



COMMUNICATION MODEL OF THE TODAKKA CULTURE LOVERS COMMUNITY (KPBD) IN REALIZING RELIGIOUS MODERATION VALUES IN THE TODAKKA TRIBE, POLEWALI MANDAR

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ABSTRACT

The main problem in this research is how the Communication Model of the Todakka Culture Loving Community (KPBD) actualises the value of religious moderation. This type of research is descriptive qualitative research using a sociological approach and dakwah communication by collecting primary and secondary data through literature study, observation, interviews and documentation. Then, the data is analysed, compiled, classified, and processed; the next stage is interpretation and conclusion. The results of this research conclude that the Todakka culture lover's communication model in actualising the value of religious moderation in the Todakka tribe is the dialogical discussion model, educational model, media and technology model, exemplary model, practical model and policy and regulatory strengthening model. This research implies that the management of the Todakka Culture Lovers Community (KPBD) and Todakka community leaders should increase their ambitions and strategies in making Todakka culture exist worldwide while still upholding adaptation in communication. The older generation of Todakka and the younger generation of Todakka are increasingly active in accepting and digesting the values of religious moderation through various approaches, including the best possible use of technology so that the culture of the Todakka tribe is permanently embedded in the identity of the next generation.

Keywords: Communication model; religious modernization; todakka

1. INTRODUCTION

A communication model is a framework or system that describes how information is conveyed and received between the sender and recipient of a message, both verbally and non-verbally. This model describes the various elements involved in communication, such as the message sender, the message itself, the communication channel (media), the message recipient, and the feedback after the message is received. A communication model perspective refers to

how individuals or groups interact with others by adapting their style, language, or communication patterns to achieve better understanding.¹ Cultural values and norms emerge to the surface through a process. Social is an interaction between people, both verbal and physical and nonverbal. This verbal process concerns language as the medium, while this nonverbal process refers to a social process that does not use that language as the medium. Cultural practices cannot be separated from Language. The relationship between language and culture is very close. Culture and civilization rely on symbols.

Without symbols, there is no culture; humans are just animals. Cultural values and norms emerge on the surface through a process. Social is an interaction between people, both verbal and physical and nonverbal. This verbal process concerns language as the medium, while this nonverbal process refers to a social process that does not use that language as the medium. Cultural practices cannot be separated from Language. The relationship between language and culture is very close. Culture and civilisation rely on symbols. Without symbols, there is no culture; humans are just animals. The Todakka Culture Lovers Community (KPBD) is a young generation movement, students and parents declared in Makassar in 2012 who cared in the struggle to love and preserve Todakka culture in order its existence can provide colour and benefits for the survival of the Todakka tribe, and There is Ongro mappura in Polewali Mandar Regency, West Sulawesi. Since its declaration, Todakka Culture Lovers Community (KPBD) has carried out dialogue and studies about Todakka culture from various perspectives so that the work can be realised simply in a book of 15 pieces.

The Todakka Culture Lovers Community (KPBD) is a community that conveys the values of religious moderation in the existing Todakka tribe in Polewali Mandar Regency, West Sulawesi. A societal phenomenon is that horizontal conflicts often involve tribes in the Polewali Mandar Regency, such as between tribes Todakka' with Bugis, Todakka' with Javanese and others. Each tribe maintains its existence as an Indigenous community. This conflict was caused by ineffective communication accommodation between tribes in one region. Likewise, there is a latent vertical conflict, where the sense of justice is not interpreted reasonably by the Todakka community towards customary land, which turned into agricultural land that the government could not settle centre, which resulted in clashes between communities. This is what triggers economic and socio-political disparities. For example, Javanese people transmitted to the Colonie District area (currently named Wonomulyo, which means "forest noble"), imported gradually by the Dutch from 1937 to 1952. People from Central Java, East Java and Yogyakarta were sent to work on the project's new land for agriculture. This transmigration started the change in customary land, which was owned by the local community and has now become agricultural land controlled by the Javanese.

