

Implementation of Manonob Culture (Mutual Cooperation) as a Local Wisdom of Religious Moderation in South Central Timor District

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Abstract

This research will look at the Implementation of Manonob Culture (mutual cooperation) as a Local Wisdom of Religious Moderation in South Central Timor District. This research uses a qualitative descriptive method to explain the Implementation of Manonob Culture (mutual cooperation) as a Local Wisdom of Religious Moderation in South Central Timor District. Commitment to nationality, tolerant life, non-violent life, and acceptance of tradition are the indicators used to measure the tolerance of the TTS community. Manonob culture (mutual cooperation) has been applied in various aspects of the life of the people of South Central Timor, including in religious moderation. In the context of religious moderation, Manonob (mutual cooperation) culture becomes an institution to mobilize community solidarity and create harmonious relationships in society and reduce polarization between religious communities. This concept encourages people to help and support each other, and respect the differences that exist between them. Thus ethnicity, religion and race do not become obstacles in instilling Manonob culture (mutual cooperation) such as building houses, cleaning gardens, harvesting garden produce and burying the dead. From the implementation of manonob culture (mutual cooperation) there are values contained therein such as the value of kinship, togetherness, brotherhood, supporting each other, helping each other, sharing each other and which is the main value of got culture

Keywords: Manonob Culture, Local Wisdom, Religious Moderation

INTRODUCTION

A characteristic of Indonesian society is that its people uphold cultural values. Cultural values can be categorized in various forms of life attitudes including life that is willing to work together, open to dialogue, silahturahmi, and mutual cooperation. These cultural values are part of the local wisdom to unite the Indonesian nation despite the diversity in terms of ethnicity, culture, customs, and religion.

Indonesia has many diverse and unique cultures and local wisdom, formed from various influences and combinations between indigenous cultures and cultures from nations that have come to Indonesia. Customs, Indonesia has a variety of customs that vary from region to region. These customs include ways of dressing, traditional ceremonies, ways of speaking, as well as social rules and norms that apply in society. Arts and Culture, Indonesia has diverse arts and cultures, such as dance, music, theater, carving, painting, and so on. Each region has different types of art and culture, thus enriching the cultural diversity in Indonesia.

One of the cultures shared by all tribes in Indonesia is mutual cooperation. It is with this mutual cooperation that we can unite the entire nation towards a just and prosperous Indonesia. Mutual recognition in a system that may have significant negative consequences for the protection of the rights of affected individuals (Mitsilegas, 2022).

Beliefs and Religions Indonesia has many different beliefs and religions, such as Islam, Christianity, Hinduism, Buddhism and Kejawen. Each religion and belief has its own unique traditions and practices, enriching Indonesia's cultural diversity.

Overall, the culture and local wisdom in Indonesia is very rich and diverse, so that it can enrich the diversity of world culture. It needs to be maintained and preserved, so that it can be passed on to future generations as part of the identity and cultural wealth of the Indonesian nation. As part of Indonesia, South Central Timor District also has unique local wisdom, such as mutual cooperation, deliberation, community service, and so on. This local wisdom is the main foundation in the life of the people of South Central Timor, because it can strengthen solidarity

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between community members and improve the quality of life. Mutual Cooperation plays a very important role in the life of the people of South Central Timor, as it can strengthen solidarity between community members, improve the quality of life, and strengthen social and cultural ties. Communication and organizational culture have a considerable direct and positive influence on leadership style and cooperation, as well as trust and organizational commitment (Syakur et al., 2020).

Mutual cooperation also strengthens the sense of brotherhood, togetherness and care between community members. In addition, mutual cooperation can also be a means to introduce traditional cultural values to the younger generation, such as a sense of community, cooperation, and mutual respect. Several factors impact the use of Tetum and Meto in collaborative operations (Mauk et al., 2023). In many mutual cooperation activities, there are also elements of local culture such as traditional music, dances, and traditional clothing, which can increase community awareness of their cultural heritage.

