

Education with local wisdom paradigm: Teaching patterns of religious tolerance in Mbawa Village Donggo District, Bima Regency, West Nusa Tenggara

Iin Kurniati

Universitas Muhammadiyah Malang, Indonesia

E-mail: kurniatiin07@gmail.com

Nafik Muthohirin*

Universitas Muhammadiyah Malang, Indonesia

E-mail: nafikmuthohirin@umm.co.id

Corresponding Author: Nafik Muthohirin

Abstract

This study aims to explore information related to the teaching pattern of religious tolerance, especially at the traditional Raju ceremony of the Mbawa Village community, Donggo District, Bima Regency. Mbawa residents are a diverse entity, both from religious and ethnic backgrounds. There are three different religions believed by the local community, namely Islam (78%), Catholicism (20%), and Protestantism (2%); and there are three ethnicities they profess namely Donggo, Flores, and Ambon. This article uses qualitative research methods with a descriptive analytical approach that aims to explain field data systematically and accurately, especially regarding the pattern of teaching religious tolerance values at the Raju traditional ceremony of the Mbawa community. This article uses Yusuf Al-Qaradawi's thesis in his thought which emphasizes the importance of teaching the values of religious tolerance for a pluralistic society. According to him, the teaching of the value of religious tolerance needs to be given to the community intensively, without discrimination towards certain religions or ethnicities. This study also wants to explain the traditions and cultural heritage of the Mbawa people through Emile Durkheim's thoughts on the role of socio-culture in bonding the relationship between religious communities. Durkheim said that to unite a plural community there needs to be a social role in the unity of rituals and common beliefs held by all citizens. This study concluded that the awareness of the Mbawa community to disseminate the values of tolerance in Raju traditional ceremonies through teaching patterns within families, educational institutions, and village and tribal government structures, succeeded in knitting positive relations between religious communities. Through the ceremony, residents also have a common awareness to coexist peacefully and nonviolently.

Keywords: *Local Wisdom, Multicultural Education, Raju Tradition, Religious Tolerance*

INTRODUCTION

Religious behavior is a reference to a person's awareness of their beliefs so that their actions are appropriate based on values, ethics, religion and norms (Elizabeth, 2002). To understand religious values, a religious person should obey the commandments and stay away from prohibitions sincerely from within body and soul (Siahaan, 1996). Karl Marx, quoted from Adnan, argued, religion is a view of life that must be applied in the lives of individuals and groups. Both have an interdependent relationship with all the factors that shape the social structure of any society (Adnan, 2020). Meanwhile, according to Durkheim, religion serves as a unifier of society. Religion is a collective force of society that overcomes individuals in a particular society (Baidi, 2010). Durkheim said that religion can only be understood by looking at the social role it plays in uniting communities

under a unified common ritual and belief (Durkheim, 1961). In his opinion, religion strengthens people in the face of suffering, frustration and misfortune. Through religious ceremonies, individuals can establish a special relationship with His God. Those rituals guarantee life, freedom and responsibility for moral values in society (King, 1987).

In this study, religious behavior is all forms of actions carried out by the people of Mbawa Village in accordance with the teachings of their respective religions related to local traditions. The religious practices of the Mbawa people have an adaptive tendency to traditional practices as is found elsewhere in Indonesia. However, the religion of the Mbawa community is unique because it is very thick and adaptive to local culture, which is syncretic but inherits religious tolerance practices as a result of the socio-cultural construction of the local community. The religious practice of the Mbawa people presents a very sensitive portrait of interreligious relations, as it concerns the values or beliefs embedded in each individual. However, the fabric of plural religious life can coexist harmoniously and peacefully because it is knitted with the local traditions of Raju customs which are common beliefs of the community. Clearly, the religious behavior of the Mbawa village community has practiced religious harmony through a commitment to preserving local wisdom together.

Religious harmony is an important part of national harmony. If this problem is ignored, it will be fatal to human survival. Various problems will arise in society, especially in Indonesia which *incidentally* is a country consisting of various races, tribes, languages and cultures. In this case, of course, all levels of society will play a role in achieving inter-religious harmony (Ardiansyah, 2013). Nurcholish Madjid views the true value of Muslim religion can be measured through his attitude in building tolerance between followers of different religions. According to him, the perfection of Islam is because the religion is protective, because that attitude is what the companions of the Prophet Muhammad taught to other people (Madjid, 1998). Zuhairi also argued, tolerance should be the most important part in the scope of intra- and inter-religious associations. He explained that tolerance is an effort to understand other religions because it is undeniable that other religions also have the same teachings about tolerance, love, and peace (Misrawi, 2010).

The practice of tolerance and efforts to understand and appreciate the existence of people of different beliefs occurred in the Mbawa community for a long time. One of the practices of tolerance is manifested by the community in the form of mutual cooperation on every holiday of each religion. Mbawa Village Head Abdul Gani M. Saleh admitted that the practice of interfaith tolerance occurred among its residents, especially pioneered by teenagers who collaborated with each other to succeed in carrying out their respective traditional ceremonies during the Great Holidays of the three religions (Gani, 2023).