Conflict over land occurred in the 90s when the land Up for grabs was the kame-kame land in Tumpiling village, which, At that time, was still the traditional land of the Todakka tribe. This conflict involved the Mandar tribe and the Todakka tribe; then, they expanded their territory and wanted to use the land because they thought it was kame-kame land, which was no man's land. However, it was still customary land that was included in the territory of the Todakka tribe.

¹ Elly M Setiadi et al, *Basic Social and Cultural Sciences*, (cet -13, jakarta: Kencana, 2017); p.28.

This land grab is almost causing bloodshed; the Todakka tribe believes that the land of kame-kame belongs to their ancestors, so they defend the land. However, each character can resolve this conflict peacefully. Kame-kame customs and land remain the property of the Todakka tribe. Conflict can be resolved peacefully based on moderation and accommodation in public communication.

From the above reality, researchers are interested in raising the title Communication Model Todakka Culture Lovers Community (KPBD) in Actualising the Value of Moderation Religion of the Todakka Tribe in Polewali Mandar Regency. Although currently there is still a potential for conflict, after the last few years, the Todakka tribe no longer experiences it, whether it is a conflict involving individuals or conflicts between groups or cultures. This results from applying the communication model by the government and society in implementing the values of moderation religious commitment, namely national commitment (love for the country), tolerance, non-violence, and adaptability to local culture.²

2. METHODS

The approach in this research is directed at revealing the thought patterns used by researchers in analysing their targets; in other words, the approach is a scientific discipline used as a reference in analysing the object under study using the logic of that science. The research approach is usually adapted to the researcher's profession, but this does not rule out the possibility of researchers using multi-disciplinarity.³ The approach used by researchers is sociological and dakwah communication. The sociological approach uses logic and classical and modern theories to describe social phenomena and the influence of one phenomenon on other phenomena.⁴ The approach intended here is for researchers to look at traditional social phenomena in the Todakka tribe, especially those related to the actualisation of Religious Moderation Values in the Todakka Culture Lovers Community (KPBD). Meanwhile, the anthropological approach intended in this research towards local beliefs requires the basic assumption that local customs or beliefs are cultural heritage. The dakwah communication approach in this research examines the process of interaction with the community through messages by the teachings of the Al-Qur'an and Hadith regarding a lifestyle of religious moderation.

Researchers collect data through observation and interviews by asking several research questions and documentation, as follows: Observation is a data collection tool carried out by systematically observing and recording the symptoms being investigated.⁵ Things to be observed must be considered in detail. Observation is a technique or method of collecting data by observing ongoing activities.⁶ Researchers made direct observations at the research location, namely the Todakka community, to directly observe and collect data from the local community. Interviews are a data collection technique to obtain verbal information through direct questions

² Deddy Mulyana and Jalaluddin Rakhmat: *Intercultural Communication* (Bandung: Teen Rosdakarya, 2010), p. 13.

³ Muliati Amin, *Congregational Da'wah (Dissertation)*, (Makassar, PPS. UIN Alauddin, 2010). h.129.

⁴ Maman Kh. *Religion Research Methodology: Theory and Practice*.(Jakarta: PT. RajaGrafindo Persada, 2006). h. 128.

⁵ Cholid Narbuko and Abu Ahmadi, *Research methodology*, (Jet. VIII; Jakarta: BumiAksara, 2007), p. 70.

