

Research Article

Community Participation in Managing Plurality through Cultural Literacy and Local Wisdom to Strengthen Harmony in Religious Life

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ABSTRACT

The expectations of the community in Bibinoi Village, South Halmahera Regency, North Maluku Province to maintain a plural, harmonious, safe, and peaceful atmosphere of life can be created harmoniously through tolerance relations between religious communities. Moreover, Bibinoi village has currently been designated by the Forum for Religious Harmony (FKUB) of North Maluku Province as one of the pilot villages in the formation of Rasai Village. In 1974, Bibinoi village experienced a territorial boundary conflict with Piga Raja village, and a conflict with sara nuances in 1999/2000. This study uses a qualitative approach to explore or photograph the social conditions of the community objectively, with observation, interview and documentation methods. The results of the study indicate that efforts to manage ethnic plurality have been carried out through citizen participation in two ways, namely; 1) the process of internalizing the values of character education through mutual respect, respect for differences, affection, and love for fellow human beings becomes the main glue in the family environment, and 2) the transformation of cultural values of local wisdom in the form of certain customs or traditions that are considered good as a source of moral teachings must be reconstructed as an awareness of a collective movement for the development of the socio-religious life of the people of Bibinoi village.

Keywords: Community Participation; Cultural Literacy; Religious Harmony; Local Wisdom

1. INTRODUCTION

The community's expectation of living in harmony and peace through inter-religious tolerance relations (Jamrah, S. A. (2015) is the dream of residents in Bibinoi Village, South Halmahera Regency in particular and North Maluku in general. Bibinoi Village has been designated by the Religious Harmony Forum (FKUB) of North Maluku Province as one of the pilot villages in the formation of Kampung Rasai. The plurality of the village community is reflected in the diversity of ethnicity, religion, tribe, language, culture and customs. Differences in the ideological background of religious beliefs and various other life practices do not prevent them from uniting, and even continue to try to maintain and maintain harmonious relations and religious harmony (Sukandarman, S., & Sofa, A. R. 2024).

Although recognized, the existence of a number of tribes explains that in the midst of a very pluralistic life seen in the factor of diversity and diversity while still upholding and maintaining the spirit of togetherness, brotherhood, kinship to respect and appreciate each other among citizens, so as to create an atmosphere of harmonious, safe and peaceful relations to ensure the survival of religious communities. Nisvilyah, L. (2013). However, it can be realized that the community's ability to strengthen the spirit of brotherhood and unity has failed to prevent provocative issues that threaten the security and comfort of people's lives following the outbreak of the boundary conflict between Piga Raja village and Bibinoi village in 1974. This boundary conflict was the main cause of residents attacking each other involving two large tribes; the Makean tribe and the Tobelo-Galela (togale) tribe. The Makeang tribe is the largest community dominating Piga Raja village, while the Togale tribe is the largest community dominating Bibinoi village. According to the community, the conflict did not last long, and did not cause any loss of life or property (Zamroni, M, 2017).

In contrast to the characteristics of the sara conflict in 1999, the scale was much wider because it reached almost every region of North Maluku Province. This conflict is considered the biggest conflict in the history of religious life in Indonesia. In South Halmahera Regency, the story of the sara conflict began in the village of Piga Raja, where around 30 people from the non-Muslim side died (Samuel, S., & Tumonglo, E. E. 2023). Then, in Bibinoi village itself the issue of sara developed

but all communities, both Muslim and non-Muslim, have not been shaken. They have a very strong brotherhood relationship as a large family of both Muslims and Christians because they come from one ancestor, namely the Kasuba clan. The incident is a valuable lesson so that we no longer fall into the same pit. Efforts to maintain and maintain relations of religious tolerance, the participation of religious leaders, traditional leaders, government and related stakeholders is needed, especially in managing community plurality. This diversity must be united through cultural literacy and local wisdom by involving a number of religious social institutions, including educational institutions to play a role in maintaining, maintaining and maintaining religious harmony in society (Atmaja, D. S., Patmawati, P., & Kusumayanti, F. (2022).

