

INTERFAITH HARMONY AND CULTURAL DYNAMICS IN MBAWA VILLAGE, INDONESIA

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Abstract

In Indonesia, religious life is a crucial aspect of national identity, as reflected in the 1945 Constitution. In Mbawa, a village in Donggo Ipa, religious diversity and local cultural values, such as tolerance and mutual respect, play a key role in fostering social harmony and preventing interfaith conflict. This study aims to analyze interfaith harmony and cultural dynamics in Mbawa Village, Indonesia, focusing on the practices of social and cultural tolerance. Employing a descriptive qualitative research method, data were collected through observation, interviews, and documentation techniques. The findings reveal that interfaith tolerance in Mbawa Village is fostered through a strong kinship system, the Kaco'i Angi culture, and the practice of mutual assistance, supporting robust social harmony. The study concludes that interfaith tolerance in Mbawa Village reflects a deep integration of cultural and religious elements. The implications of this study suggest the need for policies supporting the preservation of cultural rituals like Raju to strengthen communal solidarity.

Keywords: *Interfaith Tolerance, Cultural Dynamics, Mbawa Village*

Abstrak

Di Indonesia, kehidupan beragama merupakan aspek penting dalam kehidupan berbangsa dan bernegara, sebagaimana tercermin dalam UUD 1945. Di Mbawa, sebuah desa di Donggo Ipa, keragaman agama dan nilai-nilai budaya lokal seperti toleransi dan saling menghormati berperan penting dalam menciptakan keharmonisan sosial dan mencegah konflik antaragama. Kajian ini bertujuan untuk menganalisis harmoni antaragama dan dinamika budaya di Desa Mbawa, Indonesia, dengan fokus pada praktik toleransi sosial dan budaya. Dengan menggunakan metode penelitian kualitatif deskriptif, data dikumpulkan melalui observasi, wawancara, dan dokumentasi. Hasil penelitian menunjukkan bahwa toleransi antaragama di Desa Mbawa terbentuk melalui sistem kekerabatan yang kuat, budaya Kaco'i Angi, dan praktik gotong royong, yang mendukung keharmonisan sosial yang kokoh. Penelitian ini menyimpulkan bahwa toleransi antaragama di Desa Mbawa mencerminkan integrasi yang mendalam antara elemen budaya dan agama. Implikasi dari penelitian ini menyarankan perlunya kebijakan yang mendukung pelestarian ritual budaya seperti Raju untuk memperkuat solidaritas komunal.

Kata Kunci: *Toleransi Antaragama, Dinamika Budaya, Desa Mbawa*

A. Introduction

In Indonesia, religious life is a crucial aspect of nationhood and statehood, as reflected in Article 29, Sections (1) and (2) of the 1945 Constitution, which state, "The state is based on the belief in the One and Only God," and guarantees every citizen the freedom to worship according to their religion and beliefs. This is significant as religion provides guidance and moral values that believers are expected to adhere to and implement.

The Donggo are a tribe residing in the Bima district. Geographically, the Donggo inhabit two areas: Donggo Ipa (Northern Donggo), which includes the villages of Kala, O'o, Mbawa, Padende, Kananta, Doridungga, and Rora; and Donggo Ele (Eastern Donggo), which encompasses the villages of Tarlawi, Kuta, Samboti, Teta, and Kalodu (Hanafi, 2017; Nurjannah et al., 2017). Mbawa, a village in Donggo Ipa, is located on the slopes of Mount Mboha. Typically, the Donggo and particularly those in Mbawa engage in farming and livestock rearing. Moreover, Mbawa is a religiously diverse village, with Islam, Christianity, and Catholicism coexisting. Preliminary research conducted on January 1, 2024, indicated that households in Mbawa often include members of different faiths. According to Emile Durkheim's theory on religion, which views religion as an expression of collective consciousness, religion plays a vital role in creating social cohesion, with religious rituals recharging individuals' connection to their deity (Sumitro, 2020).

Furthermore, the Mbawa community strongly adheres to cultural values passed down through generations, such as mutual assistance and respect (Kaco'i Angi). These cultural values color the social and religious life in Mbawa, contributing to a harmonious and prosperous community. The term 'tolerance' originates from the Latin 'Tolerare,' meaning patience. In the socio-cultural context, tolerance towards religious diversity is seen as an act of rejecting segregation and embracing inclusivity, allowing different groups to coexist (Abu Bakar, 2015). According to Michael Walzer, tolerance encompasses five aspects: accepting others' differences, finding commonality despite differences, fostering stoic morality (recognizing others' rights), openness to others, and supporting all forms of diversity focusing on individual autonomy (Huda & Dina, 2019).

Religious tolerance should not be confused but rather seen as fostering peace, mutual respect, and even more, interfaith harmony should be cultivated through communal cooperation to build a morally upright society. The real-life application of religious tolerance in Indonesian society has transformed, becoming less meaningful due to social changes affecting communal dynamics.

Various researchers have studied tolerance. In the journal *Equilibrium: Journal of Education*, vol. viii, issue 1, January-June 2020, the Sociology Education Program at Samawa Rea Institute of Social and Cultural Sciences explored the preservation of the Kaco'i Angi cultural values among the Donggo community. It was revealed that Kaco'i

Angi is not merely a slogan but a process of instilling moral values in the next generation, serving as a life principle for the Donggo community (Sumitro, 2020).

Another study by I Made Purna titled "Local Wisdom in Religious Tolerance in Mbawa Village," conducted by the Cultural Value Preservation Institute of Bali, NTB, NTT, outlined how local wisdom strategies have effectively reduced religiously motivated conflicts. These cultural strategies include naming conventions representing the religions practiced in Mbawa and the inclusive Raju ritual involving all community members (I Made Purna, 2016). Further, research by Subari and Sukarddin (2023) observed that religious harmony in the Donggo Mbawa community is maintained through strengthening solidarity among residents to prevent social fractures.

From the above research, two studies employed a sociological approach while one used a cultural approach to analyze the issue. However, these studies have not detailed the forms of tolerance present in Mbawa nor discussed the challenges and barriers to fostering tolerance within the community. Thus, this research aims to explore the forms of tolerance in Mbawa and identify the impediments to nurturing tolerance.

B. Method

This study employs descriptive qualitative research to explore the culture of tolerance within Mbawa village, Donggo sub-district. Qualitative research focuses on understanding phenomena, events, and social activities through the perspectives, beliefs, and thoughts of individuals or groups, aiming to reveal underlying meanings (Murdiyanto, 2020). The primary data sources include words and actions, supported by supplementary data such as letters, magazines, and newspapers (Moleong, 2016). Data were collected using observation, interviews, and documentation techniques. The observation involved detailed monitoring of the religious, social, and economic life in the community. Interviews were conducted with eight key informants, including community leaders and residents, using Purposive and Snowball Sampling techniques to identify further participants (Sugiyono, 2017). The validity of the data was ensured through extended observation, increased diligence, and triangulation—comprising source, technique, and theory triangulation—to confirm data consistency and facilitate effective conclusion drawing (Murdiyanto, 2020). Data analysis was conducted in three primary phases: data reduction, data display, and conclusion drawing or verification, as per Miles and Huberman's (2013) framework, which emphasizes the iterative nature of qualitative analysis.

C. Discussion

1. Forms of Religious Tolerance

Mbawa is a village located in the Donggo sub-district of Bima Regency, West Nusa Tenggara. According to the 2024 village profile data, Mbawa spans an area of 8,884 hectares. The population totals 4,773 individuals, comprising 3,735 or 78.25% Muslims, 942 or 19.74% Catholics, and 96 or 2.01% Protestants (Mbawa Village Profile, 2024).

The data indicates that three religions—Islam, Catholicism, and Protestantism—are practiced and thriving in Mbawa Village. This religious diversity does not disrupt the daily harmony of life. Research data on forms of religious tolerance in Mbawa Village include:

1) Kinship System

The community of Mbawa, as a long-established entity, has developed a strong social system influenced by factors such as kinship and blood relations. As stated by a Catholic religious leader, Mr. II: "Although the people of Mbawa Village have different and diverse beliefs, the tolerance among community members is unquestionable, as the kinship ties here are very strong, thus religious differences do not lead to disturbances or divisions among the community" (Interview with Mr. II, March 5, 2024).

One aspect of this social system is the social unit. A social unity formed by more than one family connected through blood or marriage is termed kinship. Members of a kinship group include various structures like grandparents, parents, children, grandchildren, in-laws, cousins, siblings, uncles, aunts, etc. Sociological-anthropological studies identify several types of kinship groups from smaller to larger scales, such as within nuclear or extended families (Isabella, 2014). Kinship fosters social relationships where each individual feels connected and supportive of one another. Current interactions forge stronger future relationships. Social interaction involves relationships where one person's behavior affects, modifies, or enhances another's behavior, and vice versa. The Prophetic Politics Journal notes that in rural life, married children often build homes on family-owned land, fostering deep human interactions and emotional or affectionate bonds. These interactions are characterized by shared fate, heart, feelings, responsibilities, and mutual needs (Anggariani, 2013). In Mbawa society, there is a tradition called "Cama," where newlyweds visit their in-laws with gifts such as woven fabric (Tembe Me'e) and cakes (kalempe) (Zuriatin; Masni, 2014). This tradition is crucial as it nurtures emotional relationships among close kin.

2) Kaco'I Angi Culture

Mutual respect among religions is a form of implementing tolerance, respecting other religions in practicing their faith without interference or issues. It also involves maintaining order so that others can worship peacefully. In Mbawa Village, religious differences are no longer barriers to daily life or interaction with other groups based solely on religious differences. The Kaco'I Angi culture is not merely a slogan of respect but emphasizes the process of instilling moral values in the younger generation, shaping their worldview and life principles (Sumitro, 2020).

As Mr. II expressed in an interview on April 4, 2024: "The attitude of tolerance and the Kaco'I Angi culture in Mbawa Village's understanding is a mandatory trait for every community member here, where mutual respect is an integral part of our culture and life. For us, respecting others is not just about giving recognition but also reflects our

own attitudes as responsible and understanding community members" (Interview with Mr. II, April 4, 2024). The culture of tolerance in Mbawa Village arises from the Kaco'I Angi culture among its religious communities. The concept of tolerance in Islam, according to Abdullah, includes: (a) allowing freedom to teachings and beliefs of other religions that may contradict one's own; (b) respecting the rights of others to their religious beliefs (Simuh et al., 2012). Moreover, real examples of tolerance in Mbawa society include their conduct during wedding celebrations and how, during the fasting month, Christians refrain from eating and drinking publicly (Zuriatin; Masni, 2014). Additionally, Corrigan (2022) observe the emergence of blind fanaticism towards religious expression due to socially legitimized dominance and the spread of hostility towards shared symbolism and vocabulary.

3) Mutual Assistance (Gotong Royong)

Religious differences no longer hinder or isolate daily interactions in Mbawa Village. Recognized religions, adhered to as life guidelines and absolute truths, have dynamic, universal, flexible, and positively oriented values for their adherents. These dynamics are evident in the lives of the believers (Ghazali & Busro, 2017). The culture of mutual assistance, or "gotong royong," has long been established in Mbawa Village. This signifies team cooperation and represents bonds of fraternity and compassion for helping others (Subari; Sukarddin, 2023). Additionally, the sense of togetherness in participating in gotong royong emanates from the sincere consciences of Mbawa's individuals (Hanafi, 2017; Nurjannah et al., 2017).

Gotong royong in Mbawa Village is practiced in various activities, such as constructing places of worship and communal clean-ups. Notably, the construction of religious facilities involves the entire community regardless of religious or belief differences (Subari & Sukarddin, 2023). In Mbawa Village, gotong royong is a community obligation that also serves as a means for socializing and strengthening bonds among residents. Mr. AGS stated, "The spirit of gotong royong is deeply ingrained in Mbawa Village, whether in religious events, cultural traditions, or communal cleaning activities. They believe that gotong royong is a form of mutual respect, honoring, and assisting one another in life. This spirit involves not just one religion but all community members, regardless of their beliefs" (Interview with AGS, April 4, 2024). Additionally, Mr. IML mentioned, "Our tolerance here is not limited to social aspects. For instance, during the construction of a mosque, Catholic families also actively participate, especially in laying the foundations. Similarly, when a Muslim family has a Hajj ceremony, Christian families contribute with rice and money" (Interview with Mr. IML, March 27, 2024).

Gotong royong also manifests in other traditions like the Kaboro Co'i, a process where the community collectively gathers a dowry for the marriage of a groom's family in the village, supporting families in need (Subari & Sukarddin, 2022). This highlights gotong royong as a crucial part of life in Mbawa Village, enhancing and repairing social

interactions across various community events. Gotong royong and tolerance are also fundamental in fostering mutual respect among different religious communities, preventing disturbances to the peace. The deep sense of familial and tolerant relationships among the religious communities in Mbawa Village showcases the true character of Indonesian society and reflects the natural state of the Indonesian nation.

4) Rawi Rasa Activities

In Bima culture, following Rawi Rasa is an ingrained practice in Mbawa Village. According to the traditional leader of Mbawa Village, Mr. Siddik, there are two types of Rawi Rasa in Mbojo culture: Rawi Mori, which includes activities like weddings and circumcision ceremonies, and Rawi Made, which relates to death rituals. These activities require community involvement in washing, shrouding, praying for, and burying the deceased. Participating in Rawi Rasa is considered a duty to respect and honor others, regardless of religious differences. Examples include weddings, traditional prayer events, and funerals. Mr. IMR noted, "For instance, if a Muslim holds a wedding, Catholics and Protestants also contribute to its success, and vice versa. This cooperation extends to other community activities as well" (Interview with Mr. IMR, April 4, 2024).

Another aspect of Rawi Rasa is the Raju tradition, passed down through generations. Raju involves various activities determined during large clan meetings to set the date, typically held in October before the planting season for seven days (Hanafi, 2017; Nurjannah et al., 2017). One awaited ritual involves hunting wild animals like boars and jungle fowl that threaten crops, marking the onset of the planting season. Community leaders and religious figures decide on the day of Raju, which starts with prayers and offerings at sacred sites. During Raju, the entire community participates, cooperating in hopes of a successful harvest (Riski Ramadhan, 2020). Raju is also seen as an effort by the Mbawa community to address and harmonize different entities (Wahid, 2022). Mr. YSP explained, "Raju actually signifies the transition between seasons, welcoming the new planting season. The community hunts animals that pose threats to farmers, and the results of this hunt are seen as indicators of the upcoming harvest's success" (Interview with Mr. YSP, March 27, 2024). This activity, called Rawi Rasa, involves the entire community participating and contributing in various ways.

These religious teachings in Mbawa Village no longer act as barriers but as dynamic, universally adaptive guidelines that enhance the daily social culture. This dynamism is maintained through a framework of tolerance (Ghazali & Busro, 2017b). The ability of Mbawa's community to integrate religion with culture through symbolic messages, as detailed in the Prayer of Kasaro (Wahid, 2019), strengthens religious harmony. Research by Madsen (2011) on the resurgence of religion in China using religious and cultural elements to boost the economy, with temples managed commercially by both the affluent and the poor, aligns with Mbawa's Raju ritual. This could be transformed into an annual festival that enhances the community's economy, fostering solidarity among all religious adherents through the cultural unity inherent in the Raju tradition, rooted in ancestral rituals.

2. Factors Supporting Religious Tolerance

Several factors contribute to the religious tolerance observed in Mbawa Village. These include both supporting and restrictive elements. Key supportive factors are:

1) Religious Teachings

Religious teachings serve as a fundamental cornerstone in the lives of Mbawa Village residents, a devout community. In such a religious society, attitudes, actions, and behaviors are based on religious foundations, including teachings, practices, and scriptural sources. Each religion in the village promotes attitudes of kindness, love, tolerance, respect, and competition in goodness. This is corroborated by Mrs. JS who stated, "The role of religious teachings in fostering tolerance in Mbawa Village is significant, as every religion preaches peace, love, and mutual respect among fellow believers and between different religious communities. This is evident from the harmonious and neighborly way of life here, despite religious differences" (Interview with JS, April 4, 2024).

Christianity in its scriptures also emphasizes love, as seen in 1 John 4:7-8: "Dear friends, let us love one another, for love comes from God. Everyone who loves has been born of God and knows God. Whoever does not love does not know God, because God is love." Similarly, Islam teaches the importance of respecting and tolerating others. Tolerance in Islam means not forcing others to worship according to Islam but allowing them to practice their faiths as they believe. This is reflected in Quran 10:40-41, which states, "Among them are those who believe in it, and among them are those who do not. Your Lord knows best those who cause corruption." Clearly, each religion commands its followers to love, respect, and appreciate others according to its teachings.

Religious values shape the moral fabric of the community, as seen in Mbawa Village, Donggo District. Morality sets boundaries for human activities with norms of good or bad and right or wrong, such as in everyday life where a moral person is seen as someone who behaves well (Husna, 2018). Religious education compels every individual to foster tolerance and morality in society to preserve the rights and duties of each other. The decline in morality and tolerance in society poses challenges. A solid foundation of good morals and character is essential for maintaining tolerance, as good character guides individuals in maintaining relationships among people and between religious communities. The cultivation of good character should ideally begin with individual behavior within a family, the smallest unit of society. The habit of cooperating without discrimination based on group or religion is a primary factor in preserving tolerance. Religious differences should not be barriers to interaction, cooperation, and unity for the progress of a community. This also forms a strong foundation for the sustainability of human life. This view aligns with Abbaz Yazdani (2020), who argues that peace education is crucial to avoid violent conflicts in multicultural and multi-religious societies. He observes that religiously motivated violence often arises from faulty religious education and misinterpretations, especially among fundamentalist groups.

2) Role of Religious Leaders

Religious leaders play a vital role in fostering religious tolerance in Mbawa Village. One influential Catholic figure is Father Ignatius Ismail, who imparts lessons to his congregants. Similarly, Mr. Imran, a charismatic Muslim leader, frequently delivers sermons or khutbahs to mosque attendees. Additionally, Mrs. JLN, a Christian religious leader, preaches to her congregation about developing tolerant attitudes towards elders and those of different faiths.

The role of religious leaders in nurturing tolerance is also highlighted in the "Journal of Abrahamic Religions: Studies on Religions," which notes that religious figures act as a bond of tolerance. This journal concludes that the strong interfaith harmony in the Toraja area cannot be separated from the roles of these leaders. Religious leaders must position themselves as role models for everyone, encouraging and promoting understanding, respect, and acceptance among different faiths, thus fostering community harmony. They also play crucial roles in fostering family-like relationships and engaging in effective communication or dialogue to strengthen these bonds (Samuel & Tumonglo, 2023).

In daily life, religious leaders exemplify tolerant attitudes towards community members, often participating in interfaith discussions and collaborative efforts to address issues or activities related to Mbawa Village. Mr. IML states, "Frequent issues in Mbawa Village, such as interfaith marriages, are deliberated and resolved through elder and customary forums under the coordination of local traditional institutions. These institutions function as organizational bodies for community deliberation, channeling community aspirations to the government, resolving legal and customary issues, and fostering democratic, harmonious relationships to empower the community in supporting governmental functions. After marriage, both parties typically continue living together under one roof as usual" (Interview with Mr. IML, March 5, 2024).

3) Role of Village Governance

According to the Village Law (Law No. 6 of 2014), villages possess inherent and local authority, including in areas of community development and empowerment. The village government of Mbawa actively implements policies that cater to the interests of its diverse religious communities. Mr. FRD, the head of Mbawa Village, explains, "One of our policies includes organized communal activities like cleaning the village environment, including graveyards, involving all religious groups in Mbawa. These activities are well-scheduled, for example, the first week in one hamlet, then the head of the hamlet will inform all residents to participate. These efforts aim to build solidarity among people of different faiths. In Mbawa, there is no territorial segregation based on religion" (Interview with Mr. FRD, April 4, 2024).

