



Religious Moderation Policy Through Good Governance and Bugis Philosophy *Pakkawarui Madecengnge*

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ABSTRACT

This article examines the strengthening of religious moderation policy in Amparita Village, South Sulawesi, by integrating the General Principles of Good Governance (AUPB) with the Bugis local philosophy Pakkawarui Madecengnge ("keep doing goodness"). The study is motivated by the increasing challenges of religious diversity and the need for a governance-based framework to ensure sustainable harmony. The objective of this paper is to analyze how good governance principles—such as legal certainty, transparency, accountability, and public participation—intersect with Bugis cultural values in shaping inclusive religious moderation policies at the local level. Employing a juridical-empirical method with qualitative analysis, data were collected through in-depth interviews with local government officials, religious leaders, and community representatives, supported by document analysis of relevant regulations. The findings reveal that the implementation of religious moderation in Amparita is not merely a top-down policy but rooted in everyday social practices and cultural ethos. The philosophy of Pakkawarui Madecengnge provides an ethical foundation that resonates with AUPB, reinforcing collective responsibility, fairness, and transparency in policy implementation. Results also highlight several challenges, including the absence of binding local regulations, limited financial resources, and reliance on the initiative of local leaders. Nevertheless, the integration of AUPB and local wisdom has fostered effective interfaith dialogue, strengthened social cohesion, and enhanced public trust in governance. This study concludes that combining formal governance principles with local cultural values offers a replicable model for religious moderation policy in plural societies. The contribution of this article lies in positioning religious moderation not only as a socio-cultural practice but also as a governance-based public policy framework enriched by local wisdom.

Keywords: Bugis Philosophy; Good Governance; Pakkawarui Madecengnge; Religious Moderation;

Citation: Pradana, Syafa'at Anugrah, Hasanuddin Hasim, and Yusniar. "Religious Moderation Policy Through Good Governance and Bugis Philosophy *Pakkawarui Madecengnge*." *Mulawarman Law Review* 11, no. 2 (2026): 123–145

INTRODUCTION

Indonesia is recognized as one of the most religiously and culturally diverse countries in the world, where plurality can be both a source of strength and a potential trigger of conflict. To address these challenges, the Ministry of Religious Affairs of Indonesia introduced the Religious Moderation Program in 2019 as a strategic effort to promote tolerance, inclusiveness, and social cohesion. Several studies have examined religious moderation practices in urban contexts, such as the "Tolerance Village" in Bandung,

which showed that interfaith tolerance can be maintained through active dialogue and government facilitation. Other research has focused on the role of local governments in fostering community participation for tolerance programs, highlighting the importance of education and empowerment in sustaining harmonious relations.¹

The implementation of religious moderation policy in Amparita Village represents a unique integration of formal state initiatives with local cultural traditions. Unlike many other cases where religious moderation is understood as a purely top-down directive from the Ministry of Religious Affairs, in Amparita, the policy is manifested through everyday practices, interfaith relations, and shared community projects. This hybrid approach makes Amparita a distinctive model for religious moderation in Indonesia.²

Amparita is historically known as a place where Muslim and Tolotang communities have coexisted for centuries. While in other regions, religious differences often generate tension, in Amparita, both communities engage in routine interaction through cultural events, economic cooperation, and neighborhood solidarity. The recognition of Amparita as a “Kampung Moderasi Beragama” by the Ministry of Religious Affairs has formalized this existing social practice into a policy framework. Hence, the policy does not come as an external imposition but as a codification of long-standing traditions of coexistence³. From the perspective of governance, several key practices reflect the alignment of Amparita’s religious moderation policy with the General Principles of Good Governance (AUPB). For example, transparency is ensured through inclusive community meetings where both Muslim and Tolotang representatives are invited to discuss program agendas. Accountability is visible in the role of local leaders who are answerable not only to the government but also to their communities for maintaining harmony. Public interest is prioritized when collective decisions are made to support activities that benefit all, such as cultural festivals and joint infrastructure projects.⁴

However, the majority of these studies still place religious moderation within a sociological or theological framework, with limited attention to its governance dimension. Previous research often highlights tolerance as a social value but rarely situates it within the framework of administrative law and the General Principles of Good Governance (AUPB). Moreover, there is little exploration of how local wisdom can substantively strengthen governance-based policies. This creates a gap: while the concept of moderation is widely discussed, its institutionalization through governance

¹ Mustaqim Pabbajah, “From the Indigeneous to the Religious Practices: Islamic Construction of the Local Tradition in South Sulawesi, Indonesia,” *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin*, 2021, <https://doi.org/10.14421/esensia.v22i1.2800>.

