

THE CULTURAL VALUE OF MAPALUS AND ITS RELATIONSHIP TO RELIGIOUS MODERATION IN NORTH MINAHASA REGENCY ALONG WITH ITS RELEVANCE TO CHRISTIAN EDUCATION

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Abstract

This study aimed to analyze and describe values in Mapalus culture and its relation with religious moderation as a contribution to strengthening religious moderation based on local wisdom. A descriptive qualitative method was used in this study. It was found that: Firstly, Mapalus was a culture of the Minahasan tribe consisting of the values of solidarity, cooperation, honesty, equality, and mutual respect, which were helpful in the life of the plural society. These values were relevant to the four indicators of religious moderation reinforcement, especially intolerance in being accommodative toward local culture and anti-harmful. Secondly, North Minahasa had a harmonious interreligious social relation according to the government, cultural practitioners, religionists, and the local communities. Thirdly, the community's efforts to implement Mapalus culture in North Minahasa corresponded to religious moderation: solidarity in joy and sorrow, church constructions, and security on religious holidays. Maintaining the harmonious interreligious relationship in North Minahasa and making the values contained in Mapalus culture the basis for strengthening religious moderation was very significant.

Keywords: religious moderation, local wisdom, cultural value

INTRODUCTION

Indonesian diversity is an undeniable reality. Indonesia has various ethnic groups, races, cultures, and groups, especially religions. The citizens have embraced Christianity, Islam, Catholicism, Buddhism, Hinduism, Confucianism, and other religious adherents, who are united in the motto of *Bhinneka Tunggal Ika* (Poerwanto, 2010; Prakosa, 2022). The diversity is also evident in North Sulawesi province in which, along with the development of the industrial era of 1.0, 2.0, 3.0, and 4.0, the diversity of the Minahasan community is increasing and complex, not only from the cultural dimension but also from the dimensions of racial identity, ethnicity, especially religion. The population of North Sulawesi is 2,484,392, mainly from the Minahasa, Mongondow, Sangihe, Gorontalo, Batak, Banten, Minang, Javanese, Sundanese, Dayak, Balinese, Makassar, Bugis, Flores and Ambon tribes (BPS Province of North Sulawesi, 2018).

Based on the composition of religious adherents, North Sulawesi Province consists of Muslims (30.97%), Christians (63.73%), Catholics (4.41%), Hindus (0.58%), Buddhists (0.14%), Confucianism (0.02%), and other religions (0.36%), (Budaya Mapalus dan Spirit Kerukunan Masyarakat Sulut, 2022). This reality means wealth, but on the other hand, it is a source of conflict. It often causes intolerance, radicalism, and other attitudes that disturb Indonesian nuances in various regions. In these conditions, the concept of religious moderation gains its relevance.

North Sulawesi Province exemplifies plurality and multiculturalism in the Indonesian State. As one of Indonesia's pilot provinces of interreligious tolerance, North Sulawesi is important to explore amid the spread of intolerance and radicalism in Indonesia. The safe, comfortable, and peaceful atmosphere created among the society made North Sulawesi host "*Pekan Kerukunan Internasional dan Konferensi Nasional Forum Kerukunan Umat Beragama (FKUB)*" (the

International Harmony Week and FKUB National Conference) in November 2021, the harmony award in 2022 and become a centre for comparative studies conducted by several provinces in Indonesia. Indonesia. North Sulawesi is ranked the third highest in its harmony index (Puslitbang Kemenag, 2021).

North Sulawesi has several Cities and Regencies, including North Minahasa. This regency has a strategic location because it is between two cities, namely Manado and the port city of Bitung. The population of North Minahasa in 2020 is 224,993. The area of North Minahasa Regency is from the sub-districts of Minahasa Regency, namely Airmadidi, Dimembe, Kalawat, Kauditan, Kema, West Likupang, East Likupang, and Wori (www.minutkab.bps.go.id., n.d.; Undang-undang No. 10 Tahun 2003). North Minahasa Regency is very representative regarding multiculturalism, pluralism, and diversity. Although the government, religion, and society are proud of Minahasa for being a peaceful area, the potential for conflict still exists. "Peaceful" does not mean that in Minahasa, there is no potential for conflict or even open tensions leading to violence between community groups. The conflict potential always emerges as a necessity of a pluralistic and dynamic society. It means that peace in Minahasa is assumed to occur in the reality of tensions between groups in its public efforts to manage existing conflicts (Baowollo, 2010).

Religious moderation is the solution for radical groups. Our perspective on religion sensibly is understanding and practising religious teachings with neither the extreme right nor the extreme left. Religious moderation is an acceptable attitude of other tolerant, respectful parties and not forcing will abusively (Akhmadi, 2019; Saragih, 2022). It is essential to be mainstreamed because of the pluralistic condition of Indonesia, which is sensitive to groups of extremists, radicals, and perpetrators. On various occasions, the Minister of Religious Affairs, Lukman Hakim Saifuddin (LHS), often said that religious

moderation is the centermost in religious diversity in Indonesia. It is a cultural heritage of the Archipelago that conforms to and does not negate religion and local wisdom.

Each region must have a foundation of culture that grows and develops in the life of its society. The foundation is a paradigm and, at once, a social control of society in behaving. In the context of people in North Minahasa, it is known as Mapalus. Mapalus means working together or cooperation. It is a model of working with several families, with working groups formed in an area. The word "Mapalus" is from the Minahasan language, which was formed from the words "Ma" and "Palus." "Ma" is a preposition to refer to an active and ongoing process, and the word "palus" means "to pour" or "to fill," which usually refers to the activity of pouring or filling something in another container. Mapalus was originally a collaborative labour practice in agriculture. Nowadays, mapalus is more of a spirit or awareness that contains the meaning of kinship, unity, solidarity, humanity, and togetherness. This spirit manifests in various forms of attitudes and actions and sociocultural institutions (Denni H.R. Pinontoan, 2017).

Its implementation in society includes almost all works, all in joy and mourning activities (misfortunes, weddings, baptisms, birthdays, housewarmings, etc.), in-house construction activities, and agricultural production activities. Mutual assistance and cooperation are built with the reciprocity concept. Assistance can be in the form of materials such as things or money or non-materials such as labour, respect, or appreciation. As a life foundation in North Minahasa, Mapalus is viewed as wealth or social capital, which plays an adhesive and unifier between a plural society. Among the people of North Minahasa, the sense of deep solidarity, shared destiny, and shared responsibility have long been ingrained in its functional movement through the Mapalus Culture, which has the essence of togetherness. In general, the mapalus culture is the

implementation of development activities driven by the desire to meet everyday needs by working together in an understanding and harmonious way, inspired by a passion for maintenance, realizing that all of this is the result of cooperation. Gotong-royong (cooperation) is a cultural value that has become Indonesia's identity and foundation (Tessa et al., 2020). The attitude of togetherness aligns to strengthen religious moderation.

Mapalus is part of the Si Tou Timou Tumou Tou philosophy. According to Turang, Mapalus has several main principles, namely: the religious principle, the kinship principle, the deliberation and consensus principle, the cooperation principle, and the unity principle (Nelwan 2020). The cultural practices of Mapalus were initially in the agricultural sector, which is the practice of cooperation of the Minahasan in opening new farmland called *kala kera* at the time. A Mapalus group usually consists of 20-30 people who take turns working on each member's farmland.

Research on the Mapalus practice has been carried out by many parties showing that Mapalus can be practised in various aspects of the life of the Minahasan. One example is research on Mapalus concerning the health development of Minahasan society conducted by Jeine Ester Nelwan, which shows that the application of Mapalus culture has been developed. Mapalus is applied not only in the agricultural sector but also in the field of health development in the Minahasan community (Nelwan 2020). Research on Mapalus in the field of security and social order has also been performed by Thelma Wawointana and Margareth Inof Riisyie Rantung, which shows that the local wisdom application of Mapalus in Southeast Minahasa Regency when dealing with inter-community conflicts was below expectation. The fact showing changes in cultural values causes various shocks in the lives of society, nation, and State. The issues have had a significant effect on efforts to build national unity. If unresolved, they can bring negative consequences for the Indonesian