Research examining the value of tolerance in Mbawa Village is actually not a new object. There have been many previous studies that discuss this, but the subject matter discussed is still centered on the aspect of tolerance. For example, research written by Purna, Hanafi, and Anwar. The three studied the Raju Traditional ceremony practiced by the people of Mbawa Village in realizing the value of tolerance and its relationship with the agricultural activities of the local community (Purna, 2016). These studies are still stuck in the general description of the traditional Raju ceremony, still talking to the understanding and who is involved in the ceremony (Hanafi, 2017) (Anwar, 2021) nilai-nilai estetika, religi, norma dan budaya. Sehingga untuk menjamin keberlanjutan dari nilai-nilai luhur yang diwarisi oleh nenek moyang sehingga dapat membentuk karakter generasi, maka generasi penerus sebagai pewaris budaya harus menjaga dan merawat budaya rumah adat, tradisi dan nilai-nilai luhur ini, dijadikan sebagai kekayaan budaya masyarakat Mbawa. Potensi budaya tersebut akan sangat menunjang bagi wisata Uma Ncuhi untuk itu perlu adanya analisis lebih lanjut terkait dengan penganggalian potensi wisata yang ada di Desa Mbawa lebih khususnya dan Kecamatan Donggo pada umumnya. Jenis penelitian deskriptif dengan pendekatan kualitatif. Tempat penelitian di Desa Mbawa Kecamatan Donggo Kabupaten Bima. Subjek penelitian masyarakat Desa Mbawa, pemerintah desa Mbawa, tokoh pemuda dan tokoh adat di desa Mbawa. Teknik pengumpulan data menggunakan observasi, wawancara dan dokumentasi. Keabsahan data menggunakan triangulasi sumber. Teknik analisis data dengan pengumpulan data, reduksi data, penyajian data, dan kesimpulan. Objek wisata utama Uma Ncuhi biasa atau sebut uma leme oleh orang Mbawa rumah ini berbentuk kerucut dan bentuk bangunan dari atap dan dinding terbuat dari alang-alang. Selain itu terdapat pula objek wisata penunjang

diantaranya 1. Meanwhile, Muawanah's research focuses on the importance of education to instill tolerance in the community. The study concluded that it is very important to provide education to the community in order to be able to foster an attitude of tolerance (Muawanah, 2018).

Then, Yusuf and Fidyansari's work which highlights the local wisdom of the Komba indigenous people in Komba Village, Larompong District, Luwu Regency, states that local traditions serve as a maintenance of the pattern of unity and togetherness of farmers. The tradition is carried out to start the rice planting and harvesting period simultaneously (Yusuf dkk., 2019), Aulia and Nawas, in their findings, discussed the implementation of religious tolerance values at the Rambu Solo traditional ceremony in Toraja land (Aulia dkk., 2021), Muthmainnah studied the concept of religious tolerance in the Qur'an, the perspective of Buya Hamka and Thoifur Ali Wafa (Muthmainna, 2021), Tamaeka studied the cultivation of tolerance values through character education in elementary schools (Tamaeka, 2022), Muhammad Mishbahurriqi in his article on the cultivation of tolerance values through Islamic religious education subjects (Muhammad Mishbahurriqi, 2022). Through these previous researches, there have been many studies questioning local traditions with the dissemination of religious tolerance. It's just that none of these studies have really focused on mapping the pattern or form of teaching the values of religious tolerance through local traditions involving educational institutions and elements of society.

This study is expected to answer the void of scientific discourse by explaining the pattern of teaching the value of tolerance through the traditional Raju ceremony of the Mbawa community. In general, the ceremony aims only to eradicate pests and determine the harvest period. However, in substance the local tradition of Raju tradition passes down the values of religious tolerance (deliberation, cooperation, respect and respect for other religions) in practice directly in the midst of the socio-cultural life of the indigenous Mbawa people. Solemnly researchers, the ceremony could not have been carried out properly without mutual respect and desire between residents in maintaining ancestral heritage.

The pattern of teaching tolerance through Raju traditional ceremonies is manifested in a number of local wisdom practiced by the local community by living the values of mutual cooperation, mutual respect, deliberation, and commitment to maintaining harmony between followers of different religions. The teaching pattern referred to in this study is a dissemination of tolerance values practiced by the Mbawa community through formal, informal, and non-formal forms or patterns of teaching. All teaching activities involve educational institutions, families, and local social elements from cadet reefs, youth communities, to religious leaders, and Raju or Donggo ethnic stakeholders.

Various patterns of teaching the value of tolerance are very important for Mbawa residents. Apart from maintaining the preservation of local traditions, what is more important is as a forum that glues together the social relations of a plural community. If the traditional Raju ceremony as a local wisdom is not practiced, it is very likely that segregation of citizens between religions and between ethnicities will easily occur because of the absence of ritual unity as a social glue that unites all citizens in one common belief that is recognized together. The ceremony actually also holds the potential for religious conflict, because each of the followers of different religions living in the village has a mission to invite religious conversion (Purna, 2016). However, because of the forms of value teaching based on tolerance and moderation in religion, the potential conflict can be bridged properly.

RESEARCH METHOD

This research uses qualitative research methods with descriptive analysis approach. The purpose of this descriptive approach analysis is to provide an explanation of the facts that are the object of research in this article systematically and accurately, especially as a subject of study on the values of tolerance at the traditional Raju ceremony of the people of Mbawa Village, Donggo District, Bima Regency, West Nusa Tenggara. According to Sugiyono, the descriptive approach of analysis wants to obtain in-depth data, and present the relationship between researchers and participants or objects and research subjects directly (Sugiyono, 2018).

The first step taken by researchers to achieve in-depth data mining is by literature study of religious practices related to customs and traditions in Indonesia in general, as well as the traditional Raju ceremony in Mbawa Village specifically. After that, researchers codified the various existing literature and analyzed it to understand the religious pattern of traditional communities and their relationship with the harmony of their lives. From all this literature, the author identifies that this research has novelty because there has been no previous research that explains the pattern of teaching the value of tolerance from the traditional Raju ceremony in Mbawa Village.

To obtain valid and scientific data, researchers completed the literature review by making direct observations in the field, namely on indigenous people in Mbawa Village, Donggo District, Bima Regency for one full month (April, 2023). Previously, researchers also participated in the Raju Traditional ceremony which took place on October 25-November 2, 2021. In these observations, researchers had the opportunity to interview a number of actors who are directly involved in the practice of Raju traditional ceremonies and those who teach the values of tolerance in Raju customs. Researchers follow the Raju traditional ceremony from preparation to its implementation which is held at the traditional house, where the Raju traditional ceremony (*uma leme*) is held. Researchers also interviewed 50 residents who could be categorized by age (20-72 years), gender (27 women and 23 men), as well as Muslims (62%), Catholics (26%), and Protestants (12%). The respondents included village heads, traditional tribal leaders, religious leaders, a number of religious and art teachers, the Mbawa Youth Association (HPM), and general residents of Mbawa Village. Researchers also complement data mining through documentation.

Meanwhile, informants in this study used *purposive sampling techniques*. The selection of informants was based on criteria in the following interview order: village heads, traditional tribal leaders, religious leaders, a number of religious and art teachers, HPM, and local communities. After the researcher writes the interview results into the transcript, then the researcher makes data reduction by means of abstraction, which is taking data that is in accordance with the research context. In this study, the collected data is processed and data processing is carried out by triangulation, reduction, data presentation, and conclusion drawing.

The analysis of this research used the thesis of Emile Durkheim in his book, *The Elementary Forms of Religious Life* (Durkheim, 1961) and Yusuf Al-Qardhawi in *Fiqh al-Aqaliyyat al-Muslimah* (Al-Qardhawi, 2004). According to Durkheim, ritual unity plays a role in bonding the relationship between religious communities. To unite a plural community, there needs to be a social role in the unity of rituals and common beliefs held by all citizens. While Al-Qaradawi explained, Islam is a tolerant religion that places tolerance as the main principle in interreligious relations. Tolerance in Islam is an active attitude in maintaining harmonious relations between people of different religions. Al-Qaradawi stressed the importance of teaching the values of tolerance for a heterogeneous pluralistic society. The value of tolerance must be taught intensively and continuously to plural societies so that they can coexist peacefully. In knitting harmony in the life of a plural society, he emphasized the importance of cooperation between religious communities through social activities, economic empowerment, and inclusive education.

RESULTS AND DISCUSSION

Islam obliges every adherent to be respectful, behave kindly and justly, and know each other regardless of differences in ethnicity, race, gender, group, and religion (Q.S. Al-Hujurat: 13) (Salim, 2002). This is an implementation of the values of religious tolerance taught in Islam. Moreover, according to M. Hasyim Kamali in Cekli Setya Pratiwi, the purpose of Islamic sharia itself is none other than to create good for all humans, both in world affairs and the hereafter (Kamali Hasyim et.al, 2022). Hamka, in Muthmainnah, argues that Allah Almighty gives freedom to every human being to choose his religion. Religious tolerance also means not imposing religion on someone because all humans are given the freedom to choose their religion without any coercion. According to Hamka, faith is an independent choice, with the approval of one's own conscience and reason, not an external coercion (Muthmainnah, 2021). Meanwhile, according to Mustafa, tolerance is the attitude of someone who recognizes the existence of religious plurality and respects every religious believer (Mustafa, 2016) a child is considered not achieve adult status if he has not reached the age of 21 years. Meanwhile in Indonesian

culture, a person is considered officially reached adult status if already married, even though he has not yet reached 21 years. psychologists set around the age of 20 years as early adulthood and lasts until around the age of 40-45 years. Adulthood can be said to be the longest period in the life span. During this long period, physical and psychological changes occur at times that can be foreseen that pose adjustment problems, pressures, and expectations. In the teachings of Islam, that the need for religion because man as a creature of God is equipped with a variety of potential (nature). That is because every religious believer has the right to receive equal treatment from everyone, another view says that tolerance is a condition that must exist in an individual or society to fulfill its purpose. The purpose of religious tolerance is to create a peaceful life in the midst of differences, whether because of history, identity, or culture (Walzer, 1997).

Mbawa Village, Donggo District, is one of the areas in Bima Regency, West Nusa Tenggara (NTB) which has the privilege of diverse religions and ethnicities. The Mbawa community always maintains solidarity and cooperation between people even though they embrace different religions. So far there has never been a religious conflict in the village, because local residents always knit harmony by carrying out local wisdom inherited from their ancestors. One of the local wisdom that unites them to always live in society is through the implementation of traditional Raju ceremonies.

The traditional Raju ceremony as a local wisdom of Donggo ethnicity bequeaths the meeting of heterogeneous citizens in terms of religion and belief in the spirit of mutual respect for differences, cooperation, and deliberation. Cultural ties framed through the implementation of Raju traditional ceremonies are always maintained because the community is mutually committed to maintaining and passing on the local tradition to their sons and daughters. In Yusuf Al-Qardhawi's view, he requires that people living in the midst of pluralism must prioritize the teaching of religious tolerance, mutual respect, and cooperate with different communities intensively in order to coexist peacefully (Yusuf Al-Qardawi, 2004). Therefore, the practices of teaching the value of religious tolerance carried out by the Mbawa community have fulfilled the requirements described by Al-Qardhawi. There are three patterns of teaching the value of religious tolerance of the Mbawa community which include formal, informal, and non-formal teaching.

Basically, the traditional Raju ceremony is a community activity to eradicate pests and determine the planting season (Ahmad, 2013). This ceremony contains cultural values that are in line with the religious teachings adopted by the Donggo ethnicity, such as believing in divine power, and establishing a harmonious relationship between all residents and the environment (Jamaludin, 2023). This ceremony is a product of local culture that contains messages of wisdom based on long-standing community agreements in order to maintain a harmonious life among a multicultural population. This is in line with religious doctrine which always contains moral messages derived from religious dogma. Raju customs actually have no connection with any religious doctrine. This ceremony is purely a local tradition passed down from generation to generation in the life of the Donggo ethnic community. This tradition existed before state-sanctioned religions entered the region. This tradition is very close to people's lives, but it has nothing to do with religious doctrine. Raju is related to the customs of the ancestors from a long time ago that the Mbawa people continue to follow, while religion is something related to faith and obedience to God (Zakariah, 2023).

Although associated with religious doctrine, Raju is actually a kind of ritual to deny the occurrence of disaster hazards by praying for the good of the community in farming (*kanggihi*). It is a tradition that has been practiced for a long time and continues to be followed by Raju indigenous adherents until now (Ismail, 2023), with the aim of strengthening fraternal relations. Through the Raju custom, people can learn to understand and appreciate the differences between one citizen and another, including in terms of embracing religion or belief. According to Sambiring, the traditional Raju ceremony does not affect a person's faith at all, whether they are Muslim, Catholic, or Protestant. It is closely related to ancestral beliefs and social relations between local residents, where the community cooperates in carrying out the Raju ceremony until it succeeds (Sambiring, 2023).

By prioritizing local wisdom as a cultural strategy in realizing religious tolerance, the Donggo ethnic community has maintained the peace of the surrounding environment and avoided conflicts, especially those

motivated by ethnic and religious differences. Moreover, the case that occurred in the Donggo ethnic community, although they have embraced monotheistic religions, in fact the local indigenous people still uphold indigenous beliefs and local culture as their unification and identity.

In addition, the Raju traditional ceremony is one of the local wisdom oriented towards internalizing value education, especially in teaching children about the traditions, values, and culture of the Donggo ethnic community. Through this upara, members of the Donggo ethnicity will get to know themselves and their local characters. Muslims residing in Mbawa do not feel worried or afraid of the existence of other people or traditions that cause their faith to fade. Likewise with followers of other religions who are local residents in Mbawa. Instead, these traditions are passed down as a symbol of the unification and tolerance of the Mbawa people. The symbol of unification is manifested in the form of a traditional house called *uma leme*, which annually holds a traditional Raju ceremony (Budi, 2015).

Raju custom is one of the important ceremonies in the historical records of Mbawa Village. This ceremony has been held for generations since their ancestors long ago. For a long time, the division of labor in the implementation of this custom included all religions. In fact, Muslims can become traditional leaders in the implementation of this activity (Aksa dkk., 2020). In this case, Raju customs are not only implemented by the Mbawa community, but also people outside Mbawa, such as people in neighboring villages, one of which is Sowa Village (Hanafi, 2017).

The Raju ceremony contains prayers in the native language of the Mbawa people, which is usually called the *kasaro* prayer. Gani, Head of Mbawa Village, said that people from these three religions came and gathered to carry out the Raju ceremony without alienating each other, but as a whole community that had a common goal. The community still maintains and fosters local beliefs, because the traditional Raju ceremony is one of the goals to avoid conflicts related to local beliefs (Gani, 2023).

In carrying out the Raju traditional ceremony, people should not make it as a joke because this is an important part of the tradition that has been preserved for a long time. Traditional Chief Raju Jamaludin said, the Raju ceremony has existed since before the major world religions entered and developed in West Nusa Tenggara. This tradition can be said to be an effort to introduce and provide an understanding of the importance of tolerance through cultural practices, traditions, and traditional ceremonies to local residents (Jamaludin, 2023).

Religious harmony for the Mbawa community is very important, because it aims to accommodate the existence of the entire population. For local residents, as long as people still practice the Raju ceremony, the problem of inter-religious conflict is impossible. In fact, when people of different beliefs coexist and maintain each other's traditions, maintain a culture of deliberation, and mutual cooperation as a reference for living together, there can be no tension. "We are the same family and the same family, only different beliefs (Anwar, 2021) nilai-nilai estetika, religi, norma dan budaya. Sehingga untuk menjamin keberlanjutan dari nilai-nilai luhur yang diwarisi oleh nenek moyang sehingga dapat membentuk karakter generasi, maka generasi penerus sebagai pewaris budaya harus menjaga dan merawat budaya rumah adat, tradisi dan nilai-nilai luhur ini, dijadikan sebagai kekayaan budaya masyarakat Mbawa. Potensi budaya tersebut akan sangat menunjang bagi wisata Uma Ncuhi untuk itu perlu adanya analisis lebih lanjut terkait dengan penganggalian potensi wisata yang ada di Desa Mbawa lebih khususnya dan Kecamatan Donggo pada umumnya. Jenis penelitian deskriptif dengan pendekatan kualitatif. Tempat penelitian di Desa Mbawa Kecamatan Donggo Kabupaten Bima. Subjek penelitian masyarakat Desa Mbawa, pemerintah desa Mbawa, tokoh pemuda dan tokoh adat di desa Mbawa. Teknik pengumpulan data menggunakan observasi, wawancara dan dokumentasi. Keabsahan data menggunakan triangulasi sumber. Teknik analisis data dengan pengumpulan data, reduksi data, penyajian data, dan kesimpulan. Objek wisata utama Uma Ncuhi biasa atau sebut *uma leme* oleh orang Mbawa rumah ini berbentuk kerucut dan bentuk bangunan dari atap dan dinding terbuat dari alang-alang. Selain itu terdapat pula objek wisata penunjang diantaranya 1.

In the past, Mbawa was a remote village located on a mountain with limited social conditions. There are no decent roads to pass, and electricity and internet access has not yet entered. However, in recent years, modernization has made people experience worry for fear that the traditions and culture of their ancestors have

not been inherited. Mbawa people rarely travel to the city. They have experienced a comfortable life in the hills. For them, children wandering to seek knowledge is fine, but their old age should live in Mbawa (Arban, 2023).

Mbawa traditions and culture teach people to be tolerant and respect differences (Pusat Bahasa Departemen Pendidikan Nasional, 2017). This attitude of tolerance can be found through the holding of Raju traditional ceremonies. This traditional celebration is followed by all residents from various religions and beliefs believed by the local community. Each resident serves typical foods, such as beef, buffalo, chicken or mutton to the Muslim population. But non-Muslims can serve pork (by not imposing the will of Muslims to eat it) (Wahidi, 2008). Although the traditional Raju ceremony is carried out by all residents of different religions, their purpose is the same, which is to celebrate the harvest together.

There are several restrictions during the traditional Raju ceremony, including: all villagers may not leave the village except for emergency purposes, cannot hold events that invite noise in the village, are prohibited from carrying young wood for any reason. Do not dry clothes, dry rice (*lete fare*) and pound rice (*mbaju*) on the fence in front of the house, clear forests, cut trees, steal, wash with coconut milk or hazelnut oil, do not do strenuous activities such as walking, vacationing out of town, and organizing events. Although these rules seem irrational, Mbawa residents believe that these rules are made to harmonize the life of local residents. Even they believe that there are those who do not obey it, people who violate it will be affected by disaster (*bala*). The disaster is very likely to attack agricultural crops, the people concerned, and the village and its inhabitants. Usually there are just violators. But if someone gets sick because they violate the rules, immediately respected traditional leaders will be able to treat them with prayers (Siti, 2023).

When the Raju ceremony takes place, the rice harvest must not be lowered at *Uma Jompa*, the building in the residents' yard is devoted as a granary to store the harvest, which usually consists of three floors, namely: *First*, it is used to store livestock, *second*, for family gathering, weaving, and weaving, *third*, to store crops such as ikat rice, grain rice, and other types of crops (Daniel, 2019). This tradition is preserved as social learning which becomes a control mechanism in the life of a plural society. This mainly teaches people about learning to work together, caring for togetherness, and creating values of submission and social obedience. As when Nyepi Day is celebrated in a silent social situation, then when carrying out the Raju traditional ceremony there should also be no noise from residents. All sounds and music in the room should be set to the lowest volume. The government also banned all local radios and TV stations from broadcasting, and citizens were asked to turn off the internet and mobile phones (Ganesha, 2021).

The Mbawa people believe that the celebration of Raju traditional ceremonies can bring blessings. If the implementation of the event starts from the north following the flow of the river, it is believed that the diseases suffered by residents will be wasted following the river. However, if this celebration starts from the north, then the people will pray according to their respective religions so that their farms and plantations become fertile. Likewise, if it starts from the east, then it aims to repel the threat of caterpillars and locust pests. If it starts from the south, it will repel rats and other pests. If it is from the west, it is believed to be able to bring a better life and achieve the blessing of life (Jamaludin, 2023).

The process of carrying out the Raju traditional ceremony began with the existence of the Mbawa community consisting of three religious believers gathered in *uma leme*. Members of the Mbawa community present at *uma leme* there is no grouping based on religion or belief. Furthermore, residents attended prayers together in the hope that the ceremony would go smoothly. The next event was hunting (*ngalo*) on Mount Iku. This tradition is believed by local residents to remove all plant diseases through the flow of water from upstream to downstream. This is because the flow of water often carries diseases so the return must also be through the flow of water.

The next Raju ritual is to travel to the top (*lao ese*). This *lao ese* tradition is intended to dispose of pests in the form of caterpillars, snakes, and other types of pests. Caterpillars, snakes and others are believed by farmers to come from above so that the return must also be upward. The next ritual is to travel north (*lao ta da*) to avoid the threat of locusts (*kasanto ro komoa*). Animals such as grasshoppers are believed to have come from the north, so they must be returned to the north. Then, the journey to the south (*lao ta do*) aims to throw rat pests towards the

sea. For Donggo ethnic farmers, the arrival of rats is believed to come from the south, so the return is towards the sea. Finally, the journey to *Sondosia*, to throw everything towards the sea to melt with sea water (Hanafi, 2017).

The value of local wisdom in Raju traditional ceremonies contains aspects of religious tolerance. This reality is manifested, among others, through mutual cooperation, mutual respect, and promoting deliberation, as well as mutual commitment to maintaining harmony in community life. The mutual cooperation in the Raju traditional ceremony can be seen when every resident hunts wild boar on the first day of the Raju traditional ceremony. Muslim villagers also hunted pigs, but when they got the hunt, they were cooked and eaten by Catholic and Protestant villagers. So, in this case, Muslim citizens also prepare all hunting needs and prepare various equipment to be cooked by their non-Muslim neighbors. Thus, even though those who do Raju (*Nggalo*) are Christians and Catholics, because local customs encourage every citizen to take part in the ceremony, it is an effort to maintain solidarity between residents so that the harmony that has been established does not fade. In addition, the traditional house (*Uma Ncuhi*) became a symbol of the unification of three religions in Mbawa Village. The traditional house is a gathering place for traditional leaders to deliberate on tribal issues, customs, and local residents, including discussing the implementation of Mbawa ancestral traditions, one of which is the Raju traditional ceremony (Aulia dkk., 2021). Deliberation in solving problems or decision making has become a traditional way that has often been done by residents to solve problems.

Forms of Religious Tolerance Teaching

The teaching of the value of religious tolerance that occurs in the Mbawa community through the Raju Traditional ceremony is carried out in three forms of teaching including: (1) formal teaching; (2) informal teaching; and (3) non-formal teaching. *First*, formally, values containing religious tolerance are taught to students through formal educational institutions, such as schools and madrasas.

The educators have had the awareness to include local content lessons by introducing the traditions of the people of Mbawa Village, especially the traditional Raju ceremony. Before the ceremony began, the teachers reminded all students to follow suit, asking them to pay attention to discipline, responsibility and not to discriminate between their peers (Asmawati, 2023). Usually, educators introduce Raju traditional ceremonies to them as local heritage that teaches each citizen to work together, respect, deliberate, and commit to maintaining a peaceful life together. The value of tolerance of Raju traditional ceremonies is also taught to students through extra-curricular arts activities. The students learn Kalero dance, which is the original dance of the Mbawa people. Kalero dance is performed during major local traditional events, one of which is during the Raju traditional ceremony.

In addition, there are also teachers who give field assignments to students to pay attention to the practices of Raju traditional ceremony activities held by residents and Mbawa traditional stakeholders. The educators deliberately included the students in the traditional Raju ceremony, because according to them, participating in this event is like paying tribute to parents, traditions, the environment, and teaching them about the importance of gotong-royong, cooperation, and commitment to maintaining local wisdom.

Second, the form of teaching the values of tolerance in traditional Raju ceremonies is informally seen in the role of the family in Mbawa. It has been a legacy for generations, parents in the village tell their children about the Raju tradition which is full of learning tolerance, not reproaching each other's neighbors, and always helping fellow indigenous people. In practice, most parents in Mbawa involve their children in the implementation of the ceremony directly. In fact, the value of tolerance of Mbawa residents is very active with many families in the village giving names to their children with names that characterize the merger of several religions. Therefore, in the tradition of giving names in the family, it is very easy to find the names of family members in Mbawa who use two religions such as Albertus Arban, Yohanes Ibrahim, Anderias Ahmad, Bernadus Abu Bakr, Ignatius Ismail, Martinus Tamrin, Markus Jafar, and others. Meanwhile, female names such as Kristin Siti Hawa, Marta Maemunah, Natalia Hadijah, Fabiona Halima, Sicilian Aisyah, Margareta Sarti, Maria Juleha and others. The giving of such a name is inherited, whether it occurs in Catholic, Protestant, or Islamic families in Mbawa, which aims to instill the values of tolerance. Although this tradition of giving (may) not be acceptable to most religious communities, for the Donggo ethnic who live in Mbawa, it is a manifestation of their social and religious life to

still feel safe, have high moral standard, and peaceful (Purna, 2016).

Third, non-formal forms of teaching are carried out by residents by providing cultural studies to children and adolescents through the Mbawa youth community. This cultural study usually contains an introduction to local traditions, such as the Raju tradition in which there are traditional ceremonial practices that aim to teach young people about tolerance towards other groups. In addition, the teaching of tolerance in other non-formal forms is manifested in the habits of local residents who when holding social activities, from children, adolescents, to parents and traditional stakeholders (regardless of religious differences) are very enthusiastic about working together to make the event a success. In fact, those who play a more important role in completing the work, it is precisely people who are different religions from the event organizers. Similarly, Muslims and Protestants do not feel awkward when side by side with followers of the Catholic (Proctor, 2005).

This reality occurs naturally because the style of the Mbawa people is a mountain society that is thick with oral tradition. This has implications for the way local traditions are taught through storytelling, art events, ceremonial rituals, and various other cultural practices, traditions, and ceremonies (Jamaludin, 2023). This traditional Raju ceremony is also part of the local community's way of teaching children in the local environment to love culture and tradition. Examples of this oral tradition seem to be the custom of traditional leaders or parents teaching their children about how to use pandan leaves and coconut leaves to weave mats, bakula, and kambuti (commonly used as a place for chickens to lay eggs and hatch), even how to dress according to Raju customs, which is done through art events in traditional traditional houses (uma leme). In uma leme also memorials of the dead are held, even important deliberative meetings to decide certain customary issues are resolved held in this traditional house.

Uma Leme plays an important role in addition to being a meeting space for all different residents, it is also a place to teach the values of tolerance through good practices of local culture of Mbawa residents. *Uma leme* filled by indigenous leaders is a control tool that maintains community harmony and prevents the emergence of certain group sentiments. *Uma leme* is a forum for dialogue that brings together many local interests, which in fact each citizen entity consists of many diversity.



Picture 1&2:

When the researchers were in *Uma Leme*, the traditional house of the Donggo ethnic community of Mbawa Village, West Nusa Tenggara. The house was used for local art events, as well as a place for local traditional leaders to deliberate. This house is a symbol of the meeting of three different religions in Mbawa.

Other forms of teaching the value of tolerance are not formal carried out by leaders in each religion. Some local ustadz, for example, often provide an understanding of the importance of inter-religious harmony. They do this in mosques in the form of lectures, as well as at village religious events such as the commemoration of the Prophet Muhammad's birthday or others. Usually they message the importance of citizen harmony by

quoting several verses of the Qur'an, such as QS. al-Kafirun: 6 and QS. al-Baqarah: 256 which teaches about the absence of compulsion in religion. The same is true for Protestant and Catholic religious leaders who provide understanding during Sunday services and some holidays, which refers to the Bibles Romans 10:12 and Thessalonians 3:12 which speak of the urgency of tolerance and respect for differences, as well as the religious doctrine of loving others.

If there is tension in the community, religious leaders and local traditional leaders respond wisely by prioritizing ratio over emotion. A number of Mbawa Muslim leaders said that although the majority of Mbawa residents are Muslim, they still respect Catholics and Protestants. They are natives of Mbawa which means they are brothers. This attitude of mutual respect for one another also occurs during the celebration of the holidays of the three different religions (Wiediharto dkk., 2020). Every community representative from different religions is always invited to attend community events that are holding religious holidays (Hakiki dkk., 2015).

Thus, through various forms of teaching the values of tolerance practiced by the indigenous Mbawa people, there seems to be a conformity with the thoughts of Yusuf Al-Qardhawi as in his book, *Fiqh al-Aqaliyyat al-Muslimah* (Yusuf Al-Qardawi, 2004). In the book, Al-Qaradawi emphasizes the importance of interreligious dialogue in public life. Dialogue can open up better communication spaces between different groups. Dialogue can also strengthen understanding and appreciation of the differences that exist in a pluralistic society. Mbawa residents, whose society is very heterogeneous in terms of religion and belief, have a number of local wisdom that serves as a tool for dialogue to find a way out of the threat of conflict, tension, and violence based on religious differences.

Al-Qaradawi also underlined the importance of teaching the values of tolerance to a pluralistic society. The value of tolerance, such as respect and cooperation with different groups, must be taught intensively and continuously to people so that they can coexist peacefully. This is important because a pluralistic society consists of different religions, cultures, and social backgrounds, so the risk of conflict between groups becomes more manageable. The traditional Raju ceremony teaches children to respect each other, understand each other, help each other, share and respect each other. Thus, Raju traditional ceremonies play an important role in building peace between followers of different religions in Mbawa. If analyzed through Durkheim's thought, then actually the traditional Raju ceremony is a unity of rituals that become a common belief practiced by plural communities in order to create a harmonious community life. Thus, the traditional Raju ceremony has succeeded in gluing the relationship between religions embraced by Mbawa residents who are actually diverse in religion. Because, to unite the plural, there needs to be a social role in the unity of rituals and common beliefs held by all citizens (Durkheim, 1961).

Meanwhile, Yusuf Al-Qaradawi views tolerance as an attitude that includes a willingness to understand and appreciate differences, as well as a willingness to share and cooperate despite different views or beliefs. He also emphasized that the teaching of tolerance values must start from the family and educational environment, because these two environments are the main bases in shaping a person's attitude and character. He emphasized that education is not only limited to instilling knowledge and skills, but also forming strong character and morals in a person (Yusuf Al-Qardawi, 2004).

Based on the thoughts of Yusuf Al-Qardhawi, various teaching patterns of tolerance values that have been practiced by the Mbawa community are in accordance with the thesis put forward by the Muslim scholar. The pattern of teaching the value of tolerance in schools or formal educational institutions, families and communities is a good practice taught by Mbawa villagers to children and adolescents so that they knit a harmonious life through Raju Traditional ceremonies.

An important example as an implication of the value of tolerance found in the traditional Raju ceremony, is that when Muslims celebrate Eid al-Fitr, they will still visit the homes of other Catholics and Protestants to forgive each other. Likewise, when Muslims fast in Ramadan, followers of other religions also carry out activities like Muslims. Even Catholics and Protestants do not cook or do activities that can interfere with or cancel fasting of Muslims during Ramadan (Kurniati, 2023).

The traditional Raju ceremony became a meeting space for people of different religions in Mbawa to strengthen the bond of unity between residents. Every citizen can learn to tolerate and respect each other.

Although some parties say the traditional Raju ceremony tends to be syncretic, the positive value of local wisdom of residents in the southern mountains of West Nusa Tenggara interprets the activity as gratitude to the Creator and begs Him to avoid disaster. According to Mbawa residents, the Raju Traditional ceremony is an expression of gratitude so that people are aware and think about God’s creation that must be guarded and protected. The Raju Traditional Ceremony is a way for residents to build a good relationship with nature. Through the ceremony, local village traditional and religious leaders teach the community to be disciplined or obey social norms and interact with nature.

Table 1: Teaching Pattern of Raju Traditional Tolerance Values in Mbawa Village

Formal	Informal	Nonformal
<p>a. Teaching in the classroom. The teaching pattern is carried out in schools, a form of teaching the value of tolerance in schools by introducing the culture of Raju Traditional ceremonies, teaching the value of tolerance such as Gotong-royong, mutual respect and respect, deliberation, and commitment. Technically, the teaching pattern is realized through local content subjects, by telling about the Raju Traditional ceremony and the value of tolerance in it.</p>	<p>a. Family. The values of tolerance are taught in the family through parents to their children. Parents apply the value of religious tolerance in the family environment through stories, naming, and participating in traditional events, such as involving children in the implementation of traditional Raju ceremonies directly. There are several families in the same house adhering to three different religions.</p>	<p>a. Community conducting local tradition activities by inviting the Mbawa youth community to join the ceremony. b. Mbawa Youth Group providing cultural studies about the history of Mbawa, local wisdom of the community, to giving advice to keep respecting each other’s differences.</p>
<p>b. Extracurricular activities. Formal education is carried out by introducing extracurricular activities, where the value of tolerance of Raju Traditional ceremonies is taught to students, through the art of learning Kalero dance. Kalero dance is a typical dance of the people of Mbawa Village which is performed when there are traditional events and other major events of the people of Mbawa Village, one of which is during the implementation of the Raju Traditional ceremony.</p>	<p>b. Naming of Three Religions. The teaching of the value of tolerance at home is also carried out through the naming of a combination of religions, such as Albertus Arban, Bernadus Abu Bakr, and Markus Jafar. For women, such as Kristina Siti Hawa, and Fabiona Halima, and Marta Hadijah. In general, these names are used by Catholics and Protestants as a form of implementation of tolerance in the family, even though the religion they profess and believes in is only one religion.</p>	<p>c. Ethnic Leader teaches how to maintain the traditions passed down from the ancestors by teaching teenagers such as weaving, weaving, how to dress, playing drums for Kalero Dance accompaniment. Traditional leaders teach the values contained in Raju traditional ceremonies, including so that people love ancestral culture and traditions. Through other traditions such as the implementation of 4 ceremonies, namely, tolak bala (tula bala), thanksgiving prayer (<i>kakomba kasi</i> and <i>kadumu rangga</i>), gratitude to be kept away from bala (world-bala hereafter), prayer to the spirits by eating traditional porridge (<i>kawiri</i>) eating porridge). All these prayers teach mutual respect in religion.</p>

Formal	Informal	Nonformal
<p>c. Assignment. To apply the value of tolerance contained in the ceremony, teachers usually assign students to pay attention to the practice of carrying out ceremonies organized by the community, involving students in the implementation of Raju Traditional ceremonies as well as teaching them, respecting and respecting parents, culture, mutual cooperation in everything, because it refers to the same goal, deliberation is always prioritized in society, and commitment to maintaining wisdom Local communities.</p>		<p>d. Religious Figures. The ustadz or village kiai also provide an understanding of religious tolerance through lectures in mosques and recitations at community events. Usually they quote several verses of the Qur'an that contain the importance of religious tolerance, such as al-Kafirun: 6 and al-Baqarah: 256. Meanwhile, Protestant and Catholic religious leaders provide an understanding of religious tolerance during Sunday services and some of their holidays. Usually they refer to the Bible, Romans 10:12 and Thessalonians 3:12, which speak of tolerance, respect for differences, and love for others.</p>

CONCLUSION

The realization of a real life of religious tolerance can be learned through the cultural practices of the Mbawa people in Donggo District, West Nusa Tenggara Regency (NTB). Every year, to commemorate the harvest period, Mbawa residents hold a Raju Traditional ceremony which is attended by all villagers who *in fact* have a plural pattern in religion. The local community consists of three religions, namely Islam, Catholicism and Protestantism. Although each religion has its own house of worship (Islam, Jaba Nur Mosque; Catholic, St. Paul's Church; and Protestant, GKII Church/Tabernacle), but when there is a religious holiday celebration held in each place of worship, the youth of each religion invite each other as a form of mutual belonging and respect between residents (Jauhari, 2018). In essence, the multicultural Mbawa people are very proud of a harmonious life. Each individual practices mutual tolerance, mutual respect, and understanding each other's differences by upholding local traditions, one of which is through the practice of Raju Traditional ceremonies. Raju customs have succeeded in uniting people of different religions to be committed to creating a peaceful community life and avoiding mutual suspicion.

The key to the preservation of Raju's local traditions is influenced by the involvement of all educational and social institutions in Mbawa in disseminating the values of religious tolerance. The Raju Traditional Ceremony has played a vital role as a socio-cultural ritual that strengthens the relationship between the local plural community. According to Durkheim, the role of socio-culture is a pillar of success to unite a plural community. Certain religions or common beliefs can be a collective force that can bridge the barriers of difference in society (Durkheim, 1961). In this case, the active involvement of every social and educational element in teaching the values of tolerance in Raju traditional ceremonies has become an important factor for the creation of religious harmony in Mbawa Village from the past until now.

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