

Local Wisdom and Interfaith Harmony: Ancestral Guidance in Promoting Religious Moderation in East Nusa Tenggara, Indonesia

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Abstract

The Lamaholot local wisdom encapsulated in the phrase */koda kirin nulun walen melan senaren/* transcends mere kinship expressions. This phrase serves as a guiding principle for the Lamaholot community in East Flores Regency, particularly in fostering the values of religious moderation. This research aims to investigate how this Lamaholot expression aids in internalizing religious moderation values in Pepakgeka Village. The study employs a descriptive field research methodology with an ethnographic approach. Data were collected through observations, interviews, and documentation. Analysis was conducted using Huberman and Miles' framework, which includes phases of data collection, data condensation, and conclusion drawing. The research was carried out from August to October 2024. The results indicate that the local wisdom */koda kirin nulun walen melan senaren/* is effective in promoting the values of religious moderation. The essence of local wisdom is communicated through advice shared in speech (*koda kirin*) and through actions (*nulun walen*), enabling the Lamaholot people to aspire to be virtuous individuals (*melan senaren*). The foundation of religious moderation within the Lamaholot community is deeply embedded in local wisdom, including the expression */koda kirin nulun walen melan senaren/*, which has been upheld since ancient times and is reflected in their everyday speech and behavior.

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INTRODUCTION

Indonesia is a country that has diversity in various aspects of life such as ethnicity, culture, language, and religion. One of the most important aspects of life is religion. Religion is the glue of the people and is also a sensitive area that often causes or gives birth to inter-religious conflicts caused by problems in inter-religious life. Various kinds of conflicts or problems that occur such as cases of hate speech (Saruroh et al., 2022), cases of blasphemy (Atasoge et al., 2023), wars between religious communities (Halim & Mubarak, 2021), burning houses of worship (E. S. Saragih, 2022), destruction of houses of worship and dissolution of religious ceremonies (Sukestiyarno et al., 2022), cases of terrorism (Prakosa, 2022), the existence of forms of stereotyping against certain religions, discrimination and racism (A, 2019), prohibiting the existence of certain religions in an area or region and also rejecting certain religious worship (Ulya dan Nurhidayanti, 2023), the dissolution of Rosary prayers in people's homes (Najihah, 2024). Violations of freedom of religion and belief in the country are still occurring and have increased significantly in the previous year. Based on the research results of Setara Institute, it is known that in 2023 there were 217 events with 329 acts of violation against freedom of religion and belief (Setara Institute for Democracy and Peace, 2024). The findings clearly state that there are still three (3) main problems that injure religious moderation in Indonesia, namely related to cases of disturbance of places of worship, the use of blasphemy offences and also about intolerance (Saragih, 2024).

The description of religious issues above is a major problem in building harmony in living together and of course this is contrary to the essence of religion itself, which is to spread love and peace. The government through the Minister of Religion is present and seeks to campaign for religious moderation delivered by the former Minister of Religion of the Republic of Indonesia,

namely Lukman Hakim Saifuddin, who designated 2019 as the year of religious moderation (Asrori, 2019). The term religious moderation comes from the Latin */moderatio/*, its meaning is 'moderate' (not excessive). This term can be interpreted as an effort to control oneself so as not to make or show an excessive or deficient attitude (Rohman, 2021). Religious moderation is a behaviour and attitude of someone who is in the middle, who puts forward an attitude of justice and is not extreme in religious life (Kementerian Agama RI, 2019). According to Nasaruddin Umar, (2019) religious moderation is an attitude formation that is directed towards a pattern of coexistence in the diversity of religious life and the state. Thus, religious moderation is considered appropriate in returning religion to its original role, namely as a spiritual and moral guide, not merely on ritual and formal and exclusive aspects (Ferdiansyah, dkk., 2023).

One indicator of religious moderation is adaptive to local culture. Love for local culture is a necessity that makes humans a moderate person for the realization of openness in the realm of diversity (Almaliki & Fahraini, 2023). This indicator has an important role in realizing religious moderation. The awareness and practice of religious moderation in every culture in the country must exist and be covered in local cultural expressions, be it in rituals, proverbs or expressions, as well as in other cultural arts. Religious moderation can be realized well without intimidation and pressure if campaigned through local culture. This can minimize and even overcome various conflicts in the name of religion. That means local culture is the main solution in reviving a safe, peaceful, harmonious and peaceful society in the midst of religious differences. This is also lived by the Lamaholot cultural community in East Flores Regency, East Nusa Tenggara Indonesia.

The Lamaholot Language Dictionary defines the term of */Lamaholot/* is a group or community that inhabits the Flores region, namely the mainland of Larantuka, Adonara, Solor and also the islands of Lembata and Alor (Deran Ola & Keban, 2023). One of the local cultures in the form of local expressions that exist in the Lamaholot earth, especially in the East Flores community (Adonara, Solor and Larantuka mainland) (Karl-Heins Pampus, 2008). The term */koda kirin/* in the Lamaholot language has the same meaning as */koda kehirin/* which means 'telling stories, things, matters, events and also mandates, advice, orders from parents to their children'. The Lamaholot term */nulun walen/* in the Lamaholot Language Dictionary is defined as 'attitude of life'; 'temperament'; 'behaviour'; 'character'; the word */melan senaren/* in the Lamaholot Language Dictionary is defined as 'good things'. The combination of these terms then forms a local wisdom through a unique expression which can make the expression an invitation, teaching or advice to the Lamaholot generation so that in life they strive to become superior human beings through words (*koda kirin*) and deeds (*nulun walen*). This philosophical heritage was passed down from generation to generation by the Lamaholot ancestors until today it is still lived by the Lamaholot people and used as a guide for Lamaholot human life.

Koda kirin nulun walen melan senaren is an advice or expression used to give a message from generation to generation or also as a language used to change behavior or attitudes and ways of life through speech (*koda kirin*) and actions (*nulun walen*) so that they can become good human beings or *atadiken melan senaren* (Keban et al., 2023; Keban, 2019). The expression above is interpreted as the main principle as the basis or the main guideline in building religious moderation in Lamaholot land, especially in the community in Adonara-Pepakgeka. This typical Lamaholot expression is a form of education carried out by anyone whether teachers, parents, or anyone who can be considered to give advice or advice to others, in this case relating to speech (*koda kirin*) and actions (*nulun walen*) in existing together, especially in differences. Thus, the typical expression in East Flores Lamaholot culture, especially people in Pepakgeka-Adonara village, can provide education for the nation's generation, especially in improving religious moderation through daily words and deeds

The urgency of this study lies in the need for a deep understanding of how local traditions or local wisdom in a region, in this case in the Lamaholot culture, namely *Koda kirin nulun walen melan senaren*, can be integrated in religious moderation education. With an understanding of the harmony between these, it will give trigger to an attitude of religious moderation in the country.

This typical Lamaholot expression as *local wisdom* has been practiced since long before religious moderation was echoed and the expression teaches generations of Lamaholot people in particular and in general the Indonesian people to put forward ethical values in living together in the midst of religious differences through speech (*koda kirin*) and behaviour (*nulun walen*). This is important to fulfil the unity of brotherhood and harmony in religious social life. Religious harmony, peace and moderation will be created if the people of East Flores truly live and implement the meaning of the expression.

However, nowadays, this local wisdom has become a challenge because it is slowly starting not to be applied in existing together with others in the midst of differences (Sato et al., 2017). This is a result of the development of modern society influenced by science and technology that slowly erodes local culture which is a guide to life for the community. This research aims to describe, revitalize, explore and analyze the local culture of East Lamaholot- Flores in the *local wisdom koda kirin nulun walen melan senaren* to build an attitude of religious moderation and make this expression a way to create religious moderation in Lamaholot in the midst of globalization.

There are several studies that analyze local wisdom and its relationship with religious moderation, including Beto Letek & Keban's (2021) research. The result of the research is conflicts between religions among students of SMP Negeri 1 Larantuka are still inevitable even though in very small cases. However, there is a way to implement the values of religious moderation based on local culture. Research by Keban et al., (2023) said that the *Gemohing* tradition which is local wisdom is one of the ancestral heritages that contains various values of life including respect for others who are different in ethnicity, race, and religion. Gede Agung et al., (2024) in his research said that religious communities in plural societies can coexist harmoniously as lived in local culture. Another research, from Hamid et al., (2024) said that the implementation of *Daliha Na Tolu* is effective in realizing religious tolerance. Religious tolerance based on the local wisdom of *Daliha Na Tolu* has been going on for generations so that it can adapt to social changes that are constantly changing. Maria Ola dan Keban (2023) in their research said that in Tuwagoetobi Village, they still maintain the *Gemohing* tradition as one of the unifying emblems in living together as part of a multicultural society.