Community participation is also expected to be able to create social relations by promoting solidarity and humanist attitudes so that diversity and differences can be placed proportionally as God's grace that should be appreciated and grateful so that human values move symmetrically to build religious harmony, not the other way around facing each other at the point of hostile opposition due to each person arguing for the justification of extreme and sectarian religious understanding (Samuel, S., & Tumonglo, E. E. (2023).

In order to respond to the plurality of society, the FKUB of North Maluku Province has initiated the concept of establishing Kampung Rasai based on local wisdom values. Kampung Rasai can be interpreted as a place to live that reflects the beautiful atmosphere of religious life by continuing to strive to maintain and maintain relationships of human values. If traced further, the word rasai in the Tidore language is usually juxtaposed with the term hira or fira. Hira means brother, while fira is sister. These two terms then underwent a metamorphosis process to become a symbol of the naming of Kampung Rasai (Slamet dalam Muhammad Tamrin, 2023).

In the tradition of social life, the people of North Maluku generally admit that every family that receives or welcomes and entertains guests from outside to stay at home for a few days and then they agree to recognize each other as brothers and sisters, then the status of family relations is enforced like their own siblings. The recognition of brothers and sisters who feel that they are not biological brothers, both male and female, regardless of differences in culture, ethnicity, religion, language, and origin remains the same. With the status of rasa (brothers and sisters), it strengthens and unites the emotional relationship between two different families. Even to a certain extent between them even though they like each other, it is forbidden to get married. So high is your position in the tradition of community life. Therefore, Kampung Rasai formed by FKUB North Maluku Province is a symbol of religious harmony that is beautiful, safe, comfortable and peaceful. Beauty and peace are the most valuable social capital to strengthen brotherhood. It has even been developed as a pilot project for multicultural communities. Moreover, genealogically the Bibinoi village community, which is the majority tribe of Tobelola, Galela (Togale), comes from one ancestor, namely the Kasuba clan.

In the context of managing ethnic plurality, the concept of participation is urgently needed to encourage the involvement and participation of individuals or community groups in the development process in the form of statements and ideas. Fasli Djalal *et al.*, interpret participation as the delivery of suggestions, opinions, goods, skills, materials and services by groups or communities. So, participation can also be interpreted as a group of people who can get to know problems, overcome problems, solve problems, make choices and make their own decisions. Participation as the active participation of individuals or community groups from the process of formulating needs, planning, to the stage of implementing activities either through the mind or directly in the form of social and physical actions (Muhammad Thamrin, 2019).

Pluralistic societies contain various groups of people with different customs, cultures, religions and interests. Because of this plurality factor, they usually face challenges of disharmony and continuous change. According to Pierre L Van Barghe, plural societies have basic characteristics including: 1), there is segmentation into groups that often have cultures, or more accurately referred to as sub-cultures that are different from each other. 2), has a social structure that is divided into institutions that are non-complementary. 3), among the members of society lack of consensus or basic social values. 4), reactively there are often conflicts between one group and another. 5), social integration reactively grows on coercion and interdependence in the economy. 6), there is political domination by one group over another (Dadang Sudiadi, 2009)

Cultural literacy or in some references also known as cultural literacy is a skill related to how a person is and becomes part of ethnic, racial, and cultural diversity (Siti Urbayatun, *et al.* 2019) Cultural literacy in the national literacy movement is defined as the ability to understand and show attitudes towards Indonesian culture as a national identity (Kemdikbud, 2017). Cultural literacy can be interpreted as the ability to interact, cooperate, tolerate each other, and understand between one culture and another. Cultural literacy is an important need to complete a person's information literacy skills. These two types of literacy skills must be mastered by the nation's generation in the 21st century environment (Tia Nur Aeni, 2023) Cultural literacy is the ability to understand the diversity of society and its culture, everyone has the ability to

understand cultural literacy, be able to position themselves and play a good role as a member of society. Cultural literacy includes culture and acceptance of values and norms as a guideline for life (lifestyle), as well as society as a place for cultural socialization to be formed.

