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Prophetic Anthropology: An Ethnographic Study of Religious Moderation Practices and Cultural Wisdom Entities in the Donggo Ethnic Tradition in Bima

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ABSTRACT

This study analyses religious moderation practices within the Donggo ethnic tradition in Bima and reconstructs the prophetic values articulated through the community's symbols, rituals, and socio-cultural practices. The study employed a qualitative approach with a critical ethnographic design. Data were collected through in-depth interviews with traditional and religious leaders, complemented by observations of various social and religious practices among the Donggo ethnic community. Data were analysed interactively through data condensation, data display, and conclusion drawing and verification, following the analytical framework developed by Miles, Huberman, and Saldaña. NVivo 12 software was employed to support the processes of coding, categorisation, and thematic mapping. The findings indicate that religious moderation among the Donggo community is manifested through a normative understanding of tolerance and internalised in everyday social practices rooted in local cultural wisdom. These practices are reflected in mbolo rasa, a tradition of deliberation and dialogue between traditional and religious leaders; mutual assistance and cooperation; cross-religious collaboration; and collective participation in various social and religious activities. The reconstruction of prophetic values reveals three principal orientations: respect for differences, care and mutual assistance, and the strengthening of social and cultural harmony. These findings broaden the perspective of prophetic anthropology by demonstrating that religious moderation can be understood as a living form of cultural knowledge and practice that is continuously negotiated, enacted, and transmitted through social relations within the community. This perspective provides a conceptual foundation for developing contextually grounded, locally rooted models of religious moderation that respond to the social and cultural realities of Indonesia's multicultural society.

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INTRODUCTION

Developments in Indonesian society's social and religious life in the contemporary era reveal increasingly complex dynamics due to rising social mobility, the penetration of digital media, transformations in identity, and the strengthening of various transnational ideological currents (Ahadiyah et al., 2024; Ali et al., 2026; Barikzai et al., 2025; Beaumont, 2025). These conditions present new challenges to the sustainability of religious moderation, particularly in communities with strong local cultural foundations (Helmy et al., 2021; Ichsan et al., 2024; Ichwan et al., 2025). On the other hand, expressions of religiosity can also be reduced to exclusive identities when detached from the community's social and cultural context (A. Abdullah et al., 2023; Afandi & Zurqoni, 2026; Afendi et al., 2025; Idrus & Abd. Ghani, 2023). The anthropological perspective holds that religion never exists in a vacuum but is always intertwined with the value systems, symbols, rituals, and social structures that develop within a cultural community. Consequently, understanding the practice of religious moderation cannot be achieved through a purely normative-theological approach alone; rather, it must be examined as a living cultural reality manifested through people's everyday experiences (Baihaqi et al., 2026; Buchmann & Schwille, 1983; Hasan;, 2025). This prophetic anthropological approach offers a more comprehensive perspective. It views religion as a force for social transformation that is realised through the internalisation of prophetic values, namely, humanisation *(amar ma'ruf),* liberation *(nahi munkar),* and transcendence *(tu'minuna billah)* as developed by Kuntowijoyo (Arum, 2018; Masduki, 2017; Maulana et al., 2026; Pratama et al., 2026).

The government, through the Ministry of Religious Affairs, has positioned religious moderation as the foundation for maintaining social cohesion in a multicultural society. At the same time, national surveys show that Indonesians' tolerance tends to fall within the moderate to high range (Alam et al., 2026; Anwar et al., 2024; Kyambade et al., 2024; Suyanta et al., 2024). However, pockets of intolerance, identity polarisation, and the increasing spread of exclusive religious narratives through digital media still exist. The discourse on religious moderation in Indonesia is framed as a normative national agenda that emphasises harmony, tolerance, and the prevention of extremism (Fathan Fihrisia, 2025); (Effendi, 2020); (Rosidin et al., 2025). However, a top-down, normative approach to religious moderation risks overlooking local practices that have long internalised moderation as a cultural value, even before the concept was formally institutionalised (Arizona et al., 2025; Asrori et al., 2025; Badrudin et al., 2025).

The Donggo people of Bima have shaped their religious practice through a long process of acculturation between Islamic teachings and the local value system that developed before Islam's arrival (Amin et al., 2022; Hanapi et al., 2025; Huda et al., 2025). Various elements of cultural wisdom—such as traditional deliberation, communal solidarity, respect for traditional elders, speech ethics, collective rituals, and traditional conflict resolution mechanisms demonstrate how religion is practised contextually without losing its normative substance (Hamzah & Syukur, 2017; Malik et al., 2023; Naamy, 2022). These values shape a pattern of religious practice that is inclusive, adaptive, and respectful of social diversity. However, modernisation, shifts in the younger generation's outlook, urbanisation, and the penetration of digital media are beginning to disrupt the transmission of these cultural values. As a result, some social practices that previously served as spaces for learning religious moderation have weakened. This suggests that the sustainability of religious moderation depends heavily on society's ability to preserve and revitalise cultural wisdom as a space for reproducing socio-religious values.

Many previous studies have examined religious moderation from various perspectives. Most of these studies have focused on implementing religious moderation policies, educating on moderation in formal institutions, promoting interfaith tolerance, and examining the relationship between religion and multiculturalism (M. A. Abdullah, 2024, 2024; Azkiya et al., 2024; Nurhayati et al., 2022; Rozanita et al., 2026). Other anthropology studies have primarily described traditional rituals, ethnic identity, and cultural changes among local communities (Erlangga & Winata, 2026; Muziburrahman; Saputra, 2026; Nafsi & Saifudin, 2026; Ningsih, 2025). Meanwhile, studies on the Donggo people generally focus on history, language, local traditions, and sociocultural dynamics without explaining in depth how these cultural entities function as practical mechanisms for fostering religious moderation (Asrohah et al., 2025; Khoir et al., 2024; Rahmadi & Hamdan, 2023; Sa'ad et al., 2025). In contrast, the prophetic anthropological approach remains relatively limited in religious ethnographic studies. Most research draws on symbolic anthropology, interpretive anthropology, or cultural functionalism; consequently, the dimension of prophetic value transformation as a social force has not been extensively explored.

Building on these gaps, this study is particularly important because it offers a new perspective on religious moderation as a socio-cultural practice emerging from the dynamic interaction between religion and local culture (Aldogiher et al., 2025; Bahri et al., 2026). Rather than merely documenting various forms of tradition within the Donggo community, this study seeks to uncover the underlying structures of meaning, values, symbols, social actors, and mechanisms of cultural transmission that keep prophetic values embedded in everyday community life. An ethnographic approach enables the researchers to gain an in-depth understanding of the community's religious experiences from an emic perspective. At the same time, prophetic anthropology provides an analytical framework for examining how the values of humanisation, liberation, and transcendence are manifested in everyday social practices. Accordingly, this study broadens the anthropology of religion, which has traditionally conceptualised religion primarily as a symbolic system, toward an understanding of religion as a force for social transformation deeply rooted in local cultural contexts.

This study's significance spans theoretical, methodological, and practical dimensions. Theoretically, it contributes to developing the prophetic anthropology paradigm by integrating prophetic values with an ethnographic approach to understanding culturally grounded practices of religious moderation. Methodologically, the study extends ethnography as a holistic approach to examining relationships among religion, culture, and social structures through the perspectives and lived experiences of local community members. Practically, the study is expected to generate a conceptual model of prophetic anthropology of religious moderation grounded in the cultural wisdom of the Donggo ethnic community. This model may be adapted and further developed in other indigenous communities across Indonesia as a strategy to strengthen social cohesion, cultural resilience, and the development of an inclusive and sustainable multicultural society.

This study addresses an important academic need by reconstructing the normative approach to studying religious moderation through an ethnographic perspective grounded in prophetic values. Socially, the study contributes to strengthening the recognition of Donggo local wisdom as a source of an ethic of living together that remains relevant amid the increasing polarisation of religious identities. The findings are expected to provide a conceptual foundation for developing more contextual and culturally grounded policies on religious moderation. More specifically, this study pursues three academic objectives: (1) identify and examine the forms of religious moderation practices and cultural wisdom embedded in the traditions of the Donggo ethnic community in Bima; (2) explore how

prophetic values are internalised within cultural wisdom and contribute to the formation of religious ethics in the traditions of the Donggo ethnic community in Bima; and (3) examine the relationships among traditional leaders, religious elites, and community members in transforming religious moderation through culturally grounded local wisdom within the Donggo ethnic community in Bima.

METHODS

The research method employs a qualitative approach based on ethnographic studies. Methodologically, the qualitative approach is used to explore and understand the circumstances of individuals or groups of people regarding various issues (Nasution et al., 2025) (Creswell, John W. & Poth, 2016); (Emzir, 2012) (Ananda & Albina, 2025). The qualitative research process involves key steps such as formulating questions and procedures, collecting data from participants, analysing the data inductively, and interpreting its meaning. The qualitative research paradigm is based on a post-positivist philosophical framework used to study the conditions of natural objects, positioning the researcher as the primary instrument; qualitative research results emphasise meaning in descriptive narratives rather than generalisations. (Moleong, 2017) (Sugiyono, 2022) (Maksimović, 2023). Qualitative research aligns with the author's research focus: exploring aspects of prophetic anthropology related to religious moderation and cultural wisdom within the Donggo ethnic tradition in Bima. This qualitative research followed several stages and procedures, beginning with problem identification, research design, data collection, data analysis, and the preparation of a report and conclusions, along with indicators of research achievement.

Table 1. Data Collection Instruments: Interview And Observation Protocols

Type of Instrument	Main Focus	Key Questions	Expected Data Output
Interview Guide	**Religious Moderation Practices and Cultural Wisdom**	What forms of religious moderation are practised within the Donggo community? How are customary traditions, deliberation, tolerance, and customary-based conflict resolution practised and maintained?	A typology of religious moderation practices and a mapping of Donggo cultural wisdom.
Interview Guide	**Internalisation of Prophetic Values**	How are humanisation, transcendence, emancipation, justice, public benefit, and balance manifested and internalised within Donggo traditions?	Mechanisms of prophetic value internalisation and the formation of the community's religious ethics.
Interview Guide	**Social Actor Relationships**	How do traditional leaders, religious leaders, community members, and government actors interact? How does collaboration among these actors contribute to the transformation of religious moderation?	Patterns of social relationships and a culturally based model of religious moderation transformation.
Observation Guide	**Community Social Interaction**	How are cooperation, deliberation, conflict resolution, community interaction, and the transmission of cultural values	Patterns of social interaction, cultural value transmission, and community cohesion.

		manifested in everyday social practices?

This research was conducted in Donggo Subdistrict, Bima Regency, involving traditional leaders, religious leaders, local communities, and local government officials as data sources or research subjects. Data sources were selected using purposive sampling, based on the consideration that the informants, as research participants, were deemed credible in terms of the validity of research data related to prophetic anthropology regarding the practice of religious moderation and cultural wisdom within the Donggo ethnic tradition in Bima. Data collection was carried out through interviews, observations, and documentation, guided by guidelines that served as parameters for the researcher in collecting data on religious moderation practices and cultural wisdom entities within the Donggo ethnic tradition in Bima. The researcher also verified the validity of the data through source triangulation and methodological triangulation to ensure the reliability of the research data (Moleong, 2017) (Sugiyono, 2022) (Assyakurrohim et al., 2022). Research data were analysed using the interactive analysis model developed by Miles, Huberman, and Saldana, which includes data collection, data condensation, data presentation, and conclusion, all visualised using NVivo 12 software (Huberman, 2014; Edwards-Jones (Robins & Eisen, 2017). This study used NVivo 12 to support a more comprehensive analysis of the research data, construct themes, and visualise findings on religious moderation practices and cultural wisdom within the Donggo ethnic tradition in Bima.

Table 2. Coding Categories of Research Participants' Data on Religious Moderation

Theme	Sub-theme / Code	Definition (Coding Criteria)	Representative Quote
T1. Religious Moderation Practices	C1. Mbolo Rasa Tradition	Customary deliberation, communal solidarity, and conflict resolution.	"Mbolo Rasa brings together different views and maintains brotherhood." *(Traditional Leader)*
	C2. Interfaith Mutual Cooperation	Social cooperation without distinction based on religious affiliation.	"All community members help one another regardless of their religion." *(Community Member)*
T2. Donggo Cultural Wisdom	C3. Customary–Religious Deliberation	Synergy between traditional and religious leaders in collective decision-making.	"Decisions are made collectively so that they can be accepted by all parties." *(Religious Leader)*
	C4. Community Solidarity	Mutual assistance in social and customary life.	"We live with a strong spirit of helping one another." *(Community Member)*
T3. Internalisation of Prophetic Values	C5. Humanization	Respect for human dignity and fraternity.	"Our culture teaches us to respect everyone." *(Traditional Leader)*
	C6. Transcendence	Integration of customary values and religious teachings.	"Custom and religion mutually reinforce one another." *(Religious Leader)*
	C7. Emancipation	Justice, collective well-being, and social responsibility.	"Customary decisions must be fair to everyone." *(Traditional Leader)*
T4. Transformation of Religious Moderation	C8. Multi-stakeholder Collaboration	Synergy among traditional leaders, religious leaders, community members, and government institutions.	"Social harmony emerges from the cooperation of all stakeholders." *(Local Government Official)*

Theme	Sub-theme / Code	Definition (Coding Criteria)	Representative Quote
	C9. Transmission of Cultural Values	Cultural values are transmitted through family and customary institutions.	"Cultural values are passed down from an early age." *(Community Member)*

FINDINGS AND DISCUSSION

This study presents its findings based on an ethnographic analysis of the everyday practices of the Donggo ethnic community, drawing on in-depth interviews, participant observation, and documentary analysis. The analysis focuses on three major themes: (1) the practices of religious moderation and the manifestations of cultural wisdom; (2) the internalisation of prophetic values within cultural traditions; and (3) the relationships among customary leaders, religious leaders, community members, and local government in transforming religious moderation through local wisdom. These three themes were analysed thematically to reveal the emic perspective of the Donggo community while also showing the interconnectedness among cultural practices, prophetic values, and the socio-religious dynamics that contribute to community harmony. The discussion goes beyond merely describing the empirical findings; it also interprets them through the lens of prophetic anthropology to develop a conceptual model of religious moderation grounded in cultural wisdom. This model is intended to contribute to both the theoretical advancement and practical implementation of religious moderation within multicultural societies, particularly among the Donggo ethnic community in Bima.

The Form of Religious Moderation and Cultural Wisdom Among the Donggo Ethnic Group in Bima

The ethnographic data analysis indicates that religious moderation among the Donggo ethnic group is a religious attitude that emphasises tolerance and is expressed through social practices deeply rooted in local cultural wisdom. Based on the results of interviews, participatory observation, field documentation, and data mapping using NVivo, it was found that religious moderation is institutionalised within living cultural traditions and practised collectively by the community. These practices include the Mbolo Rasa culture, deliberations between traditional and religious leaders, mutual aid (gotong royong), interfaith cooperation, and joint participation in various socio-religious activities. These findings indicate that local culture not only shapes the Donggo community's collective identity but also functions as a social mechanism that maintains harmony and strengthens social cohesion among groups.

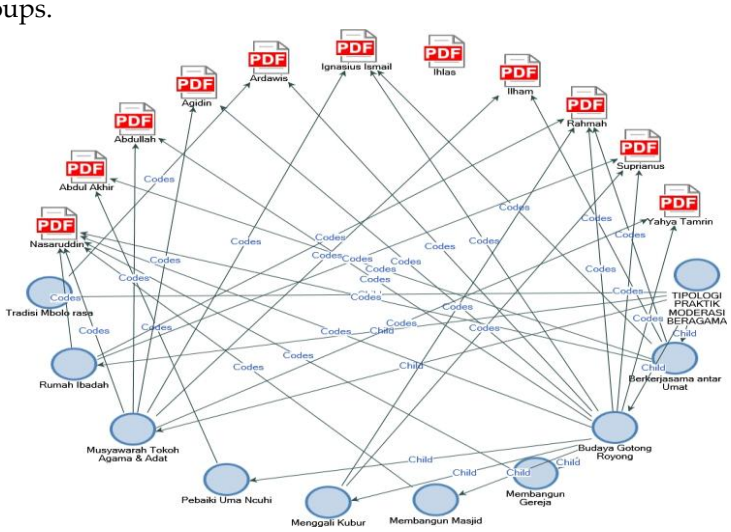


Figure 1. Project Map Typology of Religious Moderation Practices Among the Donggo Ethnic

The NVivo project map in Figure 1 shows that the main theme, "Typology of Religious Moderation Practices," is built from interconnected nodes linked to all research informants. The most prominent nodes include cooperation (gotong royong), deliberation between religious and customary leaders, interfaith cooperation, the Mbolo Rasa tradition, houses of worship, mosque construction, church construction, grave digging, and Pebaiki Uma Ncuhi. The extensive connections between nearly all informants and these nodes indicate a consistent narrative: religious moderation among the Donggo community is not merely a normative concept, but is enacted through social practices deeply rooted in local cultural wisdom. In this context, culture serves as an integrative medium that connects customary and religious life, thereby fostering patterns of social interaction that are inclusive, participatory, and oriented toward collective interests.

The NVivo map further shows that cooperation (gotong royong) has the highest connectivity among the nodes. This finding suggests that gotong royong constitutes a core cultural entity linking various forms of religious moderation practices within the Donggo community in the Bima region. Such practices are evident not only in customary activities, such as Mbolo Rasa and deliberations between customary and religious leaders, but also in religious and social activities, including the construction of houses of worship, interfaith cooperation, and community participation in collective affairs, such as building mosques, constructing churches, and assisting with grave digging. These findings indicate that religious identity does not function as a boundary that limits the development of social solidarity. Rather, it is integrated with values of togetherness and mutual support transmitted through Donggo cultural traditions. Thus, religious moderation in the Donggo community can be understood as an embodied social practice in which religious diversity coexists with cultural solidarity, transforming local traditions into a practical foundation for inclusive and harmonious interreligious relations. Religious moderation practices have evolved as a form of social capital sustained through cultural mechanisms rather than solely through formal regulations or doctrinal prescriptions. The mapping analysis indicates that religious moderation among the Donggo community constitutes a collaborative cultural construction, in which the values of tolerance, deliberation, cooperation, and mutual assistance are continuously reproduced through interactions among customary leaders, religious leaders, and community members. The interconnectedness among nodes in the NVivo map further shows that cultural wisdom entities function as mechanisms for transmitting the values of religious moderation across generations while also providing a foundation for developing social harmony.

Accordingly, the typology of religious moderation practices among the Donggo ethnic community can be conceptualised through three principal characteristics: (1) community solidarity-based moderation, reflected in the practices of cooperation (gotong royong) and Mbolo Rasa; (2) cross-actor collaborative moderation, manifested through deliberative processes involving customary and religious leaders; and (3) interfaith social action-based moderation, demonstrated through community cooperation in various social activities regardless of religious identity. Collectively, these three characteristics provide empirical evidence that Donggo cultural wisdom serves as a fundamental foundation for strengthening religious moderation at the community level.



Figure 2. Hierarchy Chart: Map of Cultural Entities in Donggo Ethnic Moderation

Based on the NVivo hierarchy chart in Figure 2, the cultural wisdom of the Donggo community comprises a range of local traditions that vary in dominance, as indicated by their frequency in the interview and observational data. The hierarchy chart demonstrates that the *Mbolo Weki*/*Rasa* tradition represents the most dominant cultural entity, followed by Raju Adat, Marafu, Makamba Makimbi, Karawi Kaboju, and Mbolo Keluarga. Meanwhile, traditions such as Uma Leme, Tio Riana, Paresa Rawi Rasa, Mbaju Kandei, Kacoi Angi, and several other cultural practices appear in relatively smaller proportions, yet collectively constitute an integral part of the Donggo community's cultural value system. The prominence of these traditions indicates that religious moderation in Donggo is manifested through a network of interconnected cultural practices that complement one another in regulating the community's social, customary, and religious life. Further analysis reveals that each cultural entity performs a distinct social function while remaining interconnected in fostering religious moderation. Mbolo Weki and Mbolo Keluarga serve as spaces for deliberation, consensus-building, and social consolidation, while Raju Adat maintains the legitimacy of customary norms and traditional leadership. Meanwhile, Karawi Kaboju embodies collective responsibility, cooperation, and communal solidarity. Other traditions, including Makamba Makimbi, Marafu, Uma Leme, and Tio Riana, demonstrate the interconnectedness between cultural rituals, respect for ancestors, and the construction of communal identity transmitted across generations. Collectively, these traditions help internalise values of solidarity, mutual respect, responsibility, and tolerance, which then shape the religious ethics of the Donggo community.

The NVivo mapping results therefore reinforce the finding that cultural wisdom constitutes a fundamental foundation of religious moderation among the Donggo ethnic community. The hierarchy of cultural entities suggests that religious moderation emerges from cultural mechanisms embedded in the community's everyday life rather than solely from formal religious doctrines. Accordingly, religious moderation in Donggo can be understood as the outcome of an integration between local traditions, social values, and religious teachings, which are continuously reproduced through rituals, deliberative practices, and collective forms of community engagement. This finding further strengthens the

perspective of prophetic anthropology, which conceptualises local culture not merely as a repository of inherited traditions, but also as a transformative space through which prophetic values of humanisation, transcendence, and emancipation are articulated and sustained, thereby contributing to social harmony and religious coexistence.

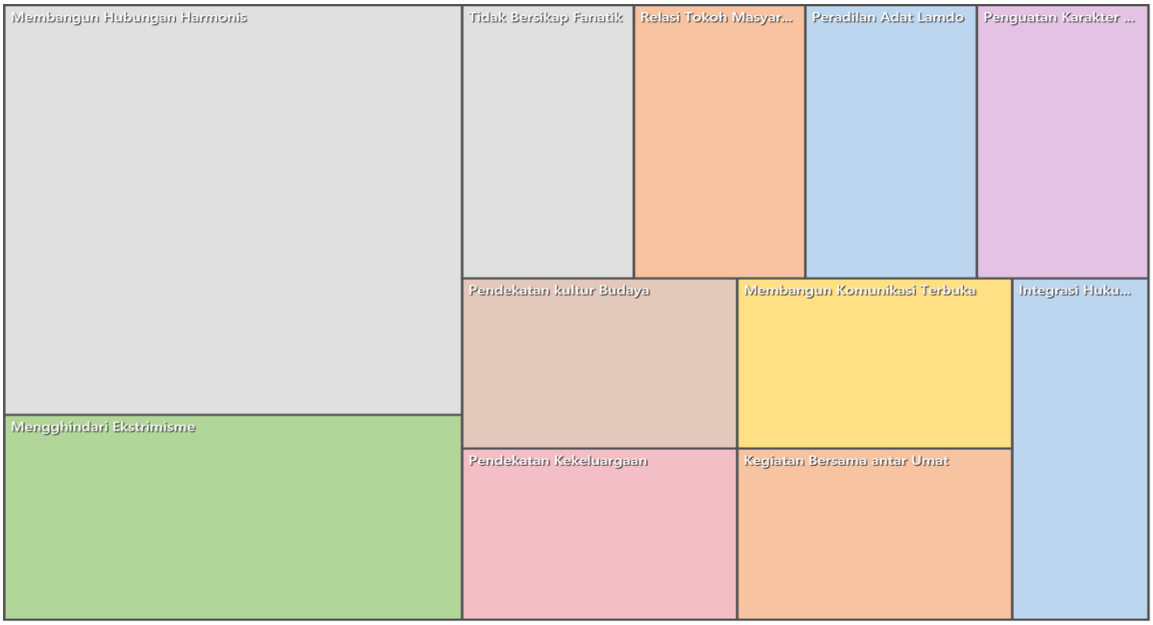


Figure 3. Hierarchy Chart of Characteristics of Religious Moderation of the Donggo Ethnic

Based on the Hierarchy Chart in Figure 3, the characteristics of religious moderation among the Donggo ethnic community show that building harmonious relationships is the most dominant theme compared with other characteristics. This prominence suggests that the Donggo community understands religious moderation as an active effort to maintain harmonious interpersonal relationships through respect for differences, social solidarity, and inclusive communal life. The second most dominant theme is avoiding extremism, reflecting a collective awareness of the need to reject fanaticism, exclusivism, and actions that may undermine social cohesion. In addition, other characteristics, including avoiding fanaticism, fostering open communication, promoting interfaith communal activities, adopting a familial approach, and applying culturally grounded approaches, demonstrate that religious moderation in Donggo is primarily manifested through social interaction and cultural mechanisms rather than through formal or purely normative approaches.

The mapping results further indicate that the characteristics of religious moderation among the Donggo community are sustained by a social system involving relationships among community leaders, customary institutions and mechanisms of customary justice (Lembaga Adat/LAMDO), the integration of customary law with religious values, and the strengthening of community character. The interconnectedness of these characteristics shows that religious moderation in Donggo has developed as a socio-cultural ecosystem in which harmony, communication, customary conflict-resolution mechanisms, and familial values function as primary mechanisms for maintaining social cohesion and interreligious harmony. From the perspective of prophetic anthropology, these findings suggest that religious moderation among the Donggo community reflects the internalisation of humanisation through respect for others, transcendence through integrating religious values into cultural life, and liberation through fair, dialogical, and collectively oriented approaches to resolving social issues, thus,

religious moderation among the Donggo ethnic community should not be understood merely as an individual religious attitude or orientation; rather, it constitutes a collective cultural disposition reproduced through customary practices, social relationships, and everyday life within the Donggo community in Bima. The mapping of the research data further shows that religious moderation among the Donggo ethnic community is constructed through cultural wisdom entities that function as mechanisms of social integration, rather than merely as expressions of religious ritual. The prominence of themes such as Mbolo Weki, Raju Adat, Karawi Kaboju, Mbolo Keluarga, and other communal traditions indicates that social harmony is cultivated through deliberation, cooperation, collective responsibility, and respect for customary norms that have been institutionalised within community life. This finding aligns with Clifford Geertz's perspective, which conceptualises culture as a "system of meaning," namely a web of meanings that guides social action and shapes how communities interpret the realities of religious life (Geertz, 1973). In the Donggo context, cultural traditions function not merely as inherited customary practices but also as cultural symbols that integrate religious values with everyday social practices, thereby fostering a contextual form of religious moderation grounded in lived cultural experiences.

The findings also reinforce Berger and Luckmann's theory of the social construction of reality, which posits that social reality is constructed through processes of externalisation, objectivation, and internalisation of values within community life. Among the Donggo ethnic community, religious moderation appears to be the outcome of an ongoing social construction process facilitated by interactions among customary leaders, religious leaders, families, and the wider community. Values such as tolerance, deliberation, cooperation, and customary-based conflict resolution do not emerge spontaneously; instead, they are continuously maintained through intergenerational cultural transmission until they become collectively accepted norms and an integral part of Donggo social identity. This perspective shows that local culture serves as a medium through which religious values are institutionalised and embedded in the community's social life.

From a community sociology perspective, these findings also align with Robert D. Putnam's concept of social capital, which emphasises that social networks, trust, and norms of reciprocity form the foundations of cooperation and social cohesion. The prevalence of practices such as cooperation, customary deliberation, and cross-group collaboration within the Donggo community demonstrates that cultural wisdom functions as a form of social capital that strengthens community resilience against potential conflicts while simultaneously sustaining the practice of religious moderation. Accordingly, this study provides empirical evidence that religious moderation among the Donggo ethnic community enacts religious teachings grounded in the dynamic interaction among local culture, social structures, and prophetic values. These interrelated dimensions collectively shape an inclusive, dialogical, and harmonious social system within the community.