4) Mutual Understanding and Love

The attitude of mutual understanding is a critical factor in fostering respect and harmony among the diverse religious and ethnic groups in Mbawa Village. Recognizing

and respecting differences without using them as a basis for blame is essential for societal cohesion. This attitude also fosters tolerance, even among those of different faiths, nurturing close-knit community relations since mutual recognition, appreciation, and respect facilitate interaction and communication.

This sentiment is echoed by Mr. II, who during an interview remarked, "In our Christian community, we continuously cultivate love and understanding among ourselves and towards other faiths. This aligns with our religious teachings that mandate Christians to continually love and understand both fellow Christians and those of other religions. This is reflected in our socially harmonious lives" (Interview, April 4, 2024). On that occasion, Mr. II also referred to the Bible on the importance of mutual understanding and love: "If you really fulfill the royal law according to the Scripture, 'Love your neighbor as yourself,' you are doing well. But if you show partiality, you commit sin and are convicted by the law as transgressors" (James 2:8-9). These insights illustrate how mutual understanding and love are pivotal and supportive in achieving high levels of tolerance in Mbawa Village, as without these attitudes, achieving such a degree of tolerance would be nearly impossible.

5) Attitude of Mutual Assistance

Mutual assistance is a common practice among the residents of Mbawa Village, Donggo District. This is evident in their social lives, both during Rawi Mori and Rawi Made events. Mr. AG, a Muslim leader in Mbawa Village, commented, "The community here highly values and maintains their tradition of helping each other. In today's advanced era, where people often neglect mutual assistance, the people of Mbawa Village are even more diligent in preserving this practice. This is visible in various activities, for example, during weddings and funerals. Unlike in other regions where cooks might be paid for their services at weddings, here in Mbawa, community members collaborate and assist each other in preparing everything needed for the wedding, including the food throughout the event" (Interview with Mr. AG, March 5, 2024).

Sarwono and Meinarno (2009), as well as Gumono et al. (2022), describe helping behavior as actions taken by an individual intended to assist others without any benefit to the helper, thus not expecting anything in return. According to Karremans, a person's characteristics influence their propensity to engage in helping behavior. The nature of helping is demonstrated by individuals who are forgiving and engage in selfless activities. It is important to recognize, as social beings, humans cannot live in isolation.

3. Factors Hindering Religious Tolerance

In addition to factors that support religious tolerance among the communities in Mbawa Village, there are also factors that impede it:

1) Insufficient Understanding of Tolerance

Religious tolerance is crucial for everyone today. High levels of tolerance can minimize conflicts between religious groups and promote peaceful coexistence. Thus, it

is vital to foster a tolerant attitude towards other faiths. As stated by a Catholic clergyman, Father II, "Not everyone possesses an understanding and attitude of tolerance. A lack of tolerance among religious groups is also due to both sides' reluctance to engage in dialogues about social interests and national unity, as well as sensitive theological issues. This occurs because religious groups are hesitant to discuss their faith issues openly. A tendency to keep a distance from one another can lead to suspicion and potentially trigger conflicts" (Clarke, 2019; Tietjen, 2023). Tolerance can only be achieved through a sociocultural approach by implementing multicultural education that fits the local societal conditions. This contrasts with a UNDP report concluding that a low understanding of religion can foster tolerance towards other faiths (Vurmo et al., 2018).

A similar statement was made by an Islamic religious leader from Mbawa Village, Mr. IMR: "Understanding the meaning of harmony is crucial here because the village consists of various differences. If not handled properly, it could hinder the creation of tolerance and lead to conflicts. Living in a pluralistic society, knowing and understanding each other is essential to achieve harmony among community members, regardless of their faith. Otherwise, a lack of understanding of the importance of living harmoniously can lead to negative impacts on the progress of Mbawa society" (Interview, April 4, 2024).