Cultural literacy is a very important thing to master, considering that the rapid development of technology and global information flows can have implications for changes in people's social behavior so that cultural values that are the characteristics of the nation will be increasingly eroded. Therefore, mastery of cultural literacy is expected so that the process of cultural determination where a person is raised determines the behavior, emotions, actions, and decisions that must be had. This is where local cultural entities function as moral defense fortresses while maintaining and protecting the ethnic diversity of our national culture from global cultural threats. Cultural literacy sometimes tends to be interpreted as cultural practices or rituals related to culture, whereas more broadly cultural literacy includes several aspects, namely:

- a. Culture and confidence, is the acceptance of culture so that there is a sense of confidence in the culture that exists and belongs.
- b. Lifestyle and modern living, still holding values and norms as a way and guideline of life and applying them according to the times.
- c. Community and belonging, showing a good social attitude and having a strong feeling as part of a cultured community

The term religious harmony is synonymous with the term tolerance. The term tolerance indicates the meaning of mutual understanding, mutual understanding, and opening ourselves to each other in the framework of brotherhood. If this meaning is used as a guide, tolerance and harmony are something ideal and desired by all communities. In everyday terms, the words harmony and harmony are peace and peace. With this understanding, it is clear that the word harmony is only used and applies in the world of association. Inter-religious harmony is a way or means to meet, regulate external relations between people who are not of the same religion or between groups of religious people in social life. Religious harmony is the occurrence of a good relationship between adherents of one religion and another in one association and religious life, by maintaining each other, taking care of each other and avoiding things that can cause harm or offend. The definition of religious harmony means living in a good and peaceful atmosphere, not quarrelling; unite and agree between people of different religions; or between people in one religion (Imron, A. 2011). Harmoni between religious communities is the creation of a balance between the rights and obligations of every religious community. Religious harmony is a social condition in which all religious groups can live together without reducing their basic rights to carry out their religious obligations.

2. RESEARCH METHOD

This research is categorized as a type of qualitative research with a case study approach model (Strauss, A., & Corbin, J. (2003) The approach aims to find out how the pattern of community participation in managing plurality in Rasai Village, Bibinoi Village, both in terms of ethnicity, language, social, culture and religion. So that qualitative research is used to explore or photograph the social conditions of the community objectively, using observation techniques, interviews and documents (Kusumastuti, A., & Khoiron, A. M. (2019).

3. RESULTS AND DISCUSSION

3.1 Pattern of community participation in managing plurality in Rasai Village, Bibinoi Village, East West District, South Halmahera Regency

3.1.1 Population aspects

Bibinoi Village has a total population of 2016. They came to settle down and find work to support their families. They came from various tribes and built their own community long before the formation of the Bibinoi village government. In terms of religious life, the majority of people in Bibinoi village are followers of Islam and some are Christians, as illustrated in the **Figure 1**.

The data **Figure 1**, shows that among all the tribes that live and develop dynamically with the largest population are Tobelo and Galela (Togale). The Togale ethnicity has a bloodline that comes from a single ancestor known as the kasumba clan. Because this hereditary factor also strengthens the emotional relationship and closeness between the kasuba clan families, both Islamic and Christian. Because psychologically, the conditions felt in building social relations will be different when compared to several other tribes without being bound by one lineage.