Prophetic Values Internalised in the Cultural Wisdom of the Donggo Ethnic Group in Bima

The cultural wisdom of the Donggo people, viewed through a prophetic anthropological lens, provides a space to internalise and transform prophetic values into daily life. This internalisation occurs through cultural traditions, the exemplary conduct of traditional and religious leaders, and social interactions within families and communities that continuously reinforce the values of justice, tolerance, responsibility, and respect for human dignity. The research findings indicate that prophetic values among the Donggo ethnic community are manifested in formal religious practices and are deeply internalised in various cultural wisdom systems that guide the community's social life. Based on the results of interviews, participatory observation, and thematic analysis, it was found that various customary traditions, deliberative mechanisms, mutual aid, and communal social practices embody inherited values of humanisation, transcendence, and emancipation. These values form a collective

ethical system that integrates religious teachings with local culture, resulting in a pattern of religiosity that is inclusive, dialogical, and oriented toward the common good.

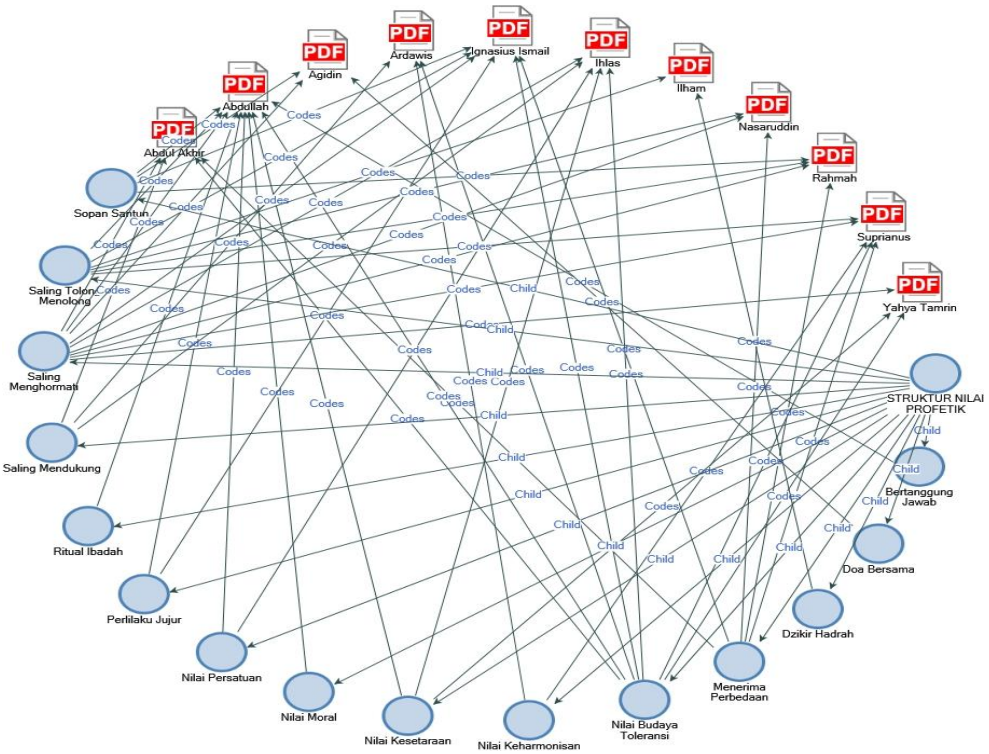


Figure 4. Project Map of the Structure of Religious Moderation Among the Donggo Ethnic

Based on the NVivo Project Map in Figure 4, the structure of prophetic values among the Donggo ethnic community is built through strong interconnections among informants, cultural entities, and social practices embedded in everyday community life. The central node, "Prophetic Value Structure," is connected to a range of subthemes, including responsibility, collective prayer, dzikir hadrah, acceptance of differences, cultural values, harmony, moral values, unity, honesty, religious rituals, mutual support, mutual respect, mutual assistance, and politeness. The high intensity of interconnections among these nodes indicates that the internalisation of prophetic values occurs not only through formal religious instruction but also through cultural habituation embedded in everyday social life. Thus, local culture serves as a medium through which religious teachings are transformed into concrete social behaviours, making prophetic values an integral component of the Donggo community's collective identity.

The NVivo mapping further shows that values such as mutual respect, mutual support, responsibility, honesty, and acceptance of differences are strongly connected across informants, suggesting they are core elements of the Donggo community's social ethics. Meanwhile, practices such as collective prayer, dzikir hadrah, and religious rituals represent the dimension of transcendence. In contrast, mutual assistance, unity, harmony, and politeness reflect the dimensions of humanisation and emancipation within the framework of prophetic anthropology. The interconnectedness between religious and cultural values indicates that the Donggo community does not perceive customary traditions and religious teachings as separate domains; rather, they are integrated into a unified value system that guides both individual behaviour and communal life. Accordingly, the internalisation of prophetic values among the Donggo ethnic community can be understood as a cultural process

sustained through the transmission of traditions, the exemplary conduct of customary and religious leaders, and social practices that are continuously reproduced within community life. These findings affirm that Donggo cultural wisdom functions not merely as cultural heritage but also as a mechanism for cultivating a religious ethical framework that fosters religious character, tolerance, responsibility, and a commitment to social harmony.



Figure 5. Word Cloud Dominant Values of Religious Moderation Among the Donggo Ethnic

Based on the NVivo word cloud results in Figure 5 above, it is evident that the structure of prophetic values internalised within the cultural wisdom of the Donggo ethnic community is dominated by the words "mutual," "respect," "religion," "values," "tolerance," "together," "help," "appreciate," "community," and "Donggo." The dominance of the word "mutual" as the most prominent term indicates that prophetic values in Donggo society are built upon the principle of reciprocity (mutuality), that is, reciprocal relationships grounded in respect, care, and cooperation among one another. At the same time, the emergence of the words "respect," "tolerance," and "religion" indicates that religious moderation is understood not merely as an attitude of accepting diversity, but as a moral commitment to building harmonious social relationships through respect for differences in beliefs, customs, and social identities. Meanwhile, the use of the terms "together," "help," "community," and "appreciate" demonstrates that prophetic values are embodied in collective actions that strengthen solidarity and social cohesion within Donggo community life. This pattern indicates that, from a prophetic anthropological perspective, the prophetic value structure in Donggo society comprises three mutually reinforcing dimensions. First, the dimension of humanisation is reflected in values of mutual respect, appreciation, assistance, and fostering a sense of community as a form of respect for human dignity. Second, the dimension of transcendence is evident in the interconnection between religious values and social practices, such that religiosity extends beyond rituals to serve as an ethical foundation for interacting with others. Third, the dimension of emancipation is manifested through attitudes of tolerance, justice, and acceptance of diversity as an effort to maintain social unity.

Thus, the results of this Word Cloud demonstrate that the structure of the Donggo community's prophetic values centres on relational ethics. This value system places respect, tolerance, solidarity, and social concern as the primary foundations of religious moderation. This finding confirms that prophetic values have been internalised into local cultural wisdom and function as a cultural mechanism that shapes the religious character of the Donggo community in an inclusive, dialogical, and socially harmonious manner.