² Muh Yusuf, “Integration of Islamic Law into Local Governance: The Impact of Datuk Tellue’s Da’wah in South Sulawesi,” *NUKHBATUL ‘ULUM: Jurnal Bidang Kajian Islam*, 2024, <https://doi.org/10.36701/nukhbah.v10i2.1493>.

³ Faizal Bachrong, Hamsiati, and Abd. Karim, “‘Bilang Pilang Marajae’ The Mortality Tradition of Buginese,” in *Proceedings of the International Seminar on Language, Education, and Culture (ISOLEC 2021)*, 2022, <https://doi.org/10.2991/assehr.k.211212.020>.

⁴ Fatma Fatma, Muhammad Saleh Ridwan, and Muhammad Shuhufi, “Cultural Values as Approach to Forming an Attitude of Religious Tolerance: Legal Politics of the Right to Religious Freedom,” *Journal of Law, Politic and Humanities*, 2023, <https://doi.org/10.38035/jlph.v3i4.258>.

principles and cultural integration remains underexplored.⁵ The present study seeks to address this gap by analyzing the Religious Moderation Policy in Amparita Village, South Sulawesi, as a case study. Amparita is unique because it hosts both Muslim and Tolotang communities, who have historically lived side by side in harmony. The village represents not only a government-led program but also a cultural praxis rooted in Bugis philosophy, particularly *Pakkawarui Madecengnge*—a guiding ethos meaning “keep doing goodness.” This philosophy provides an ethical foundation that resonates with governance principles such as transparency, accountability, and fairness.⁶ Therefore, this article explores how the integration of AUPB and *Pakkawarui Madecengnge* contributes to the strengthening of religious moderation policy at the local level. The novelty of this research lies in positioning religious moderation not only as a social or theological discourse but as a governance-based public policy enriched by local wisdom. The findings are expected to demonstrate that combining legal-administrative principles with indigenous philosophy creates a more sustainable and replicable model of religious moderation policy in plural societies.

METHOD

This study employs a juridical-empirical approach with qualitative descriptive analysis. The juridical dimension is used to examine the normative framework of the Religious Moderation Policy in relation to the General Principles of Good Governance (AUPB), particularly those outlined in Law No. 30 of 2014 on Government Administration. The empirical dimension is applied to investigate how the policy is implemented at the local level in Amparita Village and how Bugis philosophy *Pakkawarui Madecengnge* is integrated into governance practices.

Data collection was conducted through in-depth interviews with local government officials, religious leaders from both Muslim and Tolotang communities, and community representatives actively involved in the Religious Moderation Program. In addition, documentary analysis was undertaken on relevant regulations, policy documents, and reports from the Ministry of Religious Affairs and local government. Participant observation was also carried out to capture the everyday practices of interfaith dialogue and community collaboration in Amparita.⁷ The data were analyzed using a qualitative descriptive method, which consisted of data reduction, categorization, and interpretation to identify the relationship between AUPB principles and local wisdom in the context of religious moderation. To ensure the validity of the findings, triangulation of sources was applied by comparing information obtained from interviews, documents, and field observations. Through this methodology, the study provides a comprehensive

⁵ Rusdaya Basri et al., “Symbolic Representation and Maslahah Assessment: Examining the Rituals of Female Circumcision in Bugis-Makassar Society of South Sulawesi,” *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam*, 2024, <https://doi.org/10.22373/sjhk.v8i3.22381>.

⁶ Hadawiah Hadawiah et al., “Tradisi Dan Kepercayaan: Eksplorasi Komunikasi Ritual Dalam Merajut Kerukunan Komunitas Bugis Towani Tolotang Sulawesi Selatan, Indonesia,” *Jurnal Pekommas*, 2024, <https://doi.org/10.56873/jpkm.v9i1.5558>.

⁷ Bahdar Bahdar and Gunawan B. Dulumina, “Internalization of Moderate Islam and Local Wisdom as an Effort to Prevent Religious Conflict in Sigi District, Central Sulawesi - Indonesia,” *International Journal of Social Science and Human Research*, 2023, <https://doi.org/10.47191/ijsshr/v6-i10-79>.

picture of how formal governance principles and indigenous cultural values interact in shaping a sustainable model of religious moderation policy at the local level.

DISCUSSION

Implementation of Religious Moderation Policy in Amparita

Bugis philosophy, *Pakkawarui Madecengnge*, meaning “keep doing goodness.” encourages community members to continuously act with fairness, kindness, and solidarity, regardless of religious affiliation. In practice, this ethