**THE CULTURAL VALUE OF MAPALUS AND ITS RELATION WITH RELIGIOUS MODERATION IN NORTH MINAHASA**

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***Abstract***

This study aimed to analyze and to describe values in Mapalus culture and its relation with religious moderation as a contribution for 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 Minahasan tribe consisting of the values of solidarity, cooperation, honesty, equality, and mutual respect which were useful in the life of the plural society. These values were relevant with the four indicators of religious moderation reinforcement, especially in tolerance, 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 efforts made by the community in order to implement Mapalus culture in North Minahasa corresponded to religious moderation, namely, solidarity in joy and sorrow, church constructions, and security on religious holidays. To maintain the harmonious interreligious relations in North Minahasa, it was very significant to make the values contained in Mapalus culture as the basis for strengthening religious moderation.

**Keywords**: *Religious moderation, Local wisdom, Mapalus, North Minahasa, Cultural value.*

**INTRODUCTION**

Indonesian diversity is an undeniable reality. Indonesia is a country consisted of various ethnic groups, races, cultures, 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 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 mostly 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. It is in these conditions that the concept of religious moderation gains its relevance.

North Sulawesi Province is an example of plurality and multiculturalism in the Indonesian State. As one of the pilot provinces of interreligious tolerance in Indonesia, North Sulawesi is important to be explored in the midst of the spread of intolerance and radicalism in Indonesia. The safe, comfortable and peaceful atmosphere created among the society has made North Sulawesi host “Pekan Kerukunan Internasional dan Konferensi Nasional FKUB” (the International Harmony Week and FKUB National Conference) in November 2021, the harmony award in 2022 and become a center 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, one of them is 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 in terms of 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. It is our perspective on religion in a moderate way, which is understanding and practicing religious teachings with neither the extreme right nor the extreme left. Religious moderation is an acceptance attitude of other parties who are tolerant, respectful and not forcing will abusively (Akhmadi, 2019). It is very important to be mainstreamed because of the pluralistic condition of Indonesia which is sensitive to groups of extremist, radicals and perpetrators. The Minister of Religious Affair, Lukman Hakim Saifuddin (LHS) on various occasions often said that religious moderation is a centermost in religious diversity in Indonesia. It is a cultural heritage of the Archipelago that conforms and does not negate both 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. Literally, Mapalus means working together or mutual 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" "to fill", which usually refers to the activity of pouring or filling something in another container. Mapalus was originally a collective labor 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 as well as socio-cultural 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 in agricultural production activities. Mutual assistance and cooperation are built with the reciprocity concept. Assistance provided can be in the form of materials such as things or money, or non-material such as labor, respect or appreciation. As a life foundation in North Minahasa, Mapalus is viewed as wealth or social capital which plays roles as adhesive and unifier between a plural society. Among the people of North Minahasa, it has been long ingrained the sense of deep solidarity, shared destiny, and shared responsibility performed in its operational 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 common needs by working together in an understanding and harmonious way, inspired with a passion for maintenance realizing that all of this is the result of cooperation. Basically, gotong-royong (mutual cooperation) is a cultural value which becomes the identity and the foundation of Indonesia (Tessa et al., 2020). The attitude of togetherness is indeed in line with the intention of strengthening 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 mutual 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 practiced 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 Minahasan community (Nelwan 2020). Research on Mapalus in the field of KAMTIBMAS 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 great effect on efforts to build national unity. If they are unresolved, they can bring negative consequences for 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, undoubtedly, the church members in Minahasa must be involved in entrepreneurship as an actual act of economic empowerment. Hopefully, the church in Minahasa can reconstruct the cultural values of Mapalus ​​which 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 a must and an urgent need. This study was expected to contribute to various aspects, including; Firstly, the theoretical aspect. It was hoped for contributing 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 strategy of the program for mainstreaming religious moderation especially among the North Sulawesi community and generally in Indonesia. It is useful to be 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. Qualitative research method is a research aimed to provide a systematic, factual, and accurate description of a condition or an object studied. Qualitative method was used to measure and to observe religious moderation grounded on Mapalus local wisdom in North Minahasa-North Sulawesi which is a complex, dynamic and meaningful problem. Therefore, it is impossible to quantify data on social situations (cited from Sugiono 2011; (Zaluchu, 2020). Qualitative research is used to explore and to analyze the condition of natural objects wherein the writer is the key instrument on how Mapalus culture strengthening religious moderation.Techniques were inductive and the results of qualitative research emphasized more in meaning rather than in generalization. This study was conducted in July-November 2022 and locationed in eight villages, in North Minahasa Regency.

For collecting data, the writers used observation, documentation, and interview techniques. Interviews were carried out by seeing and hearing informants speaking the truth about the situation and themselves according to their own perspectives and observing their actual behavior 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 Local Wisdom of the Minahasan tribe in North Sulawesi, especially in viewing Mapalus applications which has ten ethos of values, namely, reciprocal, participation, solidarity, responsibility, mutual 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.

To obtain oral data concerning the subject under study, the writers selected a number of participants or informants to be interviewed. The informants in this study were 18 people who were religionists, local government, cultural practitioners, and community members. By choosing such informants, it was expected that this study could provide complete and reliable information.

**Informant**

|  |  |  |  |
| --- | --- | --- | --- |
| **No** | **Informant (Initial)** | **Element** | **Village** |
| 1 | IL | Government | Laikit |
| 2 | IS | Government | Kima Bajo |
| 3 | SI | Government | Kema Satu |
| 4 | TU | Government | Paputungan |
| 5 | GF | Government | Munte |
| 6 | MA | Government | Wineru |
| 7 | NF | Religious Figure | Laikit |
| 8 | ST | Religious Figure | Kima Bajo |
| 9 | BD | Religious Figure | Paputungan |
| 10 | AD | Religious Figure | Munte |
| 11 | AF | Religious Figure | Wineru |
| 12 | GA | Religious Figure | Kema Satu |
| 13 | NA | Cultural Practitioner | Laikit |
| 14 | DI | Cultural Practitioner | Kima Bajo |
| 15 | UF | Cultural Practitioner | Paputungan |
| 16 | LO | Community | Munte |
| 17 | BT | Community | Paputungan |
| 18 | XN | Community | Kema satu |

The data were subsequently analyzed based on the Miles theory. According to Miles, data analysis is the process of finding meaning in data and information obtained through the data collection techniques. Data in qualitative research is not seen as what is obtained in research instruments. Data is an interaction between researcher and data sources (Zaenab, 2015). That interaction includes the interpretation made by the writers of what has been given or conveyed by the informants. The data analysis technique used in the study aimed to provide a systematic and factual description concerning religious moderation based on 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.

**RESULT**

**Mapalus Cultural Value as Religous Moderation Reinforcement**

North Minahasa Regency was entrusted by the Ministry of Religious Affairs of the Republic of Indonesia to host the annual Harmony Awards 2022. It is an indication that North Minahasa has succeeded in maintaining and fostering the harmony of religious communities. The plural society is not an obstacle to work together, to complement and to coexist with one another to develop the country they live in.

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 ethnic, race, group, social class, etc, especially religion. IL, IS, SI, GF, MA, NF, ST, BD and AD argued that social solidarity, equality, mutual trust are the values ​​demonstrated by the Minahasan community in relation to plural society. In contrast, AF, GA, NA, DI, UF, LO, BT and XN emphasized more in mutual acceptance and respect for differences, openness, friendliness and in mutual cooperation as strengths of the Minahasan community in interreligious relations.

Munte Village in North Minahasa is an area with a diversity of religions and communities with a good sense of mutual tolerance. The major population in Munte village are Muslims and Christians. It has two mosques, Al-Muhajirin and Al-Maghfirah, and five churches namely, the Pentecostal GPDI, the Evangelical Christian Church in Minahasa, the Evangelical Church, KGPM, and GPDI. It can be said that 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-ish), in tasyakuran, in weddings, in grieving (an event when people experiencing sorrow for loss or disaster), etc.

Likewise, in Kema Satu village in the North Minahasa region, there is a wide diversity of ethnicity, race and religion. There are many Sanger and Gorontalo tribes migrating and living or becoming residents in this village. Additionally, there are two religions, Islam and Christianity, with seven places of worship, mostly of 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 it is the differences that make their relationship even closer and no conflict appears, let alone disagreement on religious matters.They have understood the differences existing in their lives,whether in religion, ethnicity or race. Consequently, for 522 years they have been able to live 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 and it has been going on for hundreds of years. For example, when celebrating halal bihalal, Christian brothers and sisters often come to bring food and to eat together in every alley, and we have never had a disagreement not to mention religion. If there are provocateurs trying to provoke harmony, then we will expel them.” (Resident in Jaga 11, Kema Satu Village, Initial D., n.d.) It is one proof that there are still many people who understand how to behave in diversity and know to live together within a diversity framework. The differences indeed make them strong and mutual respect for each other is the main key. Harmony will be created easily if people understand this. It is reflected in the heterogeneous social conditions of Kema Satu village that has been able to live and to walk together for 522 years.

Correspondingly, in Wineru Village in North Minahasa, which is inhabited by a very plural society, interreligious harmony is maintained so that it becomes its uniqueness. Its religious and cultural diversity is able to create a sense of harmonious tolerance and a high social awareness without any friction between religious communities, from religious rituals, 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 is able to present a harmonious community environment in interreligious relations and a high tolerance upholding human values ​​without interfering with religious ritual affairs. This is an alignment of the main points of Religious Moderation concept in which multicultural communities can respect each other and appreciate the diversity in relationships and social interactions.

In Laikit village, North Minahasa, the relationship between religious communities is quite harmonious and tolerant. Laikit Village is a village with 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 level of tolerance certainly cannot be separated from the existence of religious social assets, namely the Interreligious Cooperation Agency (BKSAUA). Actually, the religious potential in the community in Laikit Village has practically reflected a strong 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 possesed assets to support the welfare of society, especially in the economic sector.

In Paputungan village in North Minahasa, the villagers have great tolerance between existing religions. It can be said that the religious moderation in Paputungan village is very strong, even reflected in daily routines performed by the local residents. Paputungan Village is an example of a village that has succeeded in ininstilling 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 favors individual or certain group benefits.

Kima Bajo village in North Minahasa also has a diversity of ethnicities, races, cultures and religions, which is an asset in building diversity harmony. The values of togetherness displayed in Minahasan typical cooperation are such as, 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, become a reference for related members of the community to maintain unity.

**Implementation of Mapalus Culture in Accordance with Religious Moderation**

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 concrete efforts were made by the community 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 participate in maintaining security, and vice versa, when celebrating Christmas, youth of all religions are involved in creating a safe and conducive atmosphere. It indicates acceptance and respect for different beliefs.

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, house warming, graduation, etc. They prepare food and drinks for each other at weddings. Giving each other wedding favors is a tradition inherent in North Minahasa. In this context, there is alternate giving, both labor (cooking) and materials (financing), to help the host of the wedding. It indicates an open attitude and an anti-discrimination attitude in the social environment.

Thirdly, mutual solidarity in grieving. It is not only certain religious groups but also all people regardless of their background 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 who are grieving.

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

**DISCUSSION**

**Mapalus and Religious Field**

Mapalus is a system or technique of cooperation for common interests in Minahasan culture. Initially, it is identical with the practice of collective work in the agricultural world. However, gradually it has developed into a principle of a social organization. The forms of Mapalus are such as: agricultural mapalus, fishing mapalus, fund mapalus, Mapalus for mourning and marriage assistance; and, community group of Mapalus. Mapalus is based on kinship, religion, and 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 as well as socio-cultural 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 primarily a form of Minahasan culture manifested through the attitudes of mutual 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, in the human life cycle the practice of mapalus is truly implemented.

North Minahasa in the context of interreligious and social harmony is grounded in the role of local wisdom called Mapalus. Mapalus is a cooperative technique or system to maintain common interests in Minahasan culture. Cooperation techniques are generally interpreted as togetherness or mutual cooperation. In the sectors of social and religious relations, 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 basically has values ​​that are always inherited, interpreted and implemented along with the process of 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 is a means in strengthening 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 fields of economy, culture, organization, cooperation management, society, religion, defense and security. Mutual cooperation rises encouragement, awareness, and enthusiasm to work and to bear the consequences of working together regardless of religion, ethnicity, race, and without thinking and prioritizing profits for oneself (Effendi, 2013; Sudrajat, 2014).

