family and the service of the pastor, are the inner motivation of the Church norms that contain the principle of collectivity, which is the perfect practice of practicing "Church at Home". Here, it can be observed that the same inner motivation from the parties participating in worship activities at home or "Church at Home" is the true meaning of the creation of strong social binding power in the behavior of the congregation.

From the tradition of the Church, we look again at a worship procession called "Group Worship". The difference with "Church at Home" is specifically in the initiative of the activity. When "Church at Home" the initiative is specifically from the family who has a celebration, while "Group Worship" the initiative is a certain group or organization in the church service environment. The principle of collectivity is also the basic motivation for organizing "Group Worship" as outlined in the teachings of the Christian Church. People can form groups from various professions, residence/employment clusters, ages, etc., and then initiate "group worship" activities, appearing to be a process of bringing people from different backgrounds closer together.

6.4. Local Wisdom; Overcoming Social Turmoil And External Pressure.

As already noted, the Kaili sub-ethnic groups of Da'a, Momu and Omu are the dominant population in Lembantongoa Village. As is known, most indigenous tribes in remote areas tend to be closed in terms of social relations, especially with the outside world. Such conditions mean that they are easily provoked to distrust outsiders,

which can lead to sentiments of hostility towards strangers.

Perhaps someone can offer an opinion on how such conditions can change. There should be awareness-raising so that people are not suspicious of others. Then, there will be an active communication process between the community and outsiders. Then how can the community always accept positive things that might be useful for their lives. Does this kind of thinking always have to come from outsiders? But perhaps there is a desire to know how people can overcome their weaknesses.

Art is one of the channels for people to interact with the outside world, at least with groups that are close to their territorial life. The "Dero" dance, accompanied by singing, karambangan, blowing laloves, harps, etc., is very popular with the community. Despite traveling long distances even beyond several villages, dero fans from one village will move to another. There is an agreement between them or between villagers to accept the arrival of "Dero" fans from other villages. From here, communication between villages is established. The "Dero" fans usually describe what they see on their journey as rhyming material delivered in return to groups from other villages. The process of communication between villagers then occurs in this performance, thus creating a social space that is open to each resident from a different village community.

Communities have a way of digesting whether an idea, a program, a wish, will bring them good. The customary chief or village head will conduct a "Nocera" ceremony, a customary approach to recognize the signs of whether a wish from an outsider will bring good to them. There are two requirements made by the guest at the direction of the Chief: first, fulfill all the necessary customary items; for example, white chicken, certain spices, plates, guma (machete) and others. These customary items must be provided by the guest, nothing should be missing. This is called the immovable condition. Secondly, the test of one's personality is expressed by physical signs, whether the spirits of the ancestors accept outside guests or reject them. This personality test is usually given a guma (machete) or chopsticks, how to use these two traditional objects. This requirement is called the moving requirement. The customary leader will read the signs from the use of the two traditional objects by the guest, and witnessed by several community members.

If the chief concludes that good signs are shown in the use of the two traditional objects, then the guest is allowed to continue his celebration in the community. However, if the signs are not convincing enough, then the chief suggests that the guest postpone the celebration to a time determined by custom. The moving requirement determines whether or not a person is accepted by the spirits of their ancestors. Although the immovable condition is completely provided by the guest, if the movable condition does not give a good sign, then his presence has not been accepted by adat, after which adat will determine the time so that the guest can repeat his wish.

The "Mocera" custom is especially performed on guests who intend to find out the history of their descendants, legal norms, including things that are considered to change their habits by a program intervention from any party including the government. The "Mocera" ritual is carried out to recognize good signs signaled by their ancestors. If this ritual is not obeyed, based on their life experience, none of the wishes brought by the traditional guests will succeed, even the guest experiences health problems that can be life-threatening.

Enforcing adat norms is the most fundamental way of protecting personal and community rights. Adat assesses the actions of both community members and migrants,

outsiders (guests), whether their actions cause physical and mental harm to individuals and communities. Violations of customary law are called "SALAVATI", which are actions or deeds that deviate from the procedures for regulating various roles, rights and obligations towards personal, community and state relations, as well as morality (morals) in community relations.

Adat has a principle of fairness in the application of punishment. The higher a person's social status, the greater their responsibility before the law. The word "Vati" refers to the hierarchy of social status in society and the level of legal risk outlined by custom. There are three levels of "Vati" in Kaili custom, namely;

- 1) Vati Nu Madika (applies to the magau group and their descendants);
- 2) Vati Nu Oge (applies to the madika and totua nungata groups and their families);
- 3) Vati Nto dea (applies to todea).

Adat decides the punishment for offenders from the "Vati" level differently. This difference is more pronounced for minor customary offenses. Customary fines for offenders from Vati Nu Madika and Vati Nu Oge usually take the form of buffaloes or cows and valuable equipment. However, for offenders from Vati Nto Dea it is usually only goats and equipment in accordance with their economic capabilities. As for violations that are categorized as serious, especially eliminating someone's life and source of life, then the customary sanctions are equally severe between the king and Nto dea (ordinary people), the punishment is in the form of exile or drowning in the lake or sea.