people. The further consequence is that the problem continues and becomes vulnerable to conflict and national disintegration (Wawointana and Rantung 2020). Research concerning the relationship between the working culture of Mapalus and the Christian work ethic conducted by Lolangion shows that the Minahasan work ethic is different from the Protestants. The Minahasan work ethic is very positive, in which in every working task, they always share and help each other. The Mapalus culture is significant as the identity of the Minahasan. In this modern world, the church members in Minahasa must be involved in entrepreneurship as an act of economic empowerment. Hopefully, the church in Minahasa can reconstruct the cultural values of Mapalus, which will support the community to practice positive entrepreneurship (Lolangion 2021).

The problems formulated in this study were as follows; what are the values contained in Mapalus culture that are relevant to religious moderation in plural society in North Minahasa? and what are the efforts made by the community to implement Mapalus culture in North Minahasa corresponding to religious moderation? This study aimed to explore and analyze information concerning the values contained in Mapalus culture that are relevant to religious moderation in plural society in North Minahasa and the efforts made by the community in order to implement Mapalus culture in North Minahasa corresponding to religious moderation. Knowing mapalus culture in the Minahasan community and its benefits for strengthening religious moderation is urgently needed. This study was expected to contribute to various aspects, including the theoretical aspect. It was hoped to contribute literal thinking in enriching knowledge on religious moderation grounded on local wisdom for Indonesian people. The second is the practical aspect. It was expected to be considered in formulating a strategy for the program for mainstreaming religious moderation, especially among the North Sulawesi community and generally in

Indonesia. It is helpful to an application of thought to prevent the seeds of extreme views, such as radicalism and liberalism, in society.

RESEARCH METHOD

This study used a descriptive qualitative method. The qualitative research method aims to provide a systematic, factual, and accurate description of a condition or an object studied. A qualitative method was used to measure and observe religious moderation grounded on Mapalus local wisdom in North Minahasa-North Sulawesi, a complex, dynamic, and meaningful problem. Therefore, it is impossible to quantify data on social situations (cited from Sugiono, 2011; (Zaluchu, 2020). Qualitative research explores and analyzes the condition of natural objects wherein the writer is the key instrument on how Mapalus culture strengthens religious moderation. Techniques were inductive, and the qualitative research results emphasized more meaning than generalization. This study was conducted in July-November 2022 and is located in eight villages in North Minahasa Regency.

The writers used observation, documentation, and interview techniques to collect data. Interviews were conducted by observing informants speaking the truth about the situation and themselves according to their perspectives and observing their behaviour towards the environment according to their positions and roles. The data sources are divided into two parts, namely, primary data and secondary data. This study was focused on the concept of Religious Moderation Based on the Local Wisdom of the Minahasan tribe in North Sulawesi, especially in viewing Mapalus applications which have ten values, namely, reciprocal, participation, solidarity, responsibility, cooperation, good leadership, discipline, transparency, equity, and trust. The data collection was then investigated using a qualitative descriptive analysis. The qualitative data will be interpreted with theoretical triangulation.

The writers selected several participants or informants to be interviewed to obtain oral data concerning the subject under study. The informants in this study were 18 people who were religionists, local government, cultural practitioners, and community members. This study was expected to provide complete and reliable information by choosing such informants.

More details will be described below; the first element of the government amounted to six informants. Second, there were 6 informants from religious figures. Third, Cultural Practitioners are three informants. From Community elements three informants. If categorized based on community origin, three informants from Laikit village, three informants from Kima Bajo village, three from Kema Satu, four from Paputungan village, three from Munte village, and two from Wineru.

The data were subsequently analyzed based on the Miles theory. According to Miles, data analysis is finding meaning in data and information obtained through data collection techniques. Data in qualitative research is different from what is obtained in research instruments. Data is an interaction between the researcher and data sources (Zaenab, 2015). That interaction includes the interpretation made by the writers of what the informants have given or conveyed. The data analysis technique used in the study aimed to provide a systematic and factual description concerning religious moderation based on the local wisdom of the Minahasan tribe in North Minahasa-North Sulawesi (Matthew B. Miles and Michael A. Huberman, 2012). Afterwards, the writers concluded the whole series of this study.

DISCUSSION

Mapalus Cultural Value and Religious Moderation

North Minahasa Regency was entrusted by the Ministry of Religious Affairs of the Republic of Indonesia to host

the annual Harmony Awards 2022. It indicates that North Minahasa has succeeded in maintaining and fostering the harmony of religious communities. The plural society is not an obstacle to working together, complementing, and coexisting with one another to develop the country they live.

It is confirmed by the results of this study conducted in North Minahasa that interreligious social relation is running harmoniously based on local wisdom, namely Mapalus. Although there are various opinions regarding the values contained in the Mapalus culture that are relevant to religious moderation in the plural society in North Minahasa, they have a common thread concerning the existence of harmony between adherents of different religions. Mapalus culture has played a role as a unifier and a glue for people from various backgrounds of ethnicity, race, group, social class, and especially religion.

"IL argued that social solidarity, equality, and mutual trust are the values demonstrated by the Minahasan community with plural society." (Interview, 03/08/2022). "In contrast, AF emphasized mutual acceptance and respect for differences, openness, friendliness, and cooperation as strengths of the Minahasan community in interreligious relations." (Interview, 04/08/2022).

Munte Village in North Minahasa has diverse religions and communities with a good sense of mutual tolerance. The significant population in Munte village are Muslims and Christians. It has two mosques, Al-Muhajirin and Al-Maghfirah, and five churches: the Pentecostal GPDI, the Evangelical Christian Church in Minahasa, the Evangelical Church, KGPM, and GPDI. It is a village that upholds religious moderation as a form of tolerance for cultural differences and the habits of its people. When there is a community event, all elements of the society are engaged in, for example, in monthly meetings for watch

reports and village apparatus, in celebration of Indonesian independence day (August-15th), in tasyakuran, in weddings, in grieving (an event when people experiencing sorrow for loss or disaster), etc. (Interview: GF 07/08/2022).

Likewise, in Kema Satu village in the North Minahasa region, there is a wide diversity of ethnicity, race, and religion. Many Sanger and Gorontalo tribes are migrating and living or becoming residents in this village. Additionally, there are two religions, Islam and Christianity, with seven places of worship, mostly Christian, that can be found in this village. However, the diversities do not necessarily make the villagers fight or disagree on differences. The villagers state that the differences make their relationship even closer, and no conflict appears, let alone disagreement on religious matters. They have understood the differences in their lives, whether in religion, ethnicity, or race. Consequently, for 522 years, they have lived harmoniously within a heterogeneous frame.

"There has never been a conflict here, let alone in the name of religion. We live in harmony and peace, which has been going on for hundreds of years. For example, when celebrating halal bi halal, Christian brothers and sisters usually come to bring food and eat together in every alley. We have never had a disagreement, not to mention religion. If provocateurs try to provoke harmony, we will expel them." (Interview: SI, 29/07/2022).

It proves that many people still understand how to behave in diversity and live together within a diverse framework. The differences make them solid, and mutual respect is the primary key. Harmony will be easily created if people understand this. It is reflected in the heterogeneous social conditions of Kema Satu village, which has been able to live and walk together for 522 years.

Correspondingly, in Wineru Village in North Minahasa, inhabited by a very plural

society, interreligious harmony is maintained so that it becomes its uniqueness. Its religious and cultural diversity can create a sense of harmonious tolerance and a high social awareness without any friction between religious communities, from religious rituals, the association of various generations, and productive and interactive activities of village communities. The two things are a very extraordinary collaboration. The diversity of the Wineru village community is a social asset that can present a harmonious community environment in interreligious relations and a high tolerance upholding human values without interfering with religious ritual affairs. It aligns with the main points of the Religious Moderation concept in which multicultural communities can respect each other and appreciate diversity in relationships and social interactions (Interview: MA, 05/08/2022).