As a local wisdom, Manonob culture has been applied in various aspects of the life of the people of South Central Timor, including in religious moderation. The application of mutual cooperation culture in religious moderation can help create harmony and harmony between religious communities in South Central Timor. In the context of religious moderation, Manonob culture can be a means to reduce polarization between religious communities. This concept encourages people to help and support each other, and to respect the differences that exist between them.

Polarization between religious communities can be seen in the form of conflict, discriminatory actions, and rejection of religious differences. This can threaten the stability and security of society and weaken the strength of the nation in achieving common goals. In the context of religious moderation, the application of mutual cooperation culture in South Central Timor (ITS) can help reduce polarization between religious communities. This concept emphasizes the importance of cooperation and solidarity between all groups in society, regardless of differences in religion, ethnicity or other backgrounds. Through a culture of mutual cooperation, everyone is given the opportunity to have a voice and contribute to achieving a common goal, thus strengthening mutual respect and respect for religious differences. In a culture of mutual cooperation, all parties help and support each other, thus increasing awareness of the importance of tolerance and togetherness in religious life. The person has happiness and produces happy hormones rather than sad hormones. Directly, the rate of spirit for healing attain through mutual cooperation (Bahagia et al., 2021).

By applying the culture of mutual cooperation in religious moderation, people can achieve a better balance between individual interests and common interests. Thus, creating harmony and peace between religious communities, and improving the quality of life together in the community. The application of the mutual cooperation culture carried out by the people of South Central Timor can also help increase public awareness of the importance of tolerance, respect and mutual appreciation in religious life. In a culture of mutual cooperation, everyone is given the opportunity to speak out and contribute to achieving a common goal, regardless of differences in religion, ethnicity or other backgrounds. Overall, the implementation of a culture of mutual cooperation or manonob in religious moderation can help promote unity and harmony between religious communities in South Central Timor District. In this way, communities can strengthen their local wisdom values and build better harmony among each other.

From the above description, the researcher realizes that the Manonob culture (mutual cooperation) of the people of South Central Timor is very important in maintaining the harmony of life in the people of South Central Timor, therefore the researcher will examine the Implementation of Manonob Culture (mutual cooperation) as a Local wisdom of Religious Moderation in South Central Timor District.

METHODS

This research uses a descriptive qualitative method to explain the implementation of the Manonob culture as a local wisdom of religious moderation in South Central Timor District. Data was collected by gathering information from various literatures based on the views of religious and community leaders. Then the researcher analyzed by describing narratively the results of the research which suggested that the culture of mutual cooperation

(manonob) in the life of the people of South Central Timor is very thick so as to strengthen the value of togetherness in community life.

RESULTS

Manonob Culture as Local Wisdom for Religious Moderation

Manonob is a culture that can strengthen relationships or bonds between communities by working together to complete a job. The work can be done by several people or groups, because it is seen as very beneficial for social life to achieve a joint job with a common goal in one place. Manonob comes from the word *ta bua* which means gathering and *Nonob* which means cooperation or together. Thus, manonob is defined as a form of cooperation between one or more people/groups in the community of South Central Timor to achieve the desired results from both social and spiritual aspects.

Manonob can also be interpreted as an attitude of concern for others in establishing brotherly relations despite different religions. A sense of brotherhood in everyday life is expressed by helping each other to complete work together. Working together is what is referred to as manonob or mutual cooperation. This attitude of helping or working together is done without selflessness or wages. Working together in a job as a form of solidarity of brotherhood and feelings. Manonob in the South Central Timorese community is an activity carried out since long ago by ancestors from generation to generation and has become a habit of the Atoni Pah Meto community.

Manonob plays a very important role in the lives of the people of South Central Timor because it can help alleviate heavy work individually in groups. Cooperation between one another as a form of mutual help and assistance. This is done through mutual agreement with a humble and joyful attitude, because they feel as brothers and sisters even though they have different religions. Manonob can also be defined as a form of cooperation carried out by a group of people to complete a job based on mutual love and mutual assistance, which is done with sincerity and joy. Certain jobs are done together as a form of kinship built in civilization. Heavy work becomes light and the results are for the welfare of all group members. Individualistic attitudes must be avoided from social relations. Work done in small groups can have an impact on social life as individuals take part in group work.

Cooperation is carried out by the group as a sign of brotherhood, there is an awareness that the atoni pah meto tribe cannot live alone. Life behavior should not be separated from other communities. Cooperation to achieve common goals and strengthen the bonds of unity within the community. This way of life has been passed down from generation to generation. The habit of cooperation or mutual cooperation is carried out in turn for all members of the group. Solidarity of brotherly familiarity can strengthen social ties through mutual cooperation on agreed types of work together.

Manonob activities are carried out by several people with the aim of lightening a job that is done with the principle of mutual love as fellow humans who live together as social beings. Manonob can change the lifestyle of Atoni Pah Meto from living alone to living together. The humility in working together in cleaning gardens, traditional ceremonies and other community activities carried out jointly by the South Central Timor community despite religious differences leads the South Central Timor community to live in harmony as a moderate society.

The word "moderation" comes from the Latin "moderatio" which means moderation (neither excessive nor deficient). In (National, 2008), moderation is interpreted in two senses, namely the reduction of violence and the avoidance of extremism. In English, the word moderation is often used in the sense of average, core, standard, or non-aligned. Of the several words mentioned, moderate means to prioritize balance in terms of moral beliefs, dispositions, both when treating others individually or dealing with state institutions (Hefni, 2020).

Thus, religious moderation can be understood as a perspective, attitude and behavior that is in the middle position without exaggeration in religion, which is not extreme. What is meant here is to place one understanding at a high level of wisdom by paying attention to religious texts, state constitutions, local wisdom,

and mutual consensus. When religious moderation is upheld and enforced in every breath of life, it will at least reduce prejudice which then gives birth to conflict and opposition (Hefni, 2020).

Religious moderation is a balanced religious attitude between belief in one's own religion (exclusive) and respect for others who have different beliefs (inclusive). To avoid extreme attitudes and excessive fanaticism towards a group / sect and revolutionary attitudes are needed as a middle way or balance in religious practice. Religious moderation is the key to the formation of a culture of tolerance and harmony at the local, national and global levels. Moderation in religion rejects notions such as extremism and liberalism is the key to balance to preserve civilization and create peace in religious activities. In this way, religious people can view others with respect, accept differences, and can coexist well. Religious moderation is a must for Indonesia, which is inhabited by multicultural layers of society (Moderation et al., n.d.).

The purpose of manonob varies and is strongly influenced by the type of work. Some of the purposes of manonob include: lighten the work, strengthen the bond of brotherhood, strengthen the sense of solidarity, improve the quality of work, eliminate hatred between one another, increase togetherness, help each other, accelerate the completion of work, lighten the workload, help each other, strengthen kinship, improve the welfare of life, improve family and community welfare, maintain brotherhood, strengthening harmony, fostering unity and integrity, obtaining the same results, supporting each other, reviving culture, hand in hand, building cooperation, coexistence, humans are connected to each other, understanding each other, generating a sense of friendship, realizing God's love, carrying out things of love, complementing each other, creating cohesiveness at work, and making a job easier.

Manonob actors are family, community, social group, congregation, government, teacher, student. Time and place Manonob is carried out for generations since the ancestors during the season of cleaning the garden, planting and harvesting corn, building houses of worship and private homes located in places of worship, weddings, traditional parties, schools, gardens and houses. Manonob is done because it touches the lives of people individually and in groups. In manonob, people learn to accept differences and complement each other to develop social life. Hand in hand to realize God's love for others in their respective environments. Through manonob, the strong support the weak to rise together in completing various jobs in social life. Manonob is done by Atoni Pah Meto because with manonob there is a sense of caring about others, helping each other to ease the burden of others. Manonob is also a form of social interaction between fellow citizens in a social community.

On the other hand, manonob is an embodiment of the scriptural mandate to love and help one another. Another aspect of manonob is that work gets done quickly and tolerance is built among people in the environment where they are. In manonob there is openness honesty and mutual support. As for the rarities carried out by manonob: Notification of the type of activity, joint deliberation, working together, and mutual respect. The forms of Manonob are: Building a house (ume kubu) together, clearing garden land, opening new roads, community service, traditional wedding parties, religious parties in cultural and language months, making moral and material contributions to families experiencing grief. The values contained in Manonob; Cooperation, Mutual cooperation, Increasing the sense of love, Brotherhood, Religious harmony, The existence of cohesiveness in every action, Unity and unity, Willing to sacrifice, Socializing, Having fun together, Caring, and Getting to know who we are children/generations. The advantages of Manonob are heavy work becomes light, fosters good work, the emergence of intimacy between one another, work is completed faster, maximum results, a lot of workforce, increases a sense of caring, there is a sense of togetherness, creates a harmonious environment.

While the weaknesses of manonob are people who want to work together, inadequate quality of work, takes a long time, requires a lot of money, requires careful preparation, allows misunderstandings, costs a lot of consumption, wastes time, a sense of egoism begins to emerge, prioritizing one-sided interests.

How to instill Manonob culture are Love, joy, peace, kindness, patience, mercy, gentleness, socialization to the next generation, maintaining culture, recycling cultures that are almost extinct, instilling a sense of love for the village or nature where you live, and practicing in the household. The cause of Manonob culture is becoming extinct are economic factors, technological factors, busyness of each person, modernization, self-interest, fading

togetherness, development of the times, do not want to join the association, do not want to be arranged, egoism, and high-hearted.

Principles of Religious Moderation in South Central Timorese Society

In living a religious life, there needs to be good religious principles, namely the principles of fairness and balance. Being fair means putting everything in its place while carrying it out as well and as quickly as possible. Meanwhile, being balanced means always being in the middle between two poles. In terms of worship, for example, a moderate believes that religion is to perform devotion to God in the form of carrying out His teachings that are oriented towards efforts to glorify humans. Extreme people are often trapped in practicing religion in the name of God only to defend His majesty while ignoring the human aspect. Religious people in this way are willing to kill fellow human beings "in the name of God" even though protecting humanity itself is part of the core of religious teachings (Tim Penyusun Kementerian Agama RI, 2019).

Kamali (2015) further explains that the principles of balance and justice in the concept of moderation mean that in religion, a person should not be extreme in his views, but should always seek common ground. In another formulation, it can be said that there are three conditions for the fulfillment of a moderate attitude in religion, namely: having broad knowledge, being able to control emotions not to exceed limits, and always being careful. If simplified, the formulation of these three conditions for religious moderation can be expressed in three words, which must be: knowledgeable, virtuous, and careful (Indonesia, Ed.I, 2019).

Indicators of Religious Moderation in East Nusa Tenggara Society

Commitment to nationhood

In daily social relations between religious communities, it can be said that they are good because they respect each other's religious differences and they maintain attitudes or behaviors in social activities and religious activities and carry out activities in the community in accordance with existing norms so that there is a harmonious relationship. For example, the celebration of Indonesia's Independence Day, which is held once a year, is attended by all religious adherents of the people of South Central Timor.

The competition activities held by the government in enlivening the birthday of the Republic of Indonesia such as foly ball matches, football, and other competitions. The value of tolerance that exists in carrying out these competition activities lies in the participants who take part in these competitions are not followed by residents who adhere to one religious sect only, but instead are followed by all levels of society in the South Central Timor environment, regardless of existing differences. All of these activities were carried out in a manonob manner, from the preparation to the implementation of the activities.