Any criminal will be charged with a violation of customary law when the crime occurs within the local social environment. Customary offenses are grouped into the following types; 1) Nakapali; immoral crimes, against custom; 2) Salakana; acts that degrade human dignity (shame), disturbing security, slander that causes bloodshed, murder; 3) Salababa or Salampale; theft, delinquency, damaging people's property; 4) Salambivi; broken promises, insulting speech, lying that causes harm to others; 5) Salabalaki; acts that offend people, violating good manners.

Enforcing customary law as mentioned is the community's way of preventing crime both from within and from outside. A person with evil intentions will not be free to carry out their evil plans knowing that customary law is strictly enforced. Adat has a way of revealing a person's evil intentions through their behavior in the "Nocera" ritual. Supernatural powers will show the signs of someone who has good intentions or not.

In addition to customary law, religion also provides an alternative to the community's ability to control social turmoil and moral insecurity that disturbs and destroys community peace. Religious approaches, especially the Christian faith, have given spirit to the community in structuring stable social relations. For more than a century, the teachings of Christianity have instilled the value of peace and love in the hearts of the community, without experiencing any principle clashes with local culture.

The community always sublimates the role of the pastor as a decision-maker for every problem faced by the community. The decision to reject or accept an interest or policy that comes from outside is dependent on the strong authority of the pastor. Why is this so, because it is the pastor who is considered to have a more convincing view for them of the intelligence and wisdom that comes from the pastor's spiritual experience. This psychological legitimacy underlies the community's obedience to the pastor and establishes him as an informal leader in the community.

One or two notes above simply show the wisdom of the community to solve their life problems from customary and religious values. There is an internal mechanism in the

decision-making process that uses the knowledge and experience of the community that has been tested to solve the life problems they have faced for centuries.

6.5. Acts of Terror; Analysis of Implications and Affected Targets.

Three people were killed by terrorists in late November 2020 in Lembantongoa Village. The killings were carried out sadistically in front of the victims' families. It is not known what the motivation behind these killings was, as there was never any social relationship between the victims and the perpetrators that would allow personal or group sentiments to arise. It is also difficult to prove that the murder was motivated by economic reasons, as the perpetrator was thought to have enough logistics to stay in the forest for a long time. One thing that is certain is that the perpetrators spread terror to create fear and insecurity in the community.

Based on the facts that have been publicly known that the perpetrators of terror are the group led by Ali Kalora. This group remains an active part of the terrorism movement in Indonesia, especially in the Poso district. Thus Ali Kalora's group, which is the target of police and TNI security operations, is a complete portrait of the "Poso Terrorist Group" which has a fixed or constant movement pattern.

First, the group displays fanatical and extreme characteristics in the practice of religious teachings. There is a tendency that this appearance is part of propaganda to prove militancy in defense of religion and the ummah, as a channel to attract sympathy from Muslims in particular. They use religious symbols that are nuanced in shari', for example; robes, igal, and beards. This gives the impression to the ummah that they are fighting for the interests of upholding the most upright teachings of Islam.

Secondly, committing murder under the pretext of jihad, and leaving a trail that is considered sadistic; decapitated heads, mutilated, slaughtered in front of children and wives, and so on. These actions give the effect of fear and insecurity, then instill hatred between groups, especially their generation.

Third, this group targets the representation of dominant groups in society. This dominant group can be in the form of ethnicity, religion, politics, etc., becoming the most potential target to arouse group emotions or further escalate into extreme reactions that will trigger physical clashes. The Poso case can be taken as a lesson, terrorist acts have succeeded in burning the emotions of dominant groups, especially Islam and Christianity, have burned the emotions of the ummah to fight physically for more than 10 years and up to 20 years have only succeeded in achieving peace.

Fourth, the group conducts guerrilla resistance against the security forces (POLRI/TNI), assumedly to build the impression that they are a group that is not easily subdued or even annihilated. Despite committing fatal acts for their personal safety; suicide by detonating bombs, entering police headquarters while brutally shooting. Yet when examined closely they have low skills in gunplay and attack strategies. It is a dilemma for the security forces to use redundant force by beating one or two troublemakers, but then the reckless actions of these terror groups increase their prestige as resistance groups that can exert continuous pressure.

Looking at the terror incident in Lembantongoa Village in December 2020, it is easy to say that the actions of the "Poso Terrorist MIT Group" are territorially generating social turmoil from Poso to the Sigi Regency area. Surely the motivation for this murder is not the spirit of jihad as taught by Islam, but only to create the impression that there is

a force that punishes people who are categorized as infidels. If observed carefully, this murder was motivated by the intention to magnify the resonance of sadism in order to harden the group's sense of revenge. The facts prove that the victim of the murder was the traditional leader of Lembantongoa village from the Da'a tribe. The target is a representation of the dominant group, namely the Kaili Da'a tribe as the largest Kaili sub-ethnic distribution in the highland area of Sigi Regency. Then the target person/victim is a customary representation who holds customary decisions in the Kulawi region.