In Laikit village, North Minahasa, the relationship between religious communities is quite harmonious and tolerant. Laikit Village has Christian, Catholic, and Muslim communities, of which the majority is Christian. Nevertheless, there is a division or denomination of Christianity based on the church in Laikit Village, such as the Christian Evangelical Church in Minahasa (GMIM), the Pentecostal Church in Indonesia (GPdI), the Seventh-day Adventist Church, the Catholic Church of St. John the Evangelist. There is a mosque called Ash-sholihin Mosque. The differences do not close the space for massive tolerance and harmonization in Laikit. The high tolerance level cannot be separated from the existence of religious and social assets, namely the Interreligious Cooperation Agency (BKSAUA). The religious potential in the community in Laikit Village has practically reflected a vital space for religious moderation so that there are rarely disputes between religious communities. Through the BKSAUA of Laikit Village, religious figures are united and often coordinate with each other for the sake of peace and harmony.

Through strengthening religious moderation, the community is always moving and working together in developing the possessed assets to support the welfare of society, especially in the economic sector (Interview: NF, 04/08/2022).

The villagers in Paputungan village in North Minahasa have excellent tolerance between existing religions. The religious moderation in Paputungan village is extreme, even reflected in the daily routines performed by the residents. Paputungan Village is an example of a village that has succeeded in instilling religious tolerance values in its people. The diversity that exists in Paputungan village has the values of religious moderation that can boost the understanding of the rising generation when there are many conflicts between religions suspected by groups based on an ideological understanding that favours individual or specific group benefits (Interview: BT 03/08/2022).

Kima Bajo village in North Minahasa also has a diversity of ethnicities, races, cultures, and religions, which is an asset in building diversity and harmony. The values of togetherness displayed in Minahasan typical cooperation are such a high sense of friendship and hospitality, a sense of mutual assistance in joy (Mapalus provides food and drinks for weddings, wedding assistance funds, and so on), a sense of mutual in sorrow (Mapalus "mekan" provides grief fund, etc.), and a sense of mutual assistance in building a house. These can strengthen brotherly relationships, maintain togetherness in life, help each other, and become a reference for related members of the community to maintain unity. (Interview: DI, 30/07/2022).

Implementation of Mapalus Culture

Mapalus culture has been an activity of helping each other since ancient times in Minahasan society. Based on the information obtained from the participants, it was found that the community made substantial efforts to implement Mapalus culture in North

Minahasa, which corresponds to religious moderation, namely:

Firstly, this culture is manifested in togetherness on religious holidays. All elements of society congratulate each other. They take turns securing religious celebrations. For example, during the celebration of Eid al-Fitr, the Christian community and its youth maintain security, and vice versa; when celebrating Christmas, the youth of all religions are involved in creating a safe and conducive atmosphere. It indicates acceptance and respect for different beliefs.

It is, secondly, helping each other in joyful events, such as the birth of children, marriage, graduation, and other similar things. They invite and give gifts to each other at celebrations of birth, wedding, birthday, housewarming, graduation, etc. They prepare food and drinks for each other at weddings. Giving each other wedding favours is a tradition inherent in North Minahasa. In this context, there is alternate giving, both labour (cooking) and materials (financing), to help the wedding host. It indicates an open attitude and an anti-discrimination attitude in the social environment.

Thirdly, mutual solidarity in grieving. Not only certain religious groups but all people, regardless of background, are involved when sorrow occurs in a plural society. They help each other when someone is grieving, both materially and non-materially. Indeed, social concern is the teaching of all religions in the world. Moreover, from a Christian perspective, it is described in the teachings in Matthew 22:37-40, which is, loving God, others, and oneself reinforcing the practice of social solidarity for those grieving.

Fourthly, the construction of houses of worship. The construction of houses of worship in North Minahasa also involves different religious adherents. For example, mosque construction is carried out by

Christians, and vice versa; Muslims are involved in building churches. They work together to complete certain parts of the house of worship. Their perspective is that although they have different beliefs, they are one in Indonesia with Pancasila as the ideology. Mutual acceptance and respect, and mutual assistance among the people have been a culture for a long time in North Minahasa.