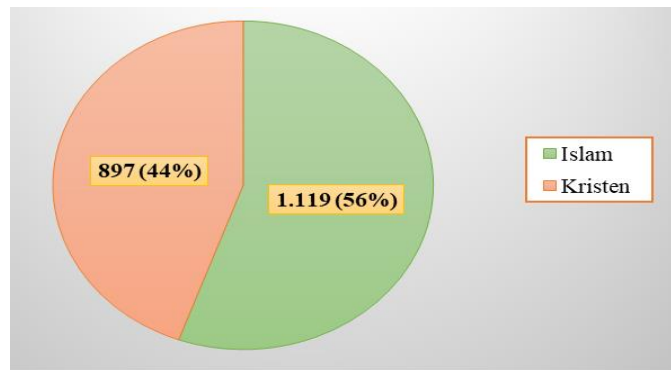


Figure 1. The percentage of the population of Bibinoi village based on belief

3.1.2 Social and economic aspects

In terms of socio-economic structure, the people of Bibinoi generally work as farmers and fishermen. They have been working as farmers and fishermen for a long time to support their families, including sending their children to school. The work of a farmer and fisherman, of course, relies on economic income in improving welfare is very dependent on agricultural and fishery products. Although they are known as coastal communities, most of them prefer farming to fishing. In general, they are field farmers who open agricultural land or plantations for food crop commodities such as corn, chilies, tomatoes, vegetables, potatoes, carrots, cassava, tubers, soybeans, beans and so on. In addition to food commodities, there are also long-term crops such as cocoa, nutmeg, cloves, and coconut. The hilly topography, surrounded by steep mountain slopes, does not allow them to open rice fields to grow rice because they need more water through irrigation networks. Among the residents themselves, they also have other business fields in the form of trade and home industry business (home industry) of cake making. Various types of cakes of various flavors are produced and sold in the market or placed in certain stalls. After the cake is sold, then part of the sales proceeds can be invested as production financing capital in addition to being used for household shopping consumption. They try to manage the income efficiently so that they do not have difficulties in financing their children's school needs. It seems that the micro, small and medium enterprises (MSMEs) sector, especially in Bibinoi village, has not developed well because it has not received attention and support from the government in terms of financing. Data related to various types of citizen businesses are illustrated in the following diagram:

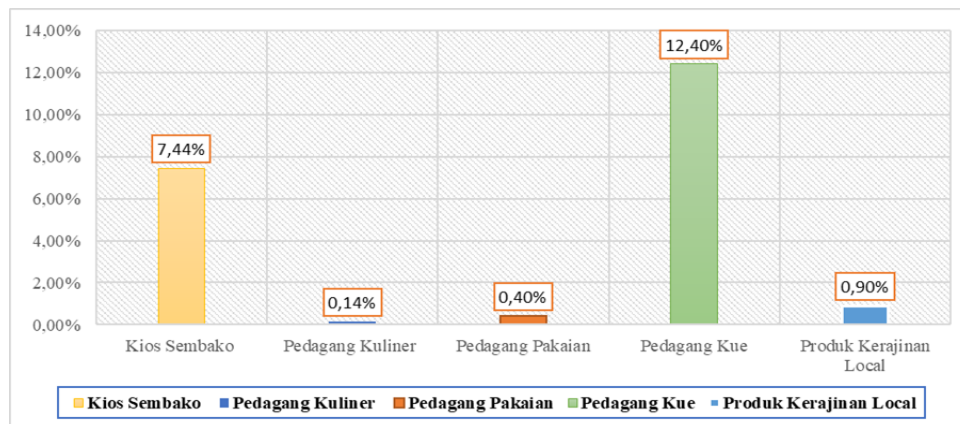


Figure 2. Types of citizen businesses of Bibinoi village

3.1.3 Managing community diversity

The Bibinoi village community is very heterogeneous in terms of ethnicity, tribe, religion, language and culture. If this diversity is not carefully managed, it will potentially lead to social conflict. In order to maintain and nurture this plurality, it is necessary for residents to be inclusive in accepting all ethnic differences without discrimination. Being open means showing positive behavior to participate in developing community character values in building the village. This is in line with the data from observations and interviews with a number of community leaders, religious leaders, and traditional leaders revealed that efforts to manage ethnic pluralism have been carried out through citizen participation in two ways, namely; 1) the process of internalizing character education values through mutual respect, respect for differences, compassion, love for fellow human beings becomes the main adhesive in the family environment, and 2) the transformation

of cultural values of local wisdom in the form of certain customs or traditions that are considered good as a source of moral teachings must be reconstructed as a collective movement awareness for the development of socio-religious life of the Bibinoi village community (Hidayat & Ismail, 2024). The essence of participation in managing the diversity of the wider community in various ethnicities is closely related to human character building, so the process must start from harmonious and harmonious family life. Because the family is one of the smallest educational environment communities where children can grow and develop into adults who have been familiarized with ethical and moral values. One community leader expressed his concern after observing the development of the social life of children in the millennial era. It is said that the values of character education about manners, being honest, being fair, trustworthy, responsible, respecting parents, compassion, mutual cooperation, preserving the environment, respecting fellow humans without having to see the origin and background of social status, are now slowly getting away from children's life behavior.