Religious differences are not an obstacle for the people of South Central Timor to participate in Indonesia's national day celebrations. Each other as brothers, to be valued and respected in the spirit of oneness in the social and individual order. The elements of unity and individuality are particularly essential in this context (Atasoge & Sihombing, 2022). But what is more interesting is that the religious differences that exist provide their own uniqueness, namely when the pronunciation of prayers in each activity is not led by one religious sect alone but all religious sects participate in leading prayers at every celebration.

In addition to participating in celebrating and enlivening the birthday of the Republic of Indonesia, the people of Timor Tengah Selatan (TTS) also showed their love for the country by working together to clean the highway manonob from village boundary to village boundary, as well as working together to clean the location of the traditional market which is located in the center of the crowd of the people of Timor Tengah Selatan and also the Amanatun Selatan sub-district.

The successful implementation of religious moderation can be measured through the high acceptance of religious believers of the principles of the nation and all the rules of law contained in the text of the 1945 Constitution and the regulations under it. The same can also be said that being committed to living in nationality can also be equated with actions that provide clear evidence that we Love the Indonesian Homeland (Ministry of Religious Affairs of the Republic of Indonesia, 2020).

Tolerant Life

The people of South Central Timor have different religions such as Protestant Christianity, Catholicism and Islam. In terms of professions, they also vary from farmers, traders, laborers to employees. They live in harmony and tolerate each other. Because humans are basically social creatures and many of their needs are met in the community, therefore, humans are obliged to work together with others in a community environment.

As a small community of Muslims, there has never been a prolonged problem with the larger number of Protestant and Catholic Christians, even in a family tree of different religions, which also does not make a problem and differences as a unifying motivation for the creation of a harmony to preserve the culture of the ancestors. The harmony and tolerance between religious communities that occur cannot be separated from the existence of good interactions between and among religious communities in South Central Timor. Religious life and belief in God Almighty are increasingly developing so that a harmonious life is fostered in cooperation among fellow religious believers and adherents of religious beliefs in God Almighty. This cooperation will strengthen the unity and integrity of the nation and the State. In a cooperative relationship in accordance with the rules and values expressed and implied in Pancasila, namely especially the precepts of Belief in One God.

Forms of community cooperation between Muslims, Catholics, Protestant Christians in South Central Timor in life activities, namely: First, social activities are social activities in the community of South Central Timor Village where there is no sense of discrimination between religious backgrounds. All religious adherents in South Central Timor get along well with each other, community service, family events, and Indonesian Independence Day events that are carried out in a manonob manner. Secondly, religious activities are the religious activities of the people of South Central Timor reflected in annual activities, namely when Protestant Christians and Catholics celebrate Easter and Christmas, while Muslims hold maulid nabi and Eid al-Fitr events.

The value of tolerance that is reflected in each religious community in celebrating the holidays of each religion is the participation of youth from each religious stream, namely if Protestant Christians and Catholics are celebrating Easter and Christmas, then young people from Muslims participate in securing the course of the event from beginning to end. Catholics often hold competitions such as football matches, but it does not rule out the possibility for people of other religions to compete in the competition, more interestingly, Muslim youth are also involved as a committee team in the course of these activities. Conversely, when Muslims celebrate religious holidays such as the Prophet's birthday and Eid al-Fitr, the participation of Protestant and Catholic Christian youths is to help secure the course of these events from start to finish. What is done by young people is good tolerance and must be done by every citizen so that in carrying out the event all runs smoothly, in addition to creating a state of life that is always better in the future without a conflict in a plural religion.