Mapalus and Religious Field

Mapalus is a system or technique of cooperation for common interests in Minahasan culture. Initially, it is identical to the practice of collective work in agriculture. However, gradually it has developed into a principle of a social organization. The forms of Mapalus include agricultural mapalus, fishing mapalus, fund mapalus, Mapalus for mourning and marriage assistance, and the community group of Mapalus. Mapalus is based on kinship, religion, unity, and oneness. Nowadays, Mapalus is more of a spirit or awareness containing the meaning of kinship, unity, solidarity, humanity, and togetherness. The spirit manifests in various forms of attitudes and actions and sociocultural institutions (Denni H.R. Pinontoan, 2017). It means that the scope and meaning of mapalus in the life of the Minahasan society is growing with time.

Mapalus is a form of Minahasan culture manifested through the attitudes of cooperation, mutual assistance, and solidarity between communities. Generally, the purpose of Mapalus activities is to help each member of Mapalus, both in joyful events (thanksgiving for harvesting) and in sorrowful events (passing away). In other words, the practice of mapalus is genuinely implemented in the human life cycle.

North Minahasa, in the context of interreligious and social harmony, is grounded in the role of local wisdom called Mapalus. Mapalus is a suitable technique or system to maintain common interests in

Minahasan culture. Cooperation techniques are generally interpreted as togetherness or cooperation. In social and religious relations sectors, Mapalus functions well, as in the religious field. Mapalus culture focuses on collaborative activities in social life, which directly upholds harmonization (Mulyawan, 2015).

Mapalus Values and Religious Moderation

Culture has values always inherited, interpreted, and implemented along with social change. The implementation of cultural values is evidence of cultural legitimacy. The existence of culture and the diversity of noble cultural values owned by Indonesia, especially North Minahasa, strengthen religious moderation based on local wisdom.

In the book *Theory and Practice of Mapalus* by J. Turang (1989), it is stated that Mapalus is a social life system in various fields, as an actualization of human natures as a cooperative species, religious and obedient to the social value system. Therefore, in ancient times mapalus was highly respected by the Minahasans. Mapalus is not just a "cooperation" that works together for a mere interest but also a whole life of "working together" in the economy, culture, organization, cooperation management, society, religion, defence, and security. Cooperation raises encouragement, awareness, and enthusiasm to work and bear the consequences of working together regardless of religion, ethnicity, or race, without thinking and prioritizing profits for oneself (Effendi, 2013; Sudrajat, 2014).

Mapalus is one of the local pearls of wisdom of the Minahasan tribe, which is helpful as a means to overcome social conflict. Cooperation (*gotong-royong*) is generally connected to the awareness of solving problems together (Humaedi et al., 2021). Koentjaraningrat (1961) states that through *gotong-royong* (cooperation), various problems in our daily activities can

be easily overcome. In current social conditions, cooperation is an essential medium for social interaction. Cooperation can unify different communities regarding religion, ethnicity, race, and social class. It can be a medium for mutual interaction and can reduce existing conflicts. The study results of Tessa and her friends show that the strength of the cooperation value does not depend on the distance of the village to the city. The stronger the cooperation value, the weaker the individual's behaviour in the community. It is expected that cooperation can overcome the individual behaviour of society. The value of cooperation in gotong royong (cooperation) minimizes the individualistic nature of society that can cause social disintegration (Tessa et al., 2020). It indicates a positive contribution from mapalus practice in North Minahasa in strengthening the harmony of plural social relations.