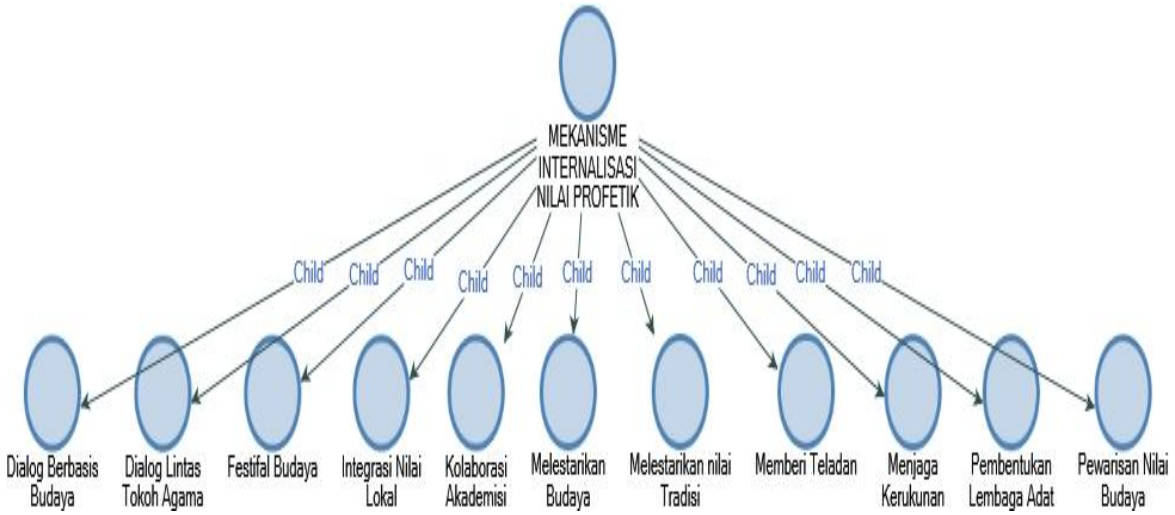


Figure 6. Project Map of the Mechanism for Internalising the Value of Religious Moderation Among the Donggo Ethnic

The NVivo Project Map presented in Figure 6 further illustrates that the internalisation of prophetic values among the Donggo ethnic community occurs through a range of interconnected social and cultural channels embedded in community life. The map indicates that the central node, "Mechanisms of Prophetic Value Internalisation," is enacted through several key mechanisms, including culture-based dialogue, interfaith dialogue among religious leaders, cultural festivals, the integration of local values, academic collaboration, cultural preservation, the preservation of traditional values, exemplary conduct by community leaders, the maintenance of social harmony, the establishment of customary institutions, and cultural transmission across generations. The diversity of these mechanisms shows that the internalisation of prophetic values does not occur linearly through formal religious education alone, but through ongoing processes of cultural socialisation involving families, customary leaders, religious leaders, social institutions, community groups, and educational institutions. Accordingly, prophetic values such as tolerance, justice, responsibility, and respect for others are transformed and reproduced through lived cultural experiences embedded in the Donggo community's everyday life.

Furthermore, the mapping results reveal that culture-based dialogue, exemplary leadership, the preservation of traditions, and intergenerational cultural transmission occupy strategic positions in sustaining religious moderation among the Donggo ethnic community. This finding suggests that internalising prophetic values is more effective when embodied in participatory, contextually grounded cultural practices than when conveyed through purely normative approaches. From the perspective of prophetic anthropology, these mechanisms represent interconnected processes of value transformation. Humanisation is manifested through dialogue and exemplary conduct; transcendence is expressed through integrating religious values into cultural traditions and rituals; and emancipation

is realised through social collaboration, cultural preservation, and strengthening customary institutions as spaces for collective learning and social empowerment. Thus, the internalisation of prophetic values within the Donggo community can be understood as a cultural ecosystem that connects local traditions, customary-religious leadership, and community participation in cultivating a sustainable and adaptive



form of religious moderation that remains deeply rooted in local cultural wisdom.

Figure 7. Treemap of Ethical Values and Religious Moderation Among the Donggo Bima Ethnic

Based on the NVivo treemap in Figure 7, the structure of prophetic values internalised within the cultural wisdom of the Donggo ethnic community indicates that mutual respect is the most dominant dimension shaping the character of religious moderation (Junaidi et al., 2025; Ma`arif et al., 2024). This dominant theme is followed by values such as maintaining social harmony, mutual assistance, tolerance, interfaith cooperation, respect for differences, and interfaith dialogue. The substantial proportion of these themes suggests that the Donggo community perceives religious moderation as a social practice grounded in respect for human dignity, acceptance of diversity, and a shared commitment to maintaining harmony in communal life. In addition, themes such as togetherness, cultural preservation, ethics and civility, and harmonious living show that cultural wisdom serves as a medium for internalising prophetic values transmitted through traditions, social interactions, and informal education within families and communities.

From the perspective of prophetic anthropology, this mapping demonstrates that the prophetic value structure of the Donggo community is constructed through the integration of three principal dimensions. The dimension of humanisation is reflected in values such as mutual respect, mutual assistance, appreciation of others, and the maintenance of social harmony, all of which express respect for human dignity. The dimension of transcendence is evident in themes such as collective prayer, dhikr, religious traditions, and the integration of religious values into cultural practices, through which religious teachings provide a moral foundation for social life. Meanwhile, the dimension of liberation (emancipation) is manifested through interfaith cooperation, dialogue, deliberative problem-solving, cultural preservation, and the reinforcement of justice and tolerance oriented toward the common

good. Thus, the NVivo Treemap findings affirm that the prophetic value structure of the Donggo community is not constituted by a single value, but rather by an interconnected network of mutually reinforcing cultural values. This network contributes to a form of religious moderation that is inclusive, dialogical, adaptive, and deeply rooted in local cultural wisdom.

The NVivo data mapping further shows that the Donggo ethnic community internalises prophetic values through participatory, collective, and continuous cultural mechanisms, rather than solely through formal religious education. The prominence of values such as mutual respect, the maintenance of social harmony, mutual assistance, interfaith dialogue, interreligious cooperation, the preservation of traditions, and the intergenerational transmission of cultural values indicates that prophetic values have been objectified within the community's cultural practices (Cholily et al., 2025; Misdah et al., 2025; Saputro et al., 2025). This finding aligns with Kuntowijoyo's paradigm of Prophetic Social Science, which emphasises that social transformation cannot be achieved solely through normative approaches but must be realised through three fundamental pillars: humanisation, liberation, and transcendence (Al-Olaqi, 2025; Dewantoro & Susilo, 2025). In the context of the Donggo community, these three dimensions operate simultaneously through respect for human dignity, strengthened social solidarity, and the integration of religious values into local traditions. Consequently, culture functions as a medium through which Islamic values are objectified and embodied in everyday social life.