Based on the previous research, it can be said that the typical Lamaholot expression */koda kirin nulun walen melan senaren/* has not been researched at all and this becomes the novelty of this research when it is associated with religious moderation in the East Flores region. This research is intended to examine more deeply the religious moderation that accommodates the local culture of the people of East Flores. The focus of this research includes three things, First: the reason why Pepakgeka village is an icon of religious moderation village. Second, how the Lamaholot people view this expression. Third, how */koda kirin nulun walen melan senaren/* in building religious moderation in Pepakgeka village. The purpose of this research is to build an attitude of brotherhood and unity, as well as harmony, namely religious moderation on earth in Lamaholot in everyday life, especially in Pepakgeka Village through typical or unique expressions of the local community. Religious moderation will be created if the people in Pepakgeka Village are able to live and truly apply the meaning of the typical expression */koda kirin nulun walen melan senaren/*. This expression has a meaning in which there are life values that are used as suggestion and advice, for anyone through words and actions. In this regard, researchers conducted research on the Lamaholot expression */koda kirin nulun walen melan senaren/* as something new and researchers make a relationship or elaborate with religious moderation in the Lamaholot area, especially in Pepakgeka-Adonara Village. This is deemed necessary because the typical expression of the Lamaholot community in Pepakgeka village is a local wisdom of the local community that contains the value of unity and peace, harmony in existing together in the midst of differences including religious differences that can be realized through */koda kirin nulun walen melan senaren/* so that good humans or '*melan senaren*' are born. Thus, this typical expression can be a strength in building and strengthening religious moderation in Lamaholot.

METHODS

This research was ethnographic research. Ethnographic research is research used to describe traditions, customs, and social life in a group of people or a community (Kurniawati, 2017). In this research, researchers were directly present in people's lives to understand more deeply the practice of social life, especially regarding typical Lamaholot expressions studied using a qualitative approach. Qualitative research is research that aims to understand reality or social reality, namely seeing the world as it is and openness (Wicaksana & Rachman, 2018). The use of qualitative methods with an ethnographic approach in this study can certainly help researchers to examine more deeply related to social life in Lamaholot culture related to religious moderation. Many previous studies have examined religious moderation in relation to culture or local wisdom using ethnographic research (Susanto, 2024; Islamy, 2021)

This research was conducted in Pepakgeka-Adonara Village-East Flores, NTT and was conducted in August-October 2024. The selection of this time certainly refers to the *Lebaran halal bihalal* activities carried out in April 2024 and there are also several cultural celebrations carried out in that period such as death rituals and life thanksgiving events. The focus of this research is Lamaholot local wisdom in the expression */koda kirin nulun walen melan senaren/* in Pepakgeka village community in relation to religious moderation. Pepakgeka-Adonara, East Flores is used as the research locus because this village is a multi-ethnic and religious village, namely Islam and Catholicism.

This typical Lamaholot expression is used as the focus of research because it is an entity of the East Flores community that contains various life values that can be used as guidelines in existing together including the praxis of living in moderation. The data sources in this research are primary data sources obtained through interviews and literature studies on religious moderation and secondary data sources obtained through observation and documentation. Data collection techniques used by the method of semi-structured interviews, participatory observation and documentation relating to the state of the research location community, geographical location, population and also some documents studied through journal articles and other reference books that support the main data. Semi-structured interviews were conducted with six informants, namely the chairman of the Parish *Dewan Pimpinan Pusat* (DPP), the chairman of the *Badan Permusyawaratan Desa* (BPD), members of the BPD, the general public, traditional leaders and youth leaders who understand well this typical Lamaholot expression, namely */koda kirin nulun walen melan senaren/*. Observation was conducted by directly observing the practice of religious moderation in accordance with the principles and values of religious moderation. Documentation studies are conducted by tracing various scientific references on the theme under study through books, scientific journals, the internet, newspapers, and other documents.

After the data is collected, the process of classifying, processing and interpreting data is carried out by researchers according to Huberman and Mile's theory. Interpreted data refers to the process of using analyzed methods to process data and draw relevant conclusions. This analysis uses the theory of religious moderation initiated by the Ministry of Religious Affairs of the Republic of Indonesia, especially on the indicator of adaptive to local culture. The conclusions drawn are of course related to the awareness and practice of living together with the Lamaholot people in the expression */koda kirin nulun walen melan senaren/* in relation to building an attitude of religious moderation in East Flores.

RESULTS AND DISCUSSION

Pepakgeka-East Flores as Religious Moderation Village Icon

This research was conducted in mainland Flores in East Flores Regency, namely Pepakgeka Village. Pepakgeka village is located on Adonara island, Adonara sub-district, East Flores district. The village is within the territory of St Werenfrid Lambunga Parish, Diocese of Larantuka. The people of this village adhere to Islam and Catholicism and this village has two (2) houses of worship, namely the Al Zihad Mosque and St. Hendrikus Pepakgeka Chapel, which are built close

to each other and in the middle there is a village office. This shows that community or public relations in Pepakgeka Village are very close, and thus the government has an important role as a mediator between people who adhere to Islam and also Catholics. This phenomenon can be seen from the figure 1.



Figure 1. The Location of the Mosque and Catholic Church in Pepakgeka Village

Administratively, Pepakgeka Village is divided into four hamlets, namely; Bale hamlet, Lewulelek hamlet, Gata Mitene hamlet, Paris hamlet. The total number of people in Pepakgeka Village is 1,000 people, and based on religion, it is known that the number of people who adhere to Islam is 300 people and the number of people who adhere to Catholicism is 700 people. This number certainly greatly affects the practice of religious moderation (Subchi et al., 2022) in this village, especially from the aspect of local culture. It is very important that religious moderation is revived in the local culture in this village so that there will be no conflicts between religious adherents in the future.

Pepakgeka-Adonara Village is an icon of religious moderation because Pepakgeka Village is inhabited by thousands of people of different religions, namely Islam and Catholicism. Based on explanations from traditional leaders, the community and the local village government, the Pepakgeka village government has always wanted this village to become an icon of tolerance in East Flores Regency. This goal was then proven by building a mosque and a church in one location with a very close distance and the village hall building is in the middle of these two religious buildings. The people in this village live in harmony, peacefully and prioritise the strong Lamaholot customs. Fraternal relations and unity amidst differences led community leaders and the previous village government to consensus to make this village an icon for other villages in East Flores and even nationally. Pepakgeka-Adonara becoming an icon of religious moderation village in East Flores can be clearly seen from the physical existence of the two houses of worship, the Mosque and the Church. The location of these two buildings is very close and interestingly in the middle of this house of worship a community hall was built. This shows that the local village government is a partner for religion and also acts as a mediator for interfaith dialogue. In addition, in any celebration, whether it is carried out by the Muslim community or the Catholic community, they invite each other, together, meet, various stories, and also give advice to everyone through *koda kirin* or words and *nulun walen* or actions. The practice of community life in the village is very moderate because it prioritises good speech or *koda kirin*, so that in action or *nulun walen* can be applied and carried out with dignity and morality. Thus, the community in this village strongly promotes the values of religious moderation in existing together in the midst of differences. This is in line with Subchi et al., (2022) which says that religious moderation can be created if a place or region has good knowledge about religion and then practised in life together.

Koda Kirin Nulun Walen Melan Senaren according to the Lamaholot-East Flores Community

Lamaholot culture, especially the people of East Flores, East Nusa Tenggara, also has various kinds of *local wisdom* in the form of expressions. A typical expression of local wisdom that is

considered as an expression to strongly bind the ropes of unity and brotherhood in life together is covered in the local language as */koda kirin nulun walen melan senaren/*. The expression */koda kirin nulun walen melan senaren/* comes from the word */koda/* in the East Flores Lamaholot language which can be interpreted as ‘speaking’ or ‘saying’ while */kirin/* means ‘message’. Literally */koda kirin/* is defined as speaking or saying words with a message or not just speaking but having a message that is used as a guideline, basis or foundation to build and form a good and harmonious life together. The word */nulun walen/* in the Lamaholot language means ‘action’, ‘character’, or ‘behaviour’ of a person in being with others. While */melan senaren/* in the Lamaholot language word means ‘good’, ‘harmonious’.

The expression */koda kirin nulun walen melan senaren/* has been practiced by the Lamaholot people from generation to generation. It is found from advice, advice both in the form of words ‘*koda kirin*’ and deeds or actions ‘*nulun walen*’ so that human life from generation to generation is guided in accordance with existing religious norms and customs and really tries to become a good human being or *atadiken melan senaren* (K. H. Tokan, 2023). Being *atadiken melan senaren* or a good human being is a journey to reach and pursue a good direction in the journey of life, in this case through self-changes both through speech ‘*koda kirin*’ and actions or deeds ‘*nulun walen*’ in order to become a good human being ‘*melan senaren*’ in life together, especially on this Lamaholot earth. The people of Pepakgeka, Adonara village, have this opinion about the expression */koda kirin nulun walen melan senaren/*. The term */koda kirin nulun walen melan senaren/* can be interpreted as good speech and actions so as to make a person or Lamaholot human being a superior human being or *atadiken*. *Koda kirin nulun walen melan senaren* is a word and deed done so that it is said to be a dignified and good human being (K.K, et al, 2024)

The informants' opinion is in line with the view of Karl-Heins Pampus (2008) that the term */koda kirin/* in the Lamaholot language word has the same meaning as */koda kehirin/* which means ‘telling stories, things, matters, events and also mandates, advice, orders from parents to their children’. The Lamaholot term */nulun walen/* in the Lamaholot Language Dictionary is defined as ‘attitude of life’; ‘temperament’; ‘behaviour’; ‘character’; the word */melan senaren/* in the Lamaholot Language Dictionary is defined as ‘good things’. The combination of these terms then forms a local wisdom through a unique expression which can make the expression as an invitation, teaching or advice to the Lamaholot generation so that in life they strive to become superior human beings through words and deeds.

The term */wejangan/* or expression of distinctiveness in the Lamaholot language wants to teach that Lamaholot people must live in accordance with the guidelines or rules that govern them, especially in harmony with customs and religious norms and legal norms so that Lamaholot people are truly said to be *atadiken* or good humans. *Atadiken* in the Lamaholot language means a good and noble human being. Being an *atadiken* according to the Lamaholot people must pay attention to speech patterns (*koda kirin*) and also about actions (*nulun walen*) so that he really becomes a good human being (*melan senaren*). This typical expression has the traditional meaning of making people live according to the local Lamaholot ethics of mutual respect. Every individual must be treated with dignity and respect through words (*koda kirin*) and deeds (*nulun walen*). Ethics is defined as the science that explains what is good and bad, explains what humans should do and shows the way in doing what should be done (Maiwan, 2018). In this case, it means that the expression *koda kirin nulun walen melan senaren* in East Flores is a life guideline, namely ethics to live together in the midst of Lamaholot people who live from various ethnicities, religions, races, and intergroups through speech and deeds or actions in everyday life. So this expression becomes a high educational value for the local community so that the community is said to be a good human being or in the Lamaholot language is defined as *atadiken*.

The expression */koda kirin nulun walen melan senaren/* is usually used as an advice for everyone, especially in the East Flores area in existing together and also for the younger generation or for others as a form of expression in maintaining a peaceful and safe life. Thus, the Lamaholot expression */koda kirin nulun walen melan senaren/* is a word or language and action as a Lamaholot

human being that truly makes him a harmonious, good Lamaholot human being or commonly referred to as *atadiken* or a good human being (Keban, 2019). Thus, the expression of local wisdom */koda kirin nulun walen melan senaren/* according to the Lamaholot community is an advice or advice given by parents or local people in speech (*koda kirin*) and actions (*nulun walen*) so that the Lamaholot community is said to be a good human being or *melan senaren*.

Thus, this unique expression, */koda kirin nulun walen melan senaren/* in East Flores, is a way of life for the Lamaholot people who live from various ethnicities, religions, races and intergroups through words and actions in daily life. Departing from the description of the traditional meaning of this expression, Lamaholot people in living together have lived this expression since time immemorial. The Lamaholot ancestors have taught this expression well to their children and grandchildren so that until now this expression is used as a guide to life and is a Lamaholot local wisdom that contains various values of life.

Koda Kirin Nulun Walen Melan Senaren in Building an Attitude of Religious Moderation

In the midst of religious conflicts that have occurred recently in the unitary territory of the Republic of Indonesia, there is also an awareness of religious life in the midst of pluralistic societies in various regions through local wisdom as lived by the people of South Tapunuli through the *Dalihan nan Tolu* ritual (Susanto dan Liyantje, 2024), tolerance based on local wisdom in Lombok (Acim & Rahman, 2023). Various local wisdoms can certainly embody the attitude of living tolerance in living together (Dhani, 2023; Abdurrazak et al., 2022; Aini, S., & Akmal, 2022; Acim & Rahman, 2023). One of the tribes or cultures that is still very strong in maintaining and caring for harmony, tolerance or religious moderation in existing together with others who are in different beliefs through local wisdom is the Lamaholot tribe that inhabits in the Eastern Flores region.

The development of an attitude of religious moderation in existing together in the midst of Lamaholot diversity is something that needs to be lived and must be prioritized by each individual or group or community. This should be done and implemented because the attitude of being a moderate is not a finished product but an attitude that needs to be built and formed on the basis of human values for the realization of a harmonious life in social life amid religious differences. Religious moderation is defined as a perspective, attitude and behaviour that always takes the middle way, acts fairly and is not extreme in religious life (Kementerian Agama RI, 2019). Religious moderation is a structured top-down program under the Ministry of Religion that is campaigned to the community in order to create harmony in living together amid religious differences (Fuadi et al., 2024).

Religious moderation is a structured top-down program under the Ministry of Religion that is campaigned to the community in order to create harmony in living together amid religious differences (Mayasaroh & Bakhtiar, 2020; Gede Agung et al., 2024). Today, it is a common concern about disharmony between religious communities, which is characterized by various religious conflicts. This is of course caused by minor conflicts, the influence of globalization and also the perspective of groups or younger generations who still lack knowledge about religion. This issue is a shared responsibility so it is very important to revive the spirit of religious moderation in life amid differences through local culture. Local wisdom can drop differences so that religious moderation can be created well (Setiawan et al., 2023; Keban et al., 2023; Ridha, 2023).

Typical advice on earth Lamaholot as local wisdom namely *koda kirin nulun walen melan senaren* has been practised or lived since long before religious moderation was echoed and it teaches generations of Lamaholot people in particular and in general all Indonesian people to put forward ethical values, respect in differences, help and social in living together in the midst of differences through speech (*koda kirin*) and behaviour or actions (*nulun walen*) so that the Lamaholot people can become good human beings (*melan senaren*). *Koda kirin nulun walen melan senaren* local wisdom, also has a good meaning in building and shaping the attitude of religious moderation, especially in relation to religious tolerance. As is known that the terminology of

tolerance comes from the Latin word */tolerare/* which means to allow and carry something, lift or to lift up (Hadisaputra, 2020). Tolerance is an attitude that accepts or likes to live in harmony with anyone, allows people to have other opinions or stances, does not want to interfere with the freedom of thought and belief of others. Another definition links tolerance with respect, accepting differences as brothers, and thinking positively (Abdul Azis dan Khoirul Anam, 2020: 43). Religious tolerance as a tool for national development because it can encourage unity, harmony and peace (Talabi & Oyetoro, 2023) and this can be found in local wisdom. This is also found in previous studies that say religious moderation with religious tolerance indicators has a close relationship with local culture. Local culture can build religious moderation (Beto Letek & Keban, 2021; Hamid et al., 2024), but both of them focus more on cultural rituals. Whereas in this study, authors focus more on expressions in Lamaholot local culture.

This typical Lamaholot advice also has a close relationship with religious moderation on the indicator of non-violence. This expression teaches the Lamaholot people in particular and the Indonesian people in general to prioritize a peaceful attitude in life, maintaining harmony in differences. Non-violence is a set of attitudes, views and actions aimed at inviting people on the other side to change their opinions, views and actions. Nonviolence uses peaceful means to achieve peaceful results. Religious moderation education is obliged to restore the behaviour of religious people to the noble values of the Indonesian nation and must also strive to be able to form starting morals, respect differences and be polite to others. In the context of religious expression in living together, diverse moderation requires the birth of a friendly, polite, and open religious life order and denies violence in the name of religion (Murtadlo, 2021). The view of religious moderation on this indicator also has relevance to Lamaholot local wisdom in the expression */koda kirin nulun walen melan senaren/* which teaches Lamaholot people to put forward an attitude of peace, unity in being together with others in differences through speech (*koda kirin*) and actions (*nulun walen*).

This Lamaholot advice also has a relationship with indicators of national commitment in religious moderation. This indicator is very important to be used as a guide in the attitude, perspective and practice of religious life, especially in accepting Pancasila as the basis and ideology of the state and how to deal with various ideological challenges that are contrary to Pancasila and nationalism (Fitriyana, 2020). This means that by carrying out the teachings of religion, Indonesian people are actually carrying out their obligations as citizens. So that the obligation as a citizen is a form of practice of the teachings of his religion to create peace in existing together in the midst of differences. One of the important points of this indicator of religious moderation is love for the country by preserving local culture because the values of Pancasila, which are guidelines for living together, were born from the experiences and local culture of Indonesian people. In local culture, including in the *koda kirin nulun walen melan senaren* lived in East Lamaholot-Flores culture, there are also various universal values that are then used as guidelines for life. Thus, Lamaholot people show their love for peace in being together with others through words */koda kirin/* and deeds */nulun walen/*. The Lamaholot people are strongly committed to maintaining unity and integrity and upholding the spirit of nationalism in existing together through these teachings.