The legacy of the Mapalus cultural practice and value system is considered outdated. However, on the other hand, it is believed that it is alive in the forms of value system and awareness, which underlies the thoughts and actions of the Minahasan in seeking harmonious inter-religious relations. Togetherness in unity is an essential element of Mapalus. Although it has become a principle and belief that identity based on genealogy and history is vital to maintain, on the other hand, it is accepted that togetherness with other people is also essential. This principle reflects the term Minahasa itself due to the togetherness between communities that results in peace agreements. The influence of Mapalus' enthusiasm in seeking peace in Minahasa is also seen in the openness of the Minahasans to accept the presence of riot victim refugees in the surrounding area. Spontaneously, the Minahasans, through churches or religious and social institutions, helped refugees with basic needs. The senses of togetherness and kinship appear again as a cultural spirit in the form of solidarity of humanity (Denni H.R. Pinontoan, 2017).

There is a famous motto in Minahasa called "Si Tou Timou Tumou Tou," meaning that people live to live for others. Deliberation is a problem-solving mechanism. It is heard everyday the terms "baku ator", "bacirita" or "bakudapa" in conversations of the Minahasan. Those terms' principles are almost the same as deliberation; the conflicting parties agree to meet, tell stories, negotiate, and make deals. In reality, not a single mosque was ever burned. Likewise, there was never an incident in which one or more Minahasan-Christian groups mobilized to attack the minority Muslim community.

In ancient times, in Minahasa, the togetherness of Mapalus was made possible by genealogical ties, the same living area, the same history, and the same beliefs. Nowadays, Mapalus' togetherness expands into relationships and bonds across the boundaries of religion and cultural identity. The tolerant attitude of the Minahasan-Christians towards the Muslim community can be linked to the history of the presence and encounter of Muslim communities with the Minahasans. Several Muslim communities in Minahasa are very old, for example, in Kampung Jawa Tondano, Kampung Jawa Tomohon, and the southeastern part of Minahasa. Manado also has a typical Muslim community, namely the Kampung Arab.

Meanwhile, the Chinese are distributed to the villages, most traders. Most of them, since their grandparents or parents, have embraced Christianity. Except for the Chinese in Manado, many of them embrace Confucian. Mapalus, both as a practice and value system, put individuality and communality in a balanced way. The creative tension between the two produces a force for working together and solidarity. In this context, peace can be interpreted as awareness and action to strive for security, prosperity, and justice. The pragmatism of Mapalus is seen in the meaning of peace,

namely awareness, attitudes, and actions to maintain the integrity of the community in which its meaning manifests in awareness, attitudes and open actions, and solidarity towards 'others' (Denni H.R. Pinontoan, 2017).

Various sociocultural activities of Indonesian society, such as cooperation, are carried out jointly by all community members regardless of ethnicity, race, religion, and culture. The importance of cooperation as social capital, both in value and practice, has been embedded in daily life. It can be seen, for example, in the *jimpitan* (partnership) tradition, community service, *sambatan* (cooperation in house construction), labour contributions, sharing food, gathering, *slametan* (thanksgiving), and others, either in normal conditions and during disasters (Humaedi et al., 2021). The activities of Mapalus are most prominent at the transition of the human life cycle, namely birth, marriage, and death. This cooperation is formed in togetherness in financing and work. There are alternate labour and material favours to help those who have events.

The motto of "Torang Samua Basudara" (We are all brothers) and "Torang Samua Creation of God" (We are all God's creations) makes the people of North Sulawesi live in the sense of caring for one another, such as us, by carrying out social service/community work in places of worship of all religions conducted by Interfaith Youth. If, in the past, the togetherness of Mapalus in Minahasa was bound by genealogical, demographic, and historical similarities, nowadays, it has expanded into relationships and bonds across the boundaries of religion and cultural identity. The spirit of mapalus becomes the basis for the openness and tolerance of the Minahasan-Christians to get along with people of different religions, ethnicities, and races (Denni H.R. Pinontoan, 2017).