3.2. Implementation of cultural literacy and local wisdom activities in Rasai Village, Bibinoi Village, East-Central District, South Halmahera Regency Sub title

3.2.1 Cultural literacy in the context of ethnic differences

Kampung Rasai, which was formed in Bibinoi village and inaugurated by the Governor of North Maluku, Mr. Abdul Gani Kasuba on March 2, 2023, is a symbol of human civilization for increasing intelligence and awareness of public understanding of the importance of cultural literacy of brotherhood across ethnicities, customs and religions. In the terminology of the tidore language, the word rasai means brother in recognition, but not biological brother or sister. This term is quite popular and very familiar among North Maluku residents. Then the word rasai is used as an acronym for the term Hira rasai or Fira rasai. This means that Hira rasai refers to a male sibling while Fira rasai is a female sibling.

In the tradition of life of the people of North Maluku in general, two people because of the factor of social closeness are so close, always remember each other, love, help each other in times of joy and sorrow. They then agreed to perpetuate the relationship as brothers. The status of siblings is treated like their own brother even though they are not siblings. What is interesting about the concept of fraternity is that it is cross-cultural, ethnic, and religious regardless of differences in origin. Therefore, the study of Rasai Village in Bibinoi village is part of an effort to maintain and preserve the values of local wisdom. Moreover, the ethnic characteristics of the Togale (tobelo-galela) are the majority of citizens, where their lineage comes from one ancestor who adheres to two different religions. The study of the culture of the Togole people is almost similar to the story of the people of Nusalaut Island and Ambalau Island in Maluku who have a golden relationship with pela gandong. Because the term gandong describes a brotherly relationship that is rooted in the blood relationship of the same lineage between two countries (Lani, 2022). However, the difference between the Togolese tribe in one lineage is divided into two communities, namely the Kasuba clan who adheres to Christianity and some Kasuba others who adhere to Islam. Meanwhile, the residents of Nusalaut and Ambalau islands are all followers of Christian teachings.

The multi-ethnic, ethnic, religious, cultural and one-lineage ties, especially the togale tribe, are the considerations of FKUB to establish Bibinoi village as a pilot project on how to manage community plurality with cultural literacy and local wisdom activity programs. The literacy activity aims to encourage the community to revive cultural values sourced from local customs and traditions left by their ancestors. Because of various forms of traditional cultural values, people's lives have been slowly starting to be abandoned, especially among the millennial generation. One example is that the tradition of fraternity should not continue to be left without any effort to reconstruct to maintain, maintain, preserve and protect as part of the local cultural entity will be increasingly eroded from the threat of extinction along with the changes and developments of the times (Apner Jabir, 2024).

3.2.2 Cultural literacy in the context of traditional Togale ethnic arts

Cultural literacy in the context of traditional arts, according to a non-Muslim figure, is that the customs of the Togale community have shifted or are different from those practiced by their elders in the past. To attend certain events, either in the form of a wedding party or folk entertainment, ronggeng or young people's joget is often held. In the ronggeng event, women still appear to use clothes or dress more politely, compared to today's children, the dresses worn to attend the ronggeng party are too transparent and short to above the knee so that the body shape is seen by the community. When the event begins, the man comes over to the woman who is sitting and immediately holds her hand to stand up to perform ronggeng (Dodengo, 2024). In addition to the traditional ronggeng dance, the Tobelo-Galela ethnic group also has cakalele and tide-tide dances. The cakalele dance is a war dance that contains quite deep historical value and awakens the spirit of patriotism in the struggle to expel the invaders. Etymologically, cakalele consists of two syllables, caka contains the meaning of spirit or demon and catfish means to go berserk. If translated literally, then cakalele is a demon or a raging spirit. The traditional cakalele dance, like other dances in general, is usually held or performed by the togale ethnic

community in various events such as traditional ceremonies, inauguration of tribal chiefs, welcoming guests, folk parties, celebrations of national holidays, and or certain sports parties, as seen in the **Figure 3**.



Figure 3. Cakalele Dance at the Inauguration of Rasai Village on March 2, August 2023

Then the cakalele dance has a historical relationship with the past as part of the process of respecting the ancestors of the Togale people. According to the story, every sailor who wants to sail the ocean, they will hold a certain ritual by holding a party to eat, drink, and dance together. This ceremony is also a symbol of the cakalele dance. The dance has a strong influence on the lives of Togale residents, especially as a tradition in every traditional ceremony. This also proves the community's love and respect for the services of their ancestors, because of their struggle and sacrifice to maintain the integrity of the Indonesian homeland. That is why Clifford Geertz, said that the cakalele dance is a form of community expression in continuing the cultural heritage of their ancestors (Demi Dodengo,2024).