⁶ Nana Syaodih Sukmadinata, *Educational Research Methods.*, (Cet.IV; Bandung: Teen Rosdakarya, 2008). h. 72.

and answers with people who can provide information.⁷ Interviews, in other terms, are known as interviews; interviews are a method of collecting news, data or facts in the field. Apart from that, researchers also conducted research using two interview methods: structured and unstructured. Researchers have interviewed several trusted sources with qualifications relevant to the research, such as students, community leaders, religious leaders, community activists and so on. The process can be done directly by meeting face-to-face with the resource person. An interview is a conversation with a specific purpose. The conversation is carried out by two parties, namely the interviewer, who asks questions and the interviewee, who provides answers to those questions.⁸ The type of interview that the researcher conducted was a guided interview using guidelines, that is, the interviews used adhered to previously prepared guidelines. In these guidelines, the questions that will be asked are systematically arranged.⁹ Documentation is also defined as many facts and data stored in material as documents. Most of the available data is in letters, diaries, souvenirs, photos, etc. This main characteristic is not limited to space and time, so it gives researchers space to discover things that happened in the past. In detail, documentary materials are divided into several types, namely autobiographies, personal letters, diaries, memorials, clippings, government or private documents, data on servers and flash disks, data stored on websites and so on.¹⁰ Researchers use this documentation technique to find written data relevant to the research discussion.

The data analysis model in this research follows the concept provided by Miles and Huberman. Miles and Huberman revealed that activities in qualitative data analysis were carried out interactively and took place continuously at each stage of the research until it was completed. Qualitative data is subjective research that tries as far as possible to avoid the subjective nature that can obscure it. Objectivity of research data.¹¹ In this sense, qualitative data analysis is an ongoing, iterative, and continuous effort. Data Reduction Problems and conclusions (Drawing/Verifying) become a picture of success sequentially as a series of analysis activities that follow each other.¹² Therefore, the researcher used a qualitative data processing method to obtain this data. In processing the data, the researcher used the following data analysis techniques: Data Reduction, Data Presentation, Comparative Analysis Technique, and Drawing Conclusions.

⁷ Husain Usman and Purnomo Setiady Akbar, *Social Research Methodology* (Cet. IV, Jakarta: PT.Bumi Aksara, 2001), p. 73.

⁸ Lexy J. Moleong, *Qualitative Research Methodology*. (Bandung: Teenager Rosdaya Karya, 1995). h. 186.

⁹ Nana Syaodih Sukmadinata, *Educational Research Methods.*, h. 186.

¹⁰ UNM Reasoning, "Qualitative Research Methods" Reasoning official site, <http://www.penalaran-unm.org/> (27 November 2015).

¹¹ Burhan Bungin, *Social Research Methodology: Quantitative and Qualitative Formats*, (Surabaya: Airlangga University Press 20), p. 124.

¹² Miles and Huberman, *Qualitative Data Analysis*. Translation by Tjetjep Rohendi Rohidi, (Jakarta: University of Indonesia (UI-Press), 2009). h. 20.

3. RESULTS AND DISCUSSION

Actualising the values of religious moderation requires models or approaches that aim to create an inclusive and harmonious dialogue between various religious groups and beliefs. The model approach is as follows.

1. Dialogic Model

This approach model is carried out by providing opportunities for the community to participate in interfaith dialogue forums. The forum aims to open a space for discussion between followers of different religions to build understanding, mutual respect, and respect for diverse beliefs. The dialogic model of learning is learning that takes place through dialogue. Communication encourages speakers to be proactive, calm, respectful, and open when conveying ideas. According to Sudirman, dialogical communication is the essence of education because it has a dynamic nature that is permanently integrated into the development of life. A dialogic approach to implementing religious moderation is important in building tolerance and understanding between religious communities. This approach involves open and constructive dialogue between various religious communities to create an environment of peace and harmony.

One of the key aspects of the dialogical approach is education and counselling. Educational institutions can hold panel discussions, seminars and workshops inviting religious leaders from various faiths to share views on religious moderation. These programs help educate young people about the importance of peaceful coexistence, value diversity, and encourage them to become agents of change in their communities. In addition, outreach involving local communities can help spread the message of moderation to a broader audience. Collaboration in social projects is also an important part of the dialogic approach. Different religious communities can work together towards common goals through cooperation in humanitarian activities, such as social service, programs, health, and environmental campaigns.

This experience of working together not only strengthens interfaith ties but also shows that religious differences do not hinder joint efforts for the common good. These projects provide concrete examples of how religious moderation can be translated into concrete action. Peace between religious groups can be realised through the media, which disseminates constructive messages for tolerance. This is the role of the media in building peace over differences. By combining direct dialogue and media approaches, the message of religious moderation can be spread more effectively and reach various levels of society. The House of Religious Moderation carries out several activities that focus on students and the local community. The House of Religious Moderation seeks to build awareness of the importance of tolerance, mutual respect and harmony to create an atmosphere that supports social cohesion. This approach allows communities to work together to overcome challenges and strengthen a sense of togetherness amidst differences. There are two principles in this approach, namely as follows.

a. Open (Inclusive) Approach

An open and inclusive approach to religious moderation emphasises the importance of openness and acceptance of differences. According to this approach, all individuals, regardless

of religious background, are valued and recognised for their contributions to society. This approach will ensure that the material taught and the activities carried out are relevant and respectful of all religious traditions. Thus, an open and inclusive approach promotes tolerance and strengthens social solidarity and community cohesion. This helps build a more just, peaceful and harmonious society where diversity is seen as a strength, not a source of conflict.

b. Discussion and Dialogue Forum

Interreligious discussion and dialogue forums are important for promoting understanding and tolerance among various religious groups. Participants from various religious backgrounds and beliefs gathered to share their views, experiences and aspirations openly and honestly. Such forums allow for in-depth and constructive communication, where individuals can listen and learn from others' perspectives. Through this dialogue, participants can overcome prejudices, reduce tensions, and build strong bridges of understanding between religions. In addition, discussion forums and dialogue provide a platform for collaboration and cooperation in facing everyday challenges. The dialogical model in the context of religious moderation is an approach that is highly recommended in Islam to build an understanding of mutual respect between religious communities, maintain unity, and actualise the values of moderation in everyday life. Constructive and respectful religious dialogue is a means of avoiding extremism and promoting peace.

2. Educational model

The educational approach model in implementing the value of religious moderation is a practical strategic approach for building a society that can respect each other, respect each other, accept differences over the diversity of tolerant backgrounds and build harmony in everyday life. This approach is a strategy that utilises education to instil and strengthen religious values in society. It involves various methods, techniques, and tools to help students understand, integrate, and apply the values taught. Through education, individuals are taught the importance of understanding and respecting differences and how to coexist peacefully with other people with different beliefs. Formal education in schools, from elementary to tertiary level, can include material on religious moderation in the curriculum. These can be special lessons embedded in other subjects such as history, sociology, and civics education. Through a religious ministry approach, we carry out training related to religious moderation, which is initiated directly by training, and religious moderation training is even carried out at various levels starting from elementary school, middle school, high school and even up to the tertiary level. Apart from formal education, the educational approach also includes training and workshops for educators and religious leaders. This training aims to provide an in-depth understanding of religious moderation and how to teach it effectively to students and congregations. Through workshops and seminars, educators and religious leaders can share methods and experiences in promoting the values of moderation. This helps create a learning environment that supports and strengthens messages of religious moderation across all levels of society.

a. Education About the Values of Moderation

Education on the values of moderation is critical in creating a harmonious and tolerant society. Moderation encourages an open attitude and respect for differences and rejects extremism. An individual will be taught to understand a diversity of points of view and maintain balance in thinking and acting by the value of religious moderation. These values help prevent social conflict and build harmony between citizens. Religious moderation also plays an important role in creating national stability and security. When people adopt a moderate attitude towards religion, they tend to be more open to differences and more easily work together in various aspects of life. This is important to support the development and progress of the nation.

b. Educational Curriculum Development

Implementing an educational curriculum based on the value of religious moderation is essential for building a tolerant and inclusive generation. This curriculum is designed to teach students the importance of respecting differences in religions and beliefs and instilling the values of peace, empathy and dialogue between religious believers. It is hoped that the holistic natural approach will encourage students to understand the concept of religious moderation through various interactive and innovative learning activities. Good education emphasises balance, not extremes to the right or left, and does not impose views.