At the same time, the Bala Keselamatan church was burned, which is considered a symbol of Christian worship, which has the majority in the highlands, especially in the Sigi Regency area. The target of murder on the representation of the dominant group was very clear in the terrorist murder incident. The victim was killed with the Kaili Da'a sub-ethnic background as the dominant tribal group, then the social position of the customary leader plays a dominant role in the application of adat, and the burning of the "Bala Keselamatan" church is the dominant Christian group. In the composition of the population, the Kaili Da'a sub-ethnic group is the majority population, as well as the majority of Bala Keselamatan Christians. These facts prove that the "Poso Terrorist Group" targets victims from the dominant ethnic, religious and social roles in society. This pattern of movement as they have successfully done in Poso to create prolonged "Social Turmoil".

When examining the social reality in Lembantongoa village and in the Kulawi and Palolo sub-districts, religious and cultural norms generally have a strong position in people's beliefs, attitudes and worldviews. As stated in the previous description, the synergy of religion and culture has a huge influence on strengthening the social bonding power of indigenous communities. In fact, it is very relevant to the desired target of the "Poso Terrorist Group" to the condition of the community. Although it remains to be seen whether the choice of target was based on subjective assumptions based on the experience of the movement in Poso, it is also possible that it was based on the results of an active approach at the grassroots level.

The targets affected by the terrorist acts have been successfully intervened, for example; security disturbances, paralyzed economic activities, introverted attitude of the community towards outsiders, psychological trauma, are emergency issues that need to be resolved. However, terrorist acts, at least for now, have not succeeded in triggering social turmoil that causes ummah groups to confront with very high tension as happened in Poso a few years ago. The lack of momentum to trigger social turmoil has been successfully breached by the security apparatus from the National Police/TNI, through security operations and law enforcement so that their terror movements actually face the power of the state security apparatus. However, the unsuccessful operation of the Polri/TNI to totally paralyze the terrorist movement is still a very active and real threat in the long run.

We have observed that the weaknesses of the long-term terrorism movement in Lembantongoa Village are: the strength of the synergy of religion and culture that influences community behavior. First, the application of customary law is still quite strong. The implementation of life cycle ceremonies; birth, marriage, death, and the application of customary sanctions for criminal, civil, and manners acts, are still carried out by customary institutions; secondly, the functioning of traditional social organizations that influence attitudes of cooperation, recognition of different social roles and backgrounds, maintenance of spiritual relationships, and motivational values in economic activities. The Christian Church is instrumental in awakening the spirit of individuals and groups to utilize social energy; culture, creative values from religious teachings, experience

and local knowledge; thirdly, the intensive activities of traditional arts that contain elements of collective network building attitudes between individuals, between groups and even between village communities.

So, the steps to prevent, mitigate the actions and impacts of terrorism in the future will certainly be built based on policy assumptions and planning to strengthen and optimize ideas and practices in the function of normative functions of religion and culture as the symptoms mentioned above. This approach intends to explore the ability of the community based on local norms and creativity that they have, early on, which is still potential enough to create community immunity to internal and external pressures.

7. Cover

7.1. Conclusion

7.1.1. The terrorist act that killed the victim in Lembantongoa Village was carried out by the "Poso Theorist Group" as a continuation of the same action in the social conflict in Poso since more than two decades ago. The group's target is to create "Social Turmoil" in the Sigi District area of the social unrest stereotype in the Poso District area which triggers conflict between religious and ethnic groups.

7.1.2. The target of the killings in Lembantongoa Village targeted dominant groups from ethnicity, religion and social status. There is a tendency for terrorist groups to destructure the power of religion and culture in the social system to trigger extreme attitudes among groups of people in order to foster group resentment. With the assumption that the destructuring of religious and customary primordialism can explode group emotions to confront each other in order to seize dominance.

7.1.3. The failure of the Poso Theorist group in an effort to create social turmoil in Sigi Regency, especially in Lembantongoa Village, is proof that religion and culture have a strong influence on the behavior of the Kaili people in the region, to prevent the wider impact of the consequences of terrorist acts, especially on the harmonization of social relations within the community.

7.2. Suggestion.

7.2.1. Communities in Lembantongoa Village must always maintain and sustain their adherence to religious and customary norms, especially customary law, and maintain harmonious social relations with various groups or groups in the community internally and externally.

7.2.2. The government of Sigi Regency needs to be more proactive through the role of related sectors to immediately formulate policies that strengthen the role of religion and custom, social organizations, local wisdom in the arts and sciences, things that are seen as alternative strategies to develop local capacity in mitigating the impact of terrorism.

Bibliography

- Jonhson, Doyle Paul, 1986, Classical and Modern Sociological Theory, PT Gramedia Publisher, Jakarta.
- Keesing, Roger M, 1992 Cultural Anthropology, A Contemporary Perspective, ERLANGGA Publisher, Jakarta.
- Koentjaraningrat, 1987, Culture, Mentality and Development, Publisher, PT Gramedia, Jakarta.
- Poloma Margaret M, 1987, Contemporary Sociology, Publisher C V. Rajawali, Jakarta.
- Veger K.J, 1986, Social Reality, Social Philosophy Reflections on the Relationship between Individual and Society in the Horizon of the History of Sociology, Gramedia Publishers, Jakarta.