In addition, the local wisdom of *koda kirin nulun walen melan senaren* lived by the people of Lamaholot-East Flores is also related to the adaptive to local culture indicator of religious moderation. This wants to illustrate that local culture can unite multicultural communities (Maria Ola dan Keban, 2023). The Ministry of Religious Affairs of the Republic of Indonesia understands that the context of Indonesian society makes religious moderation necessary as a cultural strategy in maintaining Indonesianness because the existence of Indonesia is a plural country so that religious moderation can maintain a perfect balance, where every Indonesian, regardless of ethnicity, culture, and religion must be willing to listen to each other (Kementerian Agama RI, 2019). This is also clearly seen in the life of the Lamaholot people with their local wisdom through advices. The advice of *koda kirin nulun walen melan senaren* is an education for the Lamaholot community to implement in social life by paying attention to the ethics of living together which is a guide to life.

Thus, this advice can unite differences in the multicultural society in Lamaholot through words */koda kirin/* and deeds */nulun walen/* in existing together.

The advice in the local culture of East Flores-NTT can build an attitude of religious moderation from the four indicators, but more related to tolerance and adaptive to local culture. This is seen from the way of appreciating, respecting differences between others in existing together in a multicultural Lamaholot society by paying attention to the way of speaking */koda kirin/* and also behaviour or actions */nulun walen/*. This local wisdom teaches Lamaholot people to be human beings who have dignity and to be good human beings */melan senaren/*. The Lamaholot people say that in existing together with others in a multicultural society, they always provide direction, advice for children to always pay attention to words and actions. Peace or harmony in living together will be created if everyone pays attention to this. Words and deeds certainly flow from the mind so that thoughts, words and deeds must truly reflect *atadiken* or Lamaholot people. This is the same as the theory of religious moderation that religious moderation can be formed through moderation of thoughts, words and deeds (Kementerian Agama RI, 2019).

According to the informants, the expression */koda kirin nulun walen melan senaren/* is a local wisdom that can shape religious moderation. During Christmas, Muslims, especially mosque youths, take part in maintaining security. Vice versa, during Eid al-Adha and other Islamic holidays, Catholic youths participate in maintaining security. It is also found in previous literature that local wisdom can build religious moderation found in religious activities (Dhani, 2023; Abdurrazak et al., 2022; Aini, S., & Akmal, 2022; Acim & Rahman, 2023). Samon dan Wuring (2024) said that the expression */koda kirin nulun walen melan senaren/* can help us people of different religions in speech and behaviour during the death ceremony and reading prayers for Muslims, so that our community life goes well and harmoniously. In addition, parents and local villagers agreed to hold a social gathering together, especially on New Year's Day in front of the mosque and church, and to give advice to their children through speech (*koda kirin*) and behaviour (*nulun walen*) in the presence of people of different religions. This is important to do so that one day the children of this village can realise a life full of peace, harmony and promote the values of religious moderation in life amid differences.

Based on this, it can be said that religious moderation in social life lived by the Lamaholot community, especially in Pepakgeka village, can be created because of a form of local community awareness, a culture that is maintained and preserved for generations. This is certainly the same as the previous literature that religious moderation can live in the midst of culture or local wisdom and from that local wisdom can unite differences (Keban et al., 2023); (Hamid et al., 2024); Maria Ola dan Keban (2023). The community in the village of Pepakgeka-Adonara, East Flores has really practised well the attitude of religious moderation, not discriminating, and respecting each other in the midst of differences (Kementerian Agama RI, 2019). Such a situation has been experienced by the ancestors and ancestors. So that the ancestors and also the ancestors gave advice or advice to the local community in speech (*koda kirin*) and practice or action (*nulun walen*), so that until now the Lamaholot people live in peace, harmony, and harmony and are said to be good people (*melan senaren*). Lamaholot people in general and the Pepakgeka community in particular have realised how to be a good human being or *melan senaren* so as to create a moderate generation in religious life Fuadi et al., (2024) said that religious moderation can be created if there is a relationship with local culture that is lived in a region.