Mapalus is one of the local wisdoms of the Minahasan tribe which is useful as a means to overcome social conflict. Mutual cooperation (gotong-royong) is generally connected to awareness to solve problems together (Humaedi et al., 2021). Koentjaraningrat (1961) states that through gotong-royong (mutual cooperation) various problems in our daily activities can be easily overcome. In current social conditions, the function of mutual cooperation is an important medium for social interaction. Mutual cooperation can be a unifier between different communities in terms of religion, ethnicity, race, and social class. It can actually 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 mutual cooperation value does not depend on the distance of the village to the city. The stronger the mutual cooperation value, the weaker the behavior of the individual in the community. It is expected that mutual cooperation can overcome the individual behavior of society. The value of cooperation in gotong royong (mutual 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, but 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 important element of Mapalus. Although it has become a principle and belief that identity based on genealogy and history is important to maintain, on the other hand it is accepted that togetherness with other people is also important. This principle seems to reflect the term Minahasa itself as a result of 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, at that time 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 seems to be a problem solving mechanism. It is heard everyday the terms "baku ator", "bacirita" or "bakudapa" in conversations of the Minahasan. The principle of those terms is almost the same as deliberation, that is, 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 themselves 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 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. A number of Muslim communities in Minahasa are very old, for example, in Kampung Jawa Tondano, in Kampung Jawa Tomohon, and in the southeastern part of Minahasa. There is also a typical Muslim community in Manado, namely the Kampung Arab. Meanwhile, the Chinese are distributed to the villages, most of whom are 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 as a value system put individuality and communality in a balanced way. The creative tension between the two produces a force for working together and solidarity. Peace in this context can be interpreted as an awareness and action to strive for a sense of security, prosperity and justice. The pragmatism of Mapalus is obviously 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 socio-cultural activities of Indonesian society such as mutual cooperation are carried out jointly by all members of the community regardless of ethnicity, race, religion and culture. The importance of mutual cooperation as social capital both in terms of value and practice, has been embedded in daily lives. It can be seen, for example, in the jimpitan (partnership) tradition, community service, sambatan (mutual cooperation in house construction), labor 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 mutual cooperation is formed in togetherness in financing and work. There are alternate favors, both labor and material, 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 a sense of caring for one another, such 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, namely: 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 in terms of 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 to be a solution. 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 main pillar of unifying the nation. It is very important considering 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 both intrareligious communities and interreligious communities is the basic 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 in the midst of various absolute and subjective truths, between literal interpretations and arrogant rejection of religious teachings, also between radicalism and secularism. The main 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 behavior, and 6) conducting deliberation when disagreement occurred to reach a consensus on the principle of placing the benefit of humanity above all else.

The value of religious moderation in mapalus is very clear in the table below;

|  |  |  |
| --- | --- | --- |
| **No** | **Umbas, Mapalus Value****(Veldy, The Mapalus Way, 2011)** |  **Religious Moderation Value** |
| 1 | Reciprocal ethos | Tolerance |
| 2 | Participatory ethos | Being accommodative towards local culture |
| 3 | Solidarity | Nationality commitment |
| 4 | Responsibility | Anti-harmful |
| 5 | Mutual corporation |  |
| 6 | Leadership |  |
| 7 | Discipline  |  |
| 8 | Transparency |  |
| 9 | Equity |  |
| 10 | Mutual trust |  |

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). Love, both horizontally and vertically, 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 in building moderate religious awareness.

Through this study, the writers recommend that religious figures, cultural figures, government and all parties need to continuously optimize efforts to maintain harmony and to anticipate conflicts starting from the level of family, educational institution, community and nation. In addition, in order 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. Mapalus which is a working together activity in its application indirectly creates harmony between religious adherents. It can be seen in interfaith mutual cooperation in building houses of worship, in mutual respect during religious holiday celebrations, and in 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, precisely and to make cultural values the glue and unifier of interfaith societies. Moreover, the Minahasans creatively modify social capital for 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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