These findings further reinforce Clifford Geertz's perspective of culture as a system of meaning, in which symbols, traditions, and cultural practices serve as media through which social meanings are constructed and collective actions are guided. Among the Donggo community, traditions such as Mbolo Weki, Karawi Kaboju, and Mbolo Keluarga, along with various mechanisms of deliberation and cooperation, function not merely as expressions of cultural identity but also as important vehicles for internalising prophetic values, including tolerance, justice, responsibility, and respect for diversity. In this sense, religious moderation emerges through an ongoing process of cultural interpretation and reproduction within communal life. Religious values are therefore not separate from customary practices but embedded in and integrated into the community's broader cultural system.

This perspective also aligns with Berger and Luckmann's theory of social construction, which posits that social values become established as objective reality through the continuous processes of externalisation, objectivation, and internalisation within social interactions. From a community sociology perspective, the findings further support Robert D. Putnam's concept of social capital, which emphasises trust, reciprocity, and social networks as foundations for cooperation and social cohesion. The mechanisms of internalisation identified in this study, including culture-based dialogue, exemplary conduct demonstrated by customary and religious leaders, the preservation of cultural traditions, the institutionalisation of customary structures, and intergenerational cultural transmission, indicate that religious moderation among the Donggo ethnic community develops as a cultural ecosystem that continuously reproduces prophetic values.

Accordingly, this study makes a conceptual contribution by demonstrating that the internalisation of prophetic values extends beyond religious education and constitutes a broader process of enculturation. Through this process, local cultural institutions transform and reproduce the values of humanisation, transcendence, and emancipation, thereby shaping an inclusive, dialogical, and harmonious form of religious life within the community. These findings extend the Prophetic Social Science paradigm from the conceptual domain to empirical evidence, particularly in the context of indigenous communities in Indonesia.

The Relationship Between Traditional Leaders and Religious Leaders in Promoting Religious Moderation

The relationship between traditional leaders and religious leaders is a crucial foundation for promoting religious moderation, particularly in communities that still maintain strong ties to local traditions. Within indigenous communities, these two groups do not operate in isolation but rather form a complementary partnership in shaping the social, cultural, and religious life of the community. Traditional leaders help preserve the continuity of local wisdom passed down from generation to generation, while religious leaders provide normative legitimacy grounded in religious teachings. The synergy between the two creates a space for dialogue that allows universal values such as tolerance, justice, deliberation, brotherhood, and respect for differences to be internalised through community-accepted social practices.

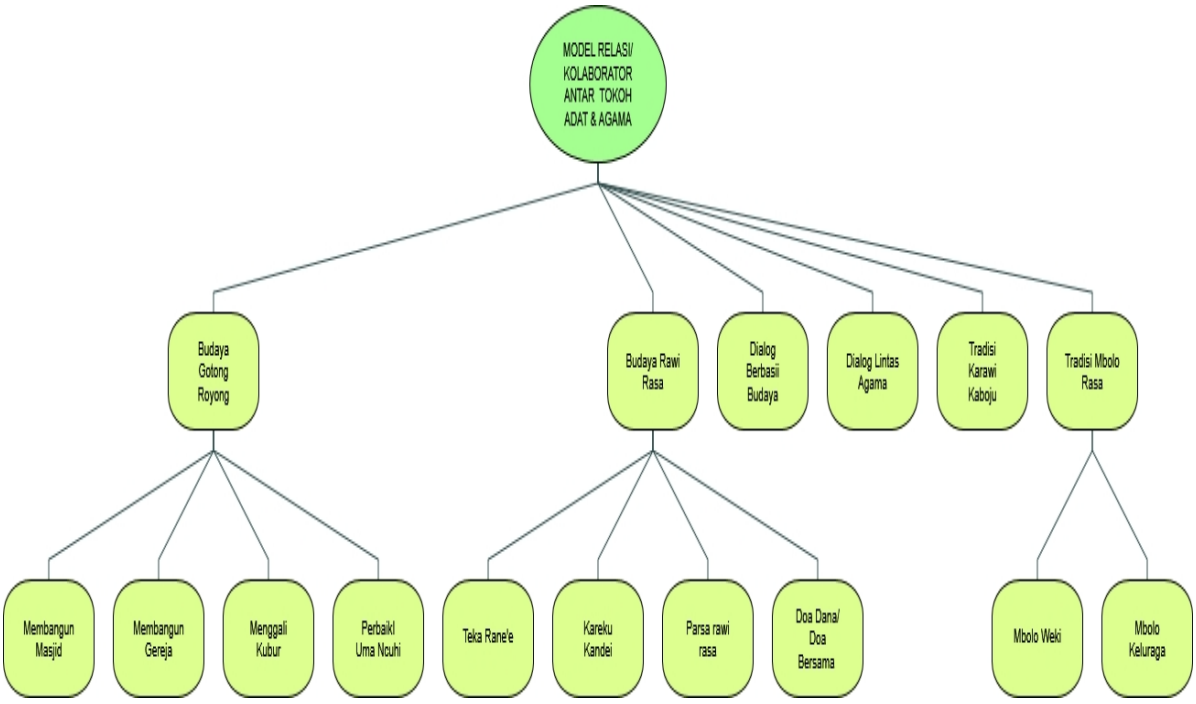


Figure 8. Mind Map of the Model for Religious Moderation Collaboration Among Donggo Ethnic Community Leaders

Based on the NVivo mind map in Figure 8, the collaborative relational model among traditional leaders, religious leaders, and the community within the Donggo ethnic group is built through a network of interactions centred on local cultural practices. The main node, "Collaborative Relational Model between Traditional and Religious Leaders," is connected to several cultural entities, including the culture of cooperation (Gotong Royong), *Rawi Rasa* culture, culture-based dialogue, interfaith dialogue, the *Karawi Kaboj*u tradition, and the *Mbolo Rasa* tradition. These cultural entities are subsequently manifested in concrete forms of social engagement, such as constructing mosques and churches, digging graves, renovating Uma Ncuhi, participating in *Teka Ra Ne'e* and *Kareku Kandei*, engaging in *Parisa Rawi Rasa*, conducting collective prayers, and participating in *Mbolo Weki* and *Mbolo Keluarga*.

The relational structure indicates that interactions among traditional leaders, religious leaders, and community members are not organised hierarchically but are instead characterised by collaborative engagement, in which all actors function as mediators of cultural values and custodians of social harmony. Accordingly, religious moderation within the Donggo community is cultivated through cultural practices that emphasize cooperation, deliberative decision-making, social solidarity, and respect for diversity. These practices demonstrate that religious moderation is not merely articulated as a normative religious principle but is embedded in everyday social and cultural relations that facilitate intergroup cohesion and peaceful coexistence.

NVivo mapping reveals that the cultural principles of gotong royong (cooperation) and Rawi Rasa constitute the central nodes connecting various forms of cross-actor collaboration. Traditional leaders play a crucial role in maintaining the legitimacy of cultural values and ensuring the continuity of local traditions. In contrast, religious leaders provide moral and spiritual foundations for cultural practices. Meanwhile, community members serve as both practitioners and inheritors of these values in their everyday lives. The relationships established through culture-based dialogue, interfaith dialogue, and Mbolo Rasa show that resolving social issues tends to prioritise deliberation, consensus, and a familial approach over confrontational mechanisms.