The typical Lamaholot advice of *koda kirin nulun walen melan senaren* can provide values that are applied in living religious moderation. These values include ethical values. This expression is a total self-giving to anyone in the form of advice and can be applied or implemented the ethics of living in the midst of society both in the environment and plurality. Ethical values are very important in applying the expression */koda kirin nulun walen melan senaren/*, so that everyone who gets advice or advice can know the difference between good and bad in speech (*koda kirin*) and actions (*nulun walen*) in life together. If someone puts forward good ethical values in giving

advice or advice through words or deeds, then that person is said to be a good human being or *melan senaren*. In the life of the Lamaholot community, through ethics can control all speech (*koda kirin*) and behaviour or actions (*nulun walen*) so as not to conflict with others in the community. In addition, social values. Social life is a life of interaction between one person and another, side by side with others in living together, especially in societies of different religions (Pratiwi, 2019). Efforts and forms in social life are a manifestation of the Lamaholot people who love religious moderation. The difference between minority and majority is not seen, because the community has one goal. The goal achieved by the Lamaholot community is to live a life full of harmony, peace, security in developing the intention of helping each other and working together with each other in community activities (Halimah & Warsiyah, 2022). Therefore, the Lamaholot community, especially those in Pepakgeka Village, live in harmony and work together in the construction of houses of worship and also the homes of local residents in speech (*koda kirin*) and deeds (*nulun walen*) so that the people in the area can be said to be a good society or human being (*melan senaren*). This is in accordance with the findings of previous research conducted by Maria Ola dan Keban (2023) and also Keban et al., (2023) that the Lamaholot community highly appreciates differences, especially about religion found in local cultural rituals such as *Gemohing*.

Therefore, the life of the people in Lamaholot can be said to be moderate in a common life that puts forward an attitude of tolerance, mutual respect, mutual cooperation, not discriminating, living in harmony, taking part in religious ceremonies both Muslim and Catholic religions, helping each other. These attitudes can be united through *koda kirin nulun walen melan senaren*. If so, the life of religious moderation will continue to grow and be strong in living and practising the values and meanings contained in the expression */koda kirin nulun walen melan senaren/*. This typical Lamaholot expression needs to be revived in this era and used as a guide to life where the influence of globalisation is increasingly unstoppable, minimal knowledge of young people about religion so that harmony in living together amid differences is still created (Sakti et al., 2024).

The theoretical implication of this study is expected to be used as a learning material and contribution of knowledge for the community in adding insight to the people of East Flores that local wisdom in this expression can strengthen or build an attitude of religious moderation in existing together in the midst of differences because in this expression there are various educational values of life that are used as guidelines for life (Mahrinasari et al., 2024). For this reason, the local government must care for, maintain and preserve this local cultural expression as a local wisdom which contains various values of life which can be used as a guide to life in living together in the midst of differences (Gede Agung et al., 2024). This must be maintained and revived so that this expression is truly lived by the Lamaholot people in East Flores and is not lost by the times. In addition, this study can be used as an illustration and can also increase the understanding of the Lamaholot community, especially the younger generation, of the importance of this typical expression as a form of building an attitude of religious moderation in existing together with others in the midst of differences in belief (Asmayawati et al., 2024).

CONCLUSION

The religious moderation lived by the Pepakgeka-Adonara community in East Flores Regency is certainly influenced by cultural factors that are so strong to bind brotherhood in differences. Religious moderation in this region is not only seen from the adjacent buildings of places of worship but also through life values such as brotherhood and unity, ethics of life, tolerance, deliberation or mutual cooperation. The implementation of local wisdom-based religious moderation values in the form of *koda kirin nulun walen melan senaren* is an advice carried out through speech (*koda kirin*) and deeds or actions (*nulun walen*) so that Lamaholot people can become good people (*melan senaren*). This local cultural advice or philosophy has a strong influence in building religious moderation in East Flores Indonesia. The recommendations are as follows: First, parents are expected to be better and more creative in giving advice, especially through *koda kirin nulun walen melan senaren*. Second, for children or regeneration must have a

moderate attitude towards our neighbours who have different beliefs or different religions. Third, for customary and religious institutions to be able to implement policies in uniting local wisdom such as the expression */koda kirin nulun walen melan senaren/* in everyday life.

The limitations of this study that can be considered by future researchers are the limited subjects in the study, focusing only on this typical Lamaholot expression and also research only conducting research in one location. Therefore, the suggestion for future research is to be able to conduct research for more respondents, can use different research methods and approaches, further researchers can add research variables and can also conduct research in several locations or villages in East Flores.

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