3.2.3 Cultural literacy of Makian ethnic Togonal traditional arts

Makian is famous for its very popular traditional art culture, togal. Almost every community celebration related to any event such as a wedding party, circumcision, or folk entertainment event, the togal music group is always invited as a performer. Verses of poetry or rhymes chanted in a melodious and melodious voice accompanied by the command of one fan invites the community to baronggeng in an orderly and organized manner. Togonal in the makian art tradition is better known as manika. The content of togal contains several themes that tell stories about romance, advice and education. The three forms of expression or themes reflect Islamic values that are very familiar with the lives of ethnic makian. For example, the theme of romance is illustrated in the poem; "Polo meling ada mtanawa kpalihara nim bicara". This means that if you care and remember I will keep our agreement. "Mama lo baba parenta body but llona parenta llekat". This means that parents can control our bodies but our hearts cannot be controlled.

Similarly, the theme of education is expressed in the phrase "tantub tayawa ilmu waso olat mai faduli te". This expression means that for the sake of studying, even the ocean doesn't care. While the theme that contains advice is; "maku utak llekat oik maca lo maleo tes pane". It means don't oppress each-others, we are all brothers. The togal music group consists of five personnel, namely; (1) violin slicer, (2) vocalist, (3) gambus player, (4) 2 tifa musicians. Symbolically, the numbers five and six represent the five daily prayers and the pillars of faith. The togal music personnel must be complete, may be added or replaced, but cannot be subtracted. Their talents have often been tested in playing this togal music orchestra all night long. Even the impression is that the more the night gets cooler without feeling tired, the musicians actually release extraordinary energy to continue to hypnotize the audience who come to watch the togal party until dawn breaks.

3.2.4 Cultural literacy in the context of Buton traditional arts

The interaction between Islam and the local traditions of the Buton tribe has occurred since the entry of Islam in Buton, so that the combination of Islamic teachings and customary marriage traditions in the practice of Buton people's lives is still visible in the daily lives of the people to this day. Marriage in the tradition of the Buton people recognizes several stages that must be passed by each prospective bride before arriving at the peak event, namely the marriage contract. The marriage procession has a very important aspect in building a household life to achieve "Sakinah mawaddah warahmah" happiness.

Marriage is sunnatullah and applies to all creatures, especially humans religion is a way chosen by Allah SWT, as a way for His creatures to multiply and preserve their lives. Allah SWT says in Q.S. An-Nisa verse 1 which means: O people! Fear your Lord, who created you from one (Adam), and created from him his mate (Eve); and from them He multiplied many men and women. Fear Allah, in whose name you ask one another, and maintain kinship, for Allah is always watching over you. Understanding and remembering how the process of assimilation of the traditional marriage tradition of the Buton people and its relationship with Islamic teachings can be followed through marriage. The marriage procession according to the Buton tribe custom is carried out through the phobaisa route with a losa (proposal) event carried out between the traditional elders to reach an agreement between the two parties. The Phobaisa traditional marriage system is the most ideal form of marriage because it is carried out according to official Buton traditional procedures and/or protocols and is carried out openly. (Maryono, 2024)

The results of the deliberation of the customary elders decided that the dowry of a woman (Gadis) that must be given by a man is 45 bhoka or equivalent to Rp. 2,700,000, - (calculation of 1 bhoka = Rp. 60,000, -). Mahar is a property that is obligatory to be handed over by the groom to the bride who will become his wife. Bhoka is a unit of currency value to measure social status in determining the marriage dowry of the Buton community. In addition to the dowry, the groom must bring papolo money and white cloth placed in a box called lengka lawa. Lengka lawa is a komohanea requirement brought by the groom and will be checked for completeness by the traditional elders of the bride's family. Lengka lawa means that there are no obstacles or hindrances coming from the bride's side to the groom. When the lengka laqwa group arrives at the door, it begins with a kaphanti or rhyme which is expressed by the messenger and will be replied to by the host. Khanti is a sign of greeting and a welcome that the groom has arrived at the wedding venue. Khapanti expressed by the envoy of the lengka lawa group from the male side which reads (Maryono, 2014)