2) Political Issues

In some countries, politics often exploits religion for personal gain, leading to chaos that affects inter-religious relationships. This can undermine the hard-earned harmony among religious groups, including in Mbawa Village. As stated by an Islamic religious leader, Mr. AG, "Political issues sometimes disrupt the tolerance among religious groups in Mbawa Village. For example, during elections for village heads or other positions, differences in choices can lead to divisions among the community, including religious divisions, as supporters from different faiths may endorse their candidates, leading to identity politics" (Interview, April 4, 2024). This shows how political interests significantly affect the tolerance levels among the religious communities in Mbawa Village.

In some contexts, religion can also be a source of conflict and polarization within political systems. Power struggles between religious groups or between religion and the state often spark tensions and conflicts that can threaten political and social stability. Effectively managing these conflicts requires a deep understanding of the religious factors influencing political dynamics and strategies to promote tolerance and interfaith dialogue.

3) Attitude of Fanaticism

Religion, as a primary value system, often serves as the basis and legitimation for its followers' behaviors, leading to an exclusive understanding of religion that can result in fanaticism. Oever suggests that fanaticism is an excessive and irrational enthusiasm or devotion to a theory, belief, or line of action, often driven by a highly emotional stance

with virtually no boundaries. As examined in theories, fanaticism is an overly strong belief that lacks rational thinking, refusing to accept others' views and believing that one's own understanding and faith are the most correct (Clarke, 2019; Tietjen, 2023).

Fanaticism in a religious society influences group interactions and behaviors. Religious traditions significantly impact the formation of character, attitudes, knowledge, and beliefs, shaping obedience and loyalty to the adopted faith. As Mr. II explained, "Religious fanaticism isn't sourced from the religion itself but rather from ethnic and social group sentiments that dominate. Thus, fanaticism becomes a form of resistance by minority groups against the domination and power of majority groups, stemming from the minorities' feelings of oppression and lack of welfare and resource control" (Interview, April 4, 2024).

Nearly all religions exhibit an exclusivist attitude in understanding and practicing their teachings. This can shape a radical character among its followers, eventually forming claims of absolute truth, and viewing other religions and beliefs as incorrect. This attitude of blind fanaticism becomes a source of increasing differences and births horizontal conflicts among religious communities. Tolerance, according to Habermas (2004), "can only be realized if there is a legitimate justification for rejecting competing claims of validity: 'If someone rejects black people, we should not ask him to be 'tolerant of people who look different'...then we would be accepting his prejudice as an ethical judgment similar to rejecting a different religion'."

D. Conclusion

Various forms of tolerance are evident in the community of Mbawa Village, including the Kaco'i Angi culture, the spirit of mutual assistance, participation in Rawi Rasa, and the communal effort to maintain order in the village. The presence of different beliefs and religions in Mbawa Village does not lead to hostility; instead, the community continues to respect and maintain harmony. This is reflected in daily activities such as mutual assistance, participation in religious events and the Raju Ritual, and the collective upkeep of village order and safety. Religious tolerance in Mbawa Village can be understood as a cultural form originating from their ancestors, marked by the Rawi Rasa culture through the Raju ritual, symbolized by the Uma Leme (a triangular-shaped house) representing the harmony among the three major religions followed by the Mbawa community.

Supportive factors for religious tolerance in Mbawa Village include the influence of religious teachings, the role of religious leaders, the role of local government, social attitudes, mutual understanding and love, and mutual assistance. These factors aid in creating tolerance and harmony among the religious communities in the village. Conversely, factors that hinder religious tolerance in Mbawa Village include a lack of tolerance, political issues, and attitudes of fanaticism. These factors can impede the occurrence of tolerance among religious groups and lead to conflicts within the community. Therefore, to overcome these hindering factors, the village to regional

governments should institutionalize the Raju ritual officially as an annual cultural festival or memorial that represents the harmony of the religious communities. Through the Raju culture, community solidarity is preserved across generations, eventually becoming a collective national memory.

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