Weddings, holidays, and even deaths can be a unique bond of brotherhood in South Central Timor because they help each other by working together (manonob) to complete all activities. The people of South Central Timor say that religious differences do not divide them. Instead, they believe that each religion has a good purpose. There is no religion that tells us to break the bonds of brotherhood. Of course, it is not easy to unite various thoughts of different religions to avoid conflict. However, the people of South Central Timor can overcome this by living side by side regardless of their religious background. Silaturrahim is also part of the teachings. There are many ways to keep in touch. For example, by visiting each other, giving each other gifts, or by giving other gifts. This kind of attitude and behavior is reflected in the life of tolerance between religious communities in South Central Timor.

As living beings on earth, of course, we cannot live alone, we need interaction with others and even need the help of others to survive. The same thing can also be seen through the tolerance of religious communities in South Central Timor whose places of worship are side by side, of course, they also need mutual assistance from fellow believers of other religions. The value of tolerance that is emphasized by the people of South Central Timor is when Protestant Christians build a church building. The construction was inseparable from the support and participation of people of other religions, such as Catholics and Muslims. The support provided by people of other religions was in the form of labor and materials. Even in the construction of the building there is a very high tolerance value where there are young people from Muslims and Catholics who willingly

want to participate in a committee team. This good cooperation creates tolerance that brings the people of South Central Timor to a harmonious pattern of life and avoids conflict in the name of religion.

To find out the extent of the success of religious moderation for the community in general, it needs to be measured through the high level of mutual respect for differences, mutual space for others to be free in religion, to worship according to their beliefs, and to express opinions, as well as respect for equality and willingness to work well together for the achievement of good and correct religious moderation in the community (Ministry of Religion of the Republic of Indonesia, 2020). Religious ritual traditions convey moral teachings of religious and cultural moderation, which can serve as the foundation for religious concord (Mukramin & Aminah, 2022).

Nonviolent Life

As religious people, we must be able to interpret the essence of the teachings of religion itself, one of which is to respect humanity. As Indonesian citizens, we must be able to translate religion as a basis that reflects coolness, peace, and avoids conflict. That is what is actually called religious moderation.

One of the indicators of religious moderation is non-violence. The meaning of non-violence or non-harming in this case is not hurting with actions, not hurting with words, not hurting since in the mind. The point is not to do things that cause pain that eventually lead to hatred and conflict.

In the context of religious life, what is meant by non-violence or non-harming is not thinking, saying, and doing things that can disturb harmony, peace, and freedom of everyone in carrying out their religious activities. For example, not violating the right of everyone to worship according to their beliefs, not prohibiting the building of holy places, not insulting other beliefs, and not thinking of saying and doing things that hurt others, as said by the head of South Central Timor.

Every religious community in South Central Timor is expected to always foster inter-religious cooperation and harmony. Inter-religious dialog is one way to strengthen harmony and a way to establish a life of tolerance between religious communities. To manage and negotiate inconsistencies in relationships, disputes or contradictions in a socio-religious relationship must be handled via inter-religious dialogue (Ummah, 2022). Religious leaders and people can contribute by interacting or dialoguing well, honestly, collaborating and synergizing to mobilize joint forces to overcome various social problems including poverty and ignorance that still occur in the midst of society.

The condition of tolerance and harmony between religious communities in South Central Timor has been going on for decades. The people or religious communities in South Central Timor claim to have never had a dispute because the religious communities in this region have lived in harmony and peace, even though they are of different religions. Community life in South Central Timor appears to be very peaceful and harmonious even though it is based on religious differences. The harmonious proximity of places of worship between Protestant Christianity, Catholicism and Islam is also a very interesting social reality in the midst of the crisis of harmony and tolerance in Indonesia. The existence of different religions in South Central Timor means that there is freedom in embracing and implementing religious teachings or religious traditions without any interference or prohibition from other religious adherents.

To see the high success of religious moderation in the environment of social life, it can be measured through the attitude of a person or certain groups in rejecting actions that use violent methods, this rejection of violence both physically and verbally for all levels of society who adhere to their respective religions (Ministry of Religion of the Republic of Indonesia, 2020).