From the perspective of prophetic anthropology, this relational pattern represents a model of religious moderation that integrates three interrelated dimensions: humanisation through cooperation and social solidarity; transcendence through collective prayer and the involvement of religious leaders in providing moral and spiritual guidance to the community; and emancipation through the inclusive participation of all members of society regardless of religious affiliation or social status. Accordingly, the relational pattern of the Donggo community can be conceptualised as a Collaborative Cultural Moderation Model, namely, a social mechanism that positions customary institutions, religious actors, and the wider community as three mutually reinforcing pillars in the sustainable transformation of religious moderation values.

Based on the synthesis of the mind-map analysis, the findings not only illustrate relationships among the various actors but also reveal mechanisms of collaboration, channels through which values are transmitted, and patterns of social relations through which religious moderation is transformed within the Donggo ethnic community. The accumulated patterns of interaction among traditional leaders, religious leaders, and community members in strengthening the process of religious moderation within Donggo social relations are further elaborated in the following table.

Table 3. The Moderating Effect of Religion on the Relationship Between Traditional Leaders and Religious Leaders Among the Donggo Ethnic

No.	Indicator	Content Analysis Results	Research Findings
1.	Relationship between Traditional Leaders and Religious Leaders	Traditional and religious leaders establish collaborative leadership to maintain the community's socio-religious life.	Collaborative leadership between traditional and religious leaders strengthens religious moderation.
2.	Community Participation	Community members actively implement customary and religious values through everyday social interactions.	The community is a key actor in transforming religious moderation.

3.	Gotong Royong (Mutual Cooperation)	*Gotong royong* serves as a space for cross-religious collaboration in various social activities.	*Gotong royong* functions as a primary medium for strengthening religious moderation.
4.	Mbolo Rasa Tradition	Customary deliberation serves as a mechanism for resolving social issues and making collective decisions.	*Mbolo Rasa* functions as a forum for dialogue and social consensus.
5.	Culture-Based Dialogue	Social issues are addressed through deliberation and approaches grounded in local cultural values.	Culture-based dialogue serves as a mechanism for transforming religious moderation values.
6.	Interfaith Dialogue	Religious leaders and community members establish open communication to maintain social harmony.	Interfaith dialogue strengthens tolerance and social cohesion.
7.	Cross-Religious Collaboration	Community members collectively participate in building houses of worship and various social activities, regardless of religious affiliation.	Cross-religious collaboration constitutes a tangible practice of religious moderation.
8.	Transmission of Cultural Values	Moderation values are transmitted through families, traditional leaders, religious leaders, and local cultural traditions.	Religious moderation is transmitted through intergenerational cultural transmission.
9.	Institutional Synergy	Traditional leaders, religious leaders, community members, and government institutions support each other in maintaining social harmony.	Institutional synergy is established to strengthen religious moderation.
10.	Collaborative Relational Model	Relationships among customary institutions, religious actors, community members, and government institutions form a sustainable collaborative system.	The findings indicate the emergence of a Collaborative Model of Religious Moderation Based on Donggo Cultural Wisdom.

Based on the thematic analysis summarised in the table, relationships among customary leaders, religious leaders, community members, and government institutions form a foundation for transforming religious moderation within the Donggo ethnic community. These relationships are not established through formal, hierarchical structures but through a collaborative leadership pattern that integrates customary and religious authority in managing community social life. Customary leaders play a central role in preserving cultural values and traditions, while religious leaders provide moral and spiritual legitimacy for evolving cultural practices. At the same time, community members serve

as the primary actors in translating these values into everyday social practices, while government institutions facilitate the strengthening of the social ecosystem needed to sustain communal harmony. The synergy among these actors indicates that religious moderation in Donggo is not merely the outcome of individual religious understanding but rather a product of collective, continuous, and socially embedded interaction.

The findings further show that religious moderation is transformed through cultural mechanisms deeply embedded in community life, including cooperation (gotong royong), the Mbolo Rasa tradition, culture-based dialogue, interfaith dialogue, and various forms of collaboration in community-based social activities. These mechanisms function not only as spaces for communication and conflict resolution but also as important means of internalising values of tolerance, mutual respect, social responsibility, and solidarity across social and religious groups. The transmission of these values through families, customary leaders, religious leaders, and local traditions demonstrates that religious moderation is sustained through an ongoing process of enculturation, through which such values become embedded within the cultural identity of the Donggo community (Akmalia et al., 2026; Yuliana et al., 2025). Local culture, therefore, functions not merely as a repository of inherited traditions but also as a social system through which the values of religious moderation are continuously reproduced and translated into everyday social practices (Siswadi et al., 2025). On this basis, the relational pattern among customary leaders, religious leaders, community members, and government institutions within the Donggo ethnic community can be conceptualized as a Collaborative Cultural-Based Religious Moderation Model. The model comprises four core components: (1) collaborative leadership among key social actors; (2) cultural mechanisms as vehicles for the transformation and internalization of values; (3) active community participation in the reproduction of religious moderation values; and (4) institutional synergy to ensure the sustainability of intergenerational value transmission. These findings suggest that the sustainability of religious moderation among the Donggo community depends not only on strengthening religious understanding but also on the community's capacity to integrate religious values with local cultural wisdom through inclusive, dialogical, and socially harmonious relationships. Accordingly, the proposed collaborative model offers a conceptual contribution to understanding how religious moderation can be transformed through local cultural systems and provides a potentially transferable framework for examining similar processes in other indigenous and culturally diverse communities in Indonesia.

CONCLUSION

This study demonstrates that religious moderation among the Donggo ethnic community constitutes a social construction deeply rooted in local cultural wisdom. Based on ethnographic analysis and data mapping in NVivo, religious moderation is expressed through a range of cultural traditions, including *Mbolo Weki, Mbolo Rasa, Karawi Kaboju*, *Rawi Rasa*, cooperation, customary deliberation, cultural dialogue, and interfaith collaboration. These traditions serve as social mechanisms for fostering tolerance, solidarity, respect for differences, and peaceful conflict resolution, positioning local culture as a foundation for sustaining social harmony within the community.

The study further reveals that prophetic values have been deeply internalized within cultural wisdom through intergenerational transmission involving families, customary leaders, religious leaders, and the broader community. The value of humanization is reflected in practices of mutual respect and mutual assistance; transcendence is manifested through the integration of religious rituals with cultural traditions; while emancipation is expressed through practices of social justice, deliberation, and collective responsibility. These processes have contributed to the formation of an inclusive, dialogical, and common-good-oriented religious ethic within the community.

Furthermore, this study proposes a Collaborative Relational Model of Religious Moderation Based on Donggo Cultural Wisdom, constructed through the synergistic engagement of customary leaders, religious leaders, community members, and government institutions. The model positions local culture as a medium for transforming prophetic values through dialogue, cultural traditions, and social participation, thereby strengthening tolerance, social cohesion, and the sustainability of religious moderation. These findings contribute to the development of prophetic anthropology by demonstrating that local cultural wisdom constitutes a strategic space for translating prophetic values into everyday social practices. At the conceptual level, the proposed model offers a culturally grounded framework for religious moderation that is potentially relevant to multicultural communities in Indonesia.

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