Assalamualaikum wainna mai waamma....
Inte ii dhaowa phalu kamaa...
Phawa dhoe lembar ahacunoo
Impae pintu kaanamiu sami hokolo...
To phawa lengka lawa syarat komohanea
Furthermore, the kaphanti expressed by the host as the bride's doorman reads
Walaikumsalam phonto lengka lawa...
Kaana mami dhorua pintuno....
Door rope ii soana mai door rope ii sombali....
Ane simui phawa syarati komohanea
Pha'majo epo jawara miu ara too itae komohaneano

The rhyme from the man's side is a form of respect to the woman's family that the lengka lawa group has arrived at the venue so they ask for the entrance to bring the groom. On the other hand, the rhyme of reply from the women's side gave an award to the lengka lawa group to enter the wedding venue, but before being given a challenge to face the first hurdles (pesilat) that had been prepared.

3.3. Maintaining religious harmony in Rasai Village, Bibinoi Village, East-West District, South Halmahera Regency

Based on information sources or statements from a number of traditional leaders and community leaders when interviewed, they said that long before the 1974 village boundary conflict and the 1999/2000 Sara conflict, community life remained in a harmonious, harmonious, and safe state. and peaceful. Such conditions are created because of the factor of public awareness, a sense of responsibility for the importance of building a harmonious religious living atmosphere full of family regardless of ethnic differences. This is a form of harmony between religious communities, especially for residents in Bibinoi village. The awareness factor to interpret the plurality of ethnic, religious, ethnic, and cultural pluralities so that they continue to be maintained and maintained properly has become a joint commitment for the people of Bibinoi village. According to them, whatever form and motive of the conflict occurs, it will have the potential to divide or threaten the disintegration of people's lives. Because the values of affection and family traditions, the heritage of ancestors as social capital has been built so hard, so far it has disappeared instantly due to conflict. The tragic experience in the history of village boundary conflicts and sara conflicts is a valuable lesson for the community so that it should not be repeated, said the village head of Bibinoi.

Efforts to manage ethnic plurality to create harmonious relations between religious communities have become part of the social tradition of the community. They admit that coexistence in the midst of different religious beliefs, ethnicities, and cultures must always prioritize tolerance. The phenomenon of residents' daily living habits so far shows that the freedom to

carry out their respective religious teachings can be realized in a harmonious and harmonistic manner because of cultural awareness of mutual respect and appreciation. The community understands and believes in it very well, so that the feelings that are united through the blood relationship of the ancestors of the same ancestor for the Togale tribe are always maintained and maintained. Elizabeth K. Nottingham (1997), a sociologist of religion, said that the harmony of life between religious communities based on local wisdom proves how important social and psychological functions negate the role of religion is very fundamental. Therefore, the presence of religion is still considered as one of the factors that affect people's lives, including in the formation of multicultural traditions. The impact is obvious, where social interaction between residents is established with very close family relationships. They are used to living side by side and visiting each other's houses between residents and other residents even though they are of different religions.

Parents teach children how ethical values of living in harmony with good neighbors must be maintained. Especially the tradition of having guests should not directly enter the house before hearing the expression or greeting *uuulo* (greeting). New guests will be welcome to enter if the expression is responded back by the host with the same tone. The Togale tribe, especially among the elderly, the values of local wisdom are still maintained, even becoming part of their life traditions, both Muslim and non-Muslim. The expression of the word *uuulo* can be interpreted as a symbol of respect for the owner of the house as well as a sign that someone is coming to visit. Among the children, they also get along as usual regardless of their ethnic origin and religion. Muslim children visit the homes of non-Muslim children because of their familiarity in making friends. Similarly, non-Muslim children are often invited to visit the homes of Muslim children as a mirror of friendship between them, and parents never object. In fact, in the daily life of residents, visiting each other is a tradition to maintain brotherhood and kinship relations.