Based on the results of the research and the theory above, it can be concluded that religious differences are not a reason to hurt each other. Good social interaction and mutual respect for each other in everyday life have a positive impact and are able to maintain the stability of harmony and peace of an environment, even though in that environment there are various religious sects. The Indonesian nation is inseparable from the crisis of harmony and tolerance, so all levels of society need to understand that all religious sects certainly teach good things and there is no religious sect that teaches negative things or divisions and conflicts for its adherents. Because with this awareness, of course, a moderate attitude and mutual tolerance will become a benchmark in

every thought, word and action, so that in interacting in all aspects of life there is no sense of harm that ultimately results in prolonged conflict.

An Attitude of Acceptance Towards Tradition

Mamah Sirih Pinang is a cultural heritage from the time of our ancestors. The tradition of mamah sirih pinang is a tribute from the host or host of the event to everyone who comes to the house or meeting, usually betel nut is the first dish before eating and drinking. The habit of mamah sirih pinang has become a tradition for the people and religious communities in South Central Timor. Mamah sirih pinang is also preserved by the people of South Central Timor to this day. Mamah sirih pinang is not only consumed or enjoyed by the elderly but also children so that Mamah sirih pinang is still preserved. Mamah sirih pinang is also the main meal for the Timorese, where when there are guests, the main meal is mamah sirih pinang and will be followed by eating and drinking.

In the tradition of religious communities in South Central Timor, Mamah Siri Pinang is the main meal and also a friendly meal for guests who visit their homes and also people they meet. Mamah Siri Pinang knows no time and place, this custom usually takes place anywhere and at any time, whether a person is alone or meets a friend or close friend, Mamah Siri Pinang is served. The people and religious communities in South Central Timor have considered Mamah Siri Pinang to be commonplace and routine in all aspects of life.

Religious communities in South Central Timor highly value and preserve the culture of mamah sirih pinang. The habit of mamah sirih pinang in South Central Timor is preserved by all religious communities. So that in the encounter of religious people in everyday life is very harmonious and peaceful. Through the mamah sirih pinang banquet in South Central Timor, it becomes a unique feature for religious communities in South Central Timor. The differences in South Central Timor become a characteristic and uniqueness and become a model for all people in Indonesia to uphold different beliefs.

Besides Mamah Sirih Pinang, the next tradition is Bonet Dance. Bonet dance is one of the traditional dances performed in a circle together while holding hands and singing and stepping together according to the rhythm of the song being sung. Bonet dance also signifies the need for strong cooperation in a community, the absence of differences in a community or small group and symbolizes enthusiasm and togetherness. Bonet dances are usually performed during joyous occasions such as weddings or birthday parties.

Bonet dance in South Central Timor can be performed together with Muslims, Catholics and Protestants. The Bonet Dance of South Central Timor creates a harmonious and conducive religious harmony. From the Bonet Dance, religious people in South Central Timor also create peace and harmony even though they are of different religions in one social environment. Bonet dance is still preserved to this day and is performed together regardless of differences in beliefs or beliefs.

CONCLUSIONS

Commitment to nationality, tolerant life, non-violent life, and acceptance of tradition are indicators used to measure tolerance in the people of South Central Timor. Manonob culture has been applied in various aspects of the life of the people of South Central Timor, including in religious moderation. In the context of religious moderation, Manonob culture becomes an institution to mobilize community solidarity and create harmonious relationships in society and reduce polarization between religious communities. This concept encourages people to help and support each other, and respect the differences that exist between them. Thus ethnicity, religion and race do not become obstacles in instilling Manonob culture such as building houses, cleaning gardens, harvesting garden produce and burying the dead. From the implementation of manonob culture there are values contained therein such as the value of kinship, togetherness, brotherhood, supporting each other, helping each other, sharing each other and the main value of mutual cooperation culture is love.

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