3. Media and Technology Models

This model is very important for implementing the value of religious moderation in building an inclusive and tolerant society. This approach aims to increase understanding and knowledge, facilitate inter-religious dialogue and reduce conflict and tension. Therefore, media and technology are important in building a more harmonious, peaceful and respectful society. Another approach is to utilise E-learning platforms and webinars to host discussions and training on religious moderation. This platform allows experts, religious figures, and practitioners to share their knowledge and experiences with a broader audience without geographic restrictions. These discussions and training can cover various topics, such as the history of religion, principles of moderation, and how to resolve conflicts between religious communities. In this way, people can better understand the importance of moderation and how to apply it in everyday life. Here are some media and technology methods that can contribute.¹³

a. Campaign on Social Media

The strategy of the religious moderation movement, which disseminates ideas, understanding, and education regarding religious moderation to the entire community, can be carried out through religious moderation movement campaigns. This campaign can be carried out by utilising social media. Currently, social media is a space that Indonesians often access to learn more about religion. Social media itself utilises information technology that is popular today, and it offers flexible and adaptive use, making it easier for someone to search for information. Social media does have great potential to spread the values of religious moderation, but unfortunately, it also has negative impacts that cannot be ignored. One of

¹³ Darmawan (23 years), *Secretary of the Todakka Student Youth Association (P3MT)*, Interview in Polewali Mandar, date, District. Campalagian, July 14, 2024.

these destructive impacts is the spread of inaccurate information or even hoaxes. Not adequately verified information can create tension and misunderstanding between religious communities. When content that spreads hatred or intolerance gets more attention and is shared, the values of moderation and tolerance become neglected. Social media algorithms prioritising sensational content also exacerbate this situation, as content that triggers emotions is often viewed and shared more.

Social media is also often used as a platform to strengthen extremist groups that oppose religious moderation. With these groups in place, healthy and constructive discussions about religion are often replaced by divisive extremist rhetoric. As a result, the space for dialogue and mutual understanding is increasingly narrow. Social media users who are not critical of the content they consume and share can unknowingly become part of spreading radical ideas. This could hinder efforts to promote religious moderation and strengthen inter-religious tolerance. As for disseminating social media information through newspapers, newspapers can also play an important role in actualising the value of religious moderation, providing a platform for in-depth articles and research-based opinions on tolerance and diversity. Through news reports, opinion columns, and feature stories, newspapers can present a balanced perspective on religious issues, highlight the practice of moderation in daily life, and display success stories from communities that have managed to overcome differences with mutual respect.

b. Multimedia Content Production

Multimedia content production has a significant role in actualising the value of religious moderation. Content such as videos and podcasts can be used to spread messages of religious moderation in an engaging and easily accessible way in circles. Through inspirational and educative content, values such as tolerance, mutual respect and inter-religious harmony in the Todakka community can be conveyed more effectively. Todakka Culture Lovers Community (KPBD) In making its culture exist, several administrators and sympathisers have participated in mass media platforms as a medium to introduce Todakka culture to a broad audience; they try to convey the values, traditions and uniqueness of Todakka culture to the community. This activity increases the visibility of Todakka culture and helps build awareness and appreciation of cultural diversity in Indonesia. The Todakka Culture Lovers Community (KPBD) hopes to reach a wider audience and inspire the younger generation to preserve and develop their cultural heritage through this method. The podcast that has been followed is South Sulawesi City News, which reports on the existence of the Todakka tribe in terms of history and the movement of civilisation.

c. Website and Blog Platforms

Website and blog platforms play a crucial role in actualising the value of religious moderation by providing ample space for education and discussion. A well-managed website can be a reliable source of information that educates readers about moderation, tolerance and interaction between religions. Through in-depth articles, practical guides, and related resources, this website helps people understand the importance of moderation in religious life and how to apply it in everyday life. Blogs are also an effective medium for disseminating diverse personal perspectives and experiences.

d. Media Massa Digital

Digital mass media plays an important role in actualising the value of religious moderation by providing a broad platform to disseminate messages of interfaith tolerance and understanding. Television programs, online radio and news articles that address the theme of religious moderation can reach large and diverse audiences. By featuring interviews with religious figures, panel discussions, and inspiring stories about interfaith collaboration, digital mass media helps shape more favourable public opinion and encourages people to see the shared values underlying various beliefs.¹⁴ Digital mass media also allows for more targeted awareness and education campaigns through paid advertising and sponsored content. Advertisements and special programs designed to promote religious moderation can address these stereotypes and prejudice by displaying messages that promote tolerance and unity. By leveraging its reach and influence, digital mass media can create narratives encouraging interfaith understanding and strengthening moderate attitudes in society. Concrete examples of the role of digital mass media in actualising the value of religious moderation can be seen through television programs and digital campaigns. Through interviews, panel discussions and inspirational stories, this program spreads the message of unity and mutual respect between religions.

4. Exemplary Model

Religious and community leaders have a significant influence on society, and their words and actions are respected and emulated by many people. They can teach the importance of respecting differences, tolerance and peaceful coexistence, in other words, religious and community leaders play a role in preventing radicalisation by providing a correct and moderate understanding of religion. By supporting religious moderation, they can steer their followers in a more inclusive and tolerant direction. The involvement of religious leaders and local government is significant in implementing the value of religious moderation because they significantly influence society. As spiritual leaders, Abdullah explained that religious leaders can promote messages of tolerance and mutual respect in their teachings, which helps shape attitudes and behaviour. His followers. Meanwhile, local governments have a strategic role in creating policies that support inter-religious harmony and provide platforms for dialogue and collaboration between groups. So, they need the ability to educate and the capacity to help build a more harmonious and tolerant society.¹⁵

a. The Role of Religious Leaders

Religious leaders have an important role in conveying the message of religious moderation to create harmony and peace in society. They serve as role models for their communities and can influence the views and attitudes of the faithful. By emphasising the values of tolerance, mutual respect, and understanding differences, religious leaders can reduce the potential for conflict caused by differences in beliefs. Religious leaders can also educate people about the importance of peaceful coexistence even though they have different beliefs.

¹⁴ Muhammad Arif (27 years), *Todakka Culture Lovers Community (KPBD) Manager*, Interview in Polewali Mandar, July 27 2024.

¹⁵ Syamsuddin (57 years), *Community figure*, Interview in Polewali Mandar, July 25 2024.

Through sermons, lectures, and discussions, they can explain that religious moderation does not mean sacrificing personal beliefs but rather respecting others' rights to have different beliefs. They can teach that all religions teach goodness and peace, so there is no reason to be hostile to followers of other religions. A religious leader and leader may also work with governments and non-governmental organisations to promote interfaith dialogue and peace initiatives. By participating in interfaith forums, they can help create a platform where sensitive issues can be discussed openly and constructively. This can strengthen social ties and reinforce shared commitment to maintaining peace and stability in diverse societies. So, the role of religious leaders is to invite them to convey moderation messages in sermons, lectures, and religious activities. In other words, religious leaders play a role as agents of moderation, guardians of morals and the beliefs and morals of society, so they can help create a just, peaceful and harmonious society.

b. Collaboration with Community Organizations

Collaborate with community organisations to hold activities that promote religious moderation, such as social service and joint celebrations. Collaboration between religious leaders and community organisations is essential in spreading the message of religious moderation. They can combine resources and expertise to reach a broader and more diverse audience by working together. Community organisations have extensive networks and influence at the grassroots level, which can be utilised to convey the importance of tolerance, mutual respect and peaceful coexistence amidst differences. Religious leaders can collaborate with community organisations to organise various education and training programs to increase awareness about religious moderation. For example, they can hold workshops, seminars, and group discussions at various levels of society. These programs can increase understanding of the importance of religious moderation and build skills in dealing constructively with conflict and differences. This way, society will be better prepared to create an inclusive and harmonious environment.

This collaboration can strengthen policy advocacy that supports religious moderation. Religious leaders and community organisations can provide a stronger voice in dialogue with policymakers and government by uniting. They can push for policies that protect religious freedom and encourage peaceful interaction between followers of different religions. This kind of collaboration is essential to ensure that religious moderation becomes an integral part of the social and political order, ultimately supporting peace and stability in society.

5. Practical model

A practical approach to implementing the value of religious moderation can start with formal education at schools and universities. An inclusive curriculum should include material on tolerance, religious diversity, and the importance of moderation. Extracurricular activities such as interfaith discussions, visits to different places of worship, and seminars on interreligious harmony can enrich students' experiences. Through comprehensive education, students are expected to understand and appreciate diversity from an early age and develop a moderate attitude. Apart from formal education, Badaria said the role of the family is significant in instilling the value of religious moderation. Parents can be role models by showing tolerance and respect for differences. Family discussions about the importance of respecting other

people's beliefs and an introduction to different religious traditions and practices can strengthen children's understanding of moderation. By getting used to a home environment full of tolerance and mutual respect, the values of moderation can be firmly ingrained in people's identity. In connection with the results of the interview above, Islam teaches that parents must provide a good education to their children, including in matters of religion. The education must be balanced, not burden children with excessive demands, and not pressure them with extreme religious beliefs.

Apart from the Islamic perspective above, communities and community organisations also play an important role in implementing the value of religious moderation. Community programs that promote interfaith dialogue, cooperation in social activities, and strengthening interfaith networks can create harmonious relations. For example, holding cooperation events, social service, or commemorating religious holidays can be a forum for getting to know and understand each other. Through direct interaction, people can learn to coexist peacefully and overcome negative prejudices that may exist.

a. Social and Community Activities

Social and community activities have a significant role in actualising the value of religious moderation by providing a platform for direct interaction and dialogue between members from various religious backgrounds. Events such as cultural festivals, interfaith seminars, and community meetings can bring together individuals from various religious groups in an upbeat, inclusive atmosphere. Social activities also include community-based initiatives that involve collaborating on charitable or community service projects. For example, the establishment of mosques and the formation of foundations involving various religious groups in joint efforts. By working together for a greater goal, KPBD members can experience the values of religious moderation firsthand through empathy, mutual assistance, and cooperation. Such initiatives strengthen a sense of unity and reduce interfaith tensions by demonstrating that shared goals can overcome existing differences.

The Todakka Culture Lovers Community (KPBD) can also facilitate ongoing dialogue through discussion forums and study groups that discuss religious issues. Open, structured discussions involving members from diverse religious backgrounds can help bridge gaps in understanding and respond to any disagreements or conflicts that arise. The community can develop inclusive solutions and strengthen commitment to religious moderation in Polman Regency, West Sulawesi, by providing space for all parties to speak and listen.

b. Application of Moderation Values in Daily Interactions

Applying the value of moderation is also important in resolving conflicts or misunderstandings that may arise due to religious differences. Adopting an approach based on open dialogue and peaceful problem-solving can help resolve disputes without creating hostility. Understanding and recognising that each individual has a unique background and perspective, as well as focusing on fair and mutually beneficial solutions, reflects a commitment to the principles of religious moderation and encourages the creation of a more harmonious society. Applying the value of moderation in daily interactions involves a respectful and open approach to the religious differences around us. One practical way to apply the value of

moderation is to prioritise mutual respect in conversations and interactions with people with different beliefs. This includes listening with empathy, avoiding provocative or offensive statements and seeking to understand the other person's perspective without judgment. In this way, individuals can create a positive and constructive communication environment that supports the creation of harmonious relationships. The application of the value of moderation can also be reflected in an inclusive attitude when participating in social activities or events involving various religious groups. For example, in the context of celebrating religious holidays, showing interest and involvement in other people's traditions and rituals and offering congratulations or support can strengthen a sense of unity and mutual respect. This attitude shows respect for differences and helps expand understanding and tolerance in diverse communities. Teach and practice the values of moderation, such as tolerance, respecting differences, and avoiding extremism in everyday life.