There are five Mapalus principles: 1. The principle of religion, 2. The principle of

kinship, 3. The principle of deliberation and consensus, 4. The principle of working together, 5. The principle of unity and oneness. Those are relevant to the four indicators for strengthening religious moderation; 1) tolerance. 2) accommodating local culture. 3) National commitment. 4) anti-violence (RI, 2019). In order to solve the problem of intolerance, religious disharmony, and social conflict, the Ministry of Religious Affairs of the Republic of Indonesia considers religious moderation a solution. A moderate understanding of religion can encourage people to live in mutual respect for one another. It can also make us accept, respect, and appreciate all differences in background or belief within the plural society framework. The Ministry of Religious Affairs of the Republic of Indonesia actively promotes the importance of religious moderation as the central pillar of unifying the nation. It is essential to consider that Indonesia is a multi-religious, multi-ethnic, and multicultural country. Do not let Indonesia become a land filled with enmity, hatred, self-righteousness, and conflict. Harmony, in both intrareligious and interreligious communities, is the primary capital for this nation to progress. Religious moderation is needed as a cultural strategy in nurturing the sense of Indonesia. Religious moderation is a creative effort to develop a religious attitude amid various absolute and subjective truths, between literal interpretations and arrogant rejection of religious teachings, and between radicalism and secularism. The central commitment of religious moderation towards tolerance makes it the best way to deal with religious radicalism, which threatens religious life and affects the life of society, nation, and State (OPINI: Moderasi Beragama Sebagai Perekat Dan Pemersatu Bangsa (IAIN Parepare, 2022).

Efforts that can strengthen the vision of moderation that must be developed collectively are namely: 1) tolerance, the attitude of recognizing and respecting

differences in both religious and social aspects; 2) being moderate in the sense of not overstating and not reducing religious teachings, 3) balance wherein understanding and experience of religion must be balanced, 4) creating open and communicative dialogue spaces, 5) being egalitarian or assuming that each of us has the same or equal rights as human beings which then preventing discriminatory behaviour, and 6) conducting deliberation when disagreement occurred to reach a consensus on the principle of placing the benefit of humanity above all else.

Based on the author's analysis, it can be argued that from Umbas, Mapalus Value (Veldy, *The Mapalus Way*, 2011), there is a Religious Moderation Value. The value of religious moderation in mapalus is evident in the below. First, tolerance represents Mapalus' four values, namely Reciprocal ethos, Mutual corporation, Transparency, and Equity. Second, Being accommodative towards local culture represents one Mapalus value, namely Participatory ethos. Third, Nationality commitment represents Mapalus' four values, namely solidarity, leadership, discipline, and mutual trust. Fourth, Anti-harmful represents a Mapalus value, namely responsibility.

Essentially, religious moderation from the law of love perspective (biblical) creates awareness to actualize harmonization of interreligious relations, to increase a sense of nationalism and positive construction. Moderation based on the law of love will strengthen unity and integrity in pluralism (Suratman et al., 2022). Both horizontally and vertically, love can be seen in the Old and New Testaments (Ex. 20:1-17; Matt. 22:37-40). Furthermore, making the local wisdom values of certain cultures becomes the foundation for building moderate religious awareness. Through this study, the writers recommend that religious figures, cultural figures, government, and all parties continuously optimize efforts to maintain

harmony and anticipate conflicts starting from the level of family, educational institution, community, and nation. In addition, to sustain Mapalus culture in Minahasa, relations between religious communities should always be based on the values contained in Mapalus culture.

CLOSING

In strengthening religious moderation in North Minahasa, one pattern is applied, namely encouraging Mapalus, which is the local wisdom of the community. The Mapalus culture inherited by the ancestors of the Minahasans has relevant values to unite a plural society and to create a harmonious society with a high sense of solidarity. In its application, Mapalus, a working together activity, indirectly creates harmony between religious adherents. It can be seen in interfaith cooperation in building houses of worship, mutual respect during religious holiday celebrations, and helping each other in various joyful and sorrowful activities. North Minahasan society which is increasingly plural in various dimensions, especially religion, is called upon to deal with differences properly, correctly, and precisely and to make cultural values the glue and unifier of interfaith societies.

Moreover, the Minahasans creatively modify social capital for the early prevention of extreme views. The Minahasan tribe, who practices Mapalus culture, is expected to be able to form a moderately religious society, starting from the senses of mutual assistance, solidarity, working together, and others. Mapalus culture underlies the life of religious people who help each other.

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