The indicators of religious harmony for the community can also be seen in the aspect of socio-economic relations. Muslims can shop with non-Muslims either in traditional markets, kiosks in front of the house without being accompanied by anti-stigma because of religious differences. This culture of life has been going on for dozens to hundreds of years from generation to generation. The behavior of residents is very open to accepting differences and not claiming each other because they think their religious beliefs are the most correct and wrong. The strengthening of cultural values and local wisdom also influences and underlies the relationship of tolerance of religious life for community members. In the context of building a relationship of tolerance, some of Mukti Ali's thoughts can be used to realize religious harmony through; (1) syncretism interpreting all religions are the same, (2) reconception reviewing one's own religion in dealing with others, (3) replacement of other religions with the religion he embraces, (4) agree in disagreement meaning agree in differences (Ali, Mukti, 1975).

The same thinking can be developed through three models of strategies applied by religions in dealing with the current pluralistic situation. (Mujiburrahman, 2008) that is; (1) a strategy of conquest or religious revolution that seeks to unite diversity in one view that is considered correct, (2) a strategy of self-isolation that tries to create defensive fortresses and be exclusive so that it does not get carried away by the torrent of pluralism and (3) a dialogical strategy is intended so that every religious community always opens themselves, shares ideas, ideas, thoughts and is willing to interact with other groups. The communication pattern of socio-religious groups choosing strategies in articulating their ideas and movements in the public space is of course influenced by the values adhered to, the surrounding socio-cultural context, and other factors that contribute to the survival of the group. Therefore, the important thing that is very possible is the sustainability of changing the situation in a more dynamic manner within each community group, cooperation, interaction and accommodation through social relationship patterns. The religious and ethnic life conditions of the Bibinoi people have a very harmonious relationship of brotherhood and family (Hermawati, R., Paskarina, C., & Runiawati, N. 2016). Although the existence of the Togale tribe statistically shows that the number of Muslim populations is more than non-Muslim. The construction of worship infrastructure in Bibinoi village has one mosque and two churches. Meanwhile, in terms of ethnicity and religion, Muslims are the majority group but have never been intolerant, discriminatory, or built hegemonic power to oppress minority groups, said a Christian figure

The relationship between Muslims and non-Muslims is quite harmonious, shown by a caring attitude in various aspects of life. Culture of cooperation, working together to carry out social services, cleaning the environment, places of worship, mosques, churches, and various other public facilities including the construction of houses of worship. This is a form of social concern between residents in the framework of fostering the spirit of togetherness, maintaining unity and unity. These values need to be grown to strengthen international relations as an effort to protect people's rights from disturbances and threats to religious harmony and social disintegration.

Religious awareness in the midst of ethnic pluralism starts from the habit of respecting and appreciating each other (Beneke, C. 2008). Differences for them are not something that should be contested but should be accepted as God's grace and piety. Therefore, the task of human beings is how to manage differences so that a harmonious, safe and peaceful living

atmosphere is created. The pattern of social relations between religious people among residents is also influenced by the extent of the role of religious leaders, community leaders, youth leaders, and traditional leaders. They can act as informal leaders (informal leaders) in order to become role models or role models for the people. The community feels that so far, the role of these figures has been tested when resolving various conflicts that occur, including conflicts with nuances.

4. CONCLUSION

Based on the results of the study, it can be concluded that community participation in managing ethnic, cultural, ethnic, linguistic, and religious plurality in Bibinoy Village is carried out through two main approaches. First, the internalization of character education values such as mutual respect, respect for differences, affection, and love for fellow humans, which starts from the family environment. Second, the transformation of local wisdom cultural values in the form of customs or traditions of ancestral heritage that are considered good, is reconstructed as a collective movement to build a socio-religious life. In addition, literacy activities are encouraged to revive cultural values derived from local customs and traditions, which are beginning to be abandoned, especially by the millennial generation. Examples are the tradition of fraternal association and various traditional art forms such as Cakalele Dance, Tide-tide, Togal, and the marriage customs of the Buton tribe, which need to be preserved so that they are not eroded by the changing times. Relations between religious communities, especially between Muslims and non-Muslims, run in harmony and harmony, shown through caring attitudes in various aspects of life, such as mutual cooperation, social service, cleaning the environment, places of worship, and the construction of public facilities. These values of togetherness, unity, and unity need to continue to be grown to strengthen emotional relationships, protect people's rights, and prevent disturbances to religious harmony and social disintegration.

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