6. Model for strengthening policies and regulations

The government must enact clear and firm laws to respect religious diversity and address unfair and deviant behaviour. Strengthening policies and regulations to practice moderate religious values is important in building a harmonious and tolerant society. According to Rawati, this regulation must include protection of every individual's right to worship without discrimination, as well as sanctions for acts of religious-based intolerance and violence. With strong policies, the state can guarantee security and comfort for all its citizens in their worship according to their respective beliefs. Apart from that, implementing religious moderation policies needs to be supported by various government programs focusing on education and public campaigns. These programs can include counselling, seminars, and training on the importance of religious moderation for civil servants, security forces, and the general public. Government collaboration with educational institutions and community organisations is needed to create programs or activities that encourage people to be tolerant and harmonious between religious communities. With this comprehensive approach, it is hoped that public awareness of the importance of religious moderation can increase.

a. Government Support

The government's support for implementing the value of religious moderation is urgent in creating a harmonious and tolerant society. The government can provide support through policies that protect religious rights, educational programs that teach the importance of tolerance and diversity, and public campaigns that promote harmony between religious communities. Apart from that, the government can also collaborate with various educational institutions, community organisations and mass media to spread the message of moderation widely and effectively. With an integrated and comprehensive approach, the government can play a key role in instilling the values of religious moderation in people's daily lives.

b. Supportive Regulations

Regulations governing the punishment of acts of intolerance and religious-based violence need to be strengthened to provide a deterrent effect and protect victims. Develop and implement regulations that ensure the rights of all religious groups are respected and protected. These regulations could include broadcasting standards that prohibit content that

incites hatred or discrimination and supporting public campaigns that promote the values of religious moderation. With comprehensive and consistently applied regulations, the government can create a conducive environment for implementing the values of religious moderation in people's daily lives. Developing these customs seeks to preserve Indonesia's rich and diverse cultural heritage. One of the main steps in this development is through documentation and in-depth research. By documenting traditions, folklore and traditional ceremonies, we can ensure that this knowledge is not lost and can be passed on to future generations. Academic research also provides deeper insight into the meaning and origins of customs, making it easier for us to maintain their authenticity and integrity.

Government and private sector support is also critical in developing customs. Through supportive policies and funding for cultural events, festivals, and conservation projects, customs can continue to develop and become widely known. Collaboration with mass media and the use of social media can also increase awareness and appreciation of customs among the wider community. It is important for generations to preserve these customs and culture because if not done, it can eliminate the sense of togetherness and pride in their origins. Based on this, Muhammad Hasbi said that this could cause alienation and a lack of social ties within the community and eliminate the sense of historical and cultural continuity. A weak cultural identity can also influence how people see and position themselves in the wider world.

If the culture in Polewali Mandar Regency is not maintained, it will harm the economic and tourism sectors. Many regions rely on local cultural attractions to attract tourists. Without preserved culture, the economic potential of cultural tourism is drastically reduced. Handicrafts, performing arts and cultural festivals that could be a source of income for local communities will disappear, reducing economic opportunities and community welfare. Therefore, cultural preservation is not only about maintaining traditions but also about maintaining identity, togetherness and economic prosperity. Therefore, by integrating customs into daily life and promoting cultural products, we preserve traditions and strengthen cultural identity amidst modernisation.¹⁶

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¹⁶ Muhammad Hasbi. (39 years old) *General Chair of the Todakka Culture Lovers Community (KPBD)*, Interview in Polewali Mandar, July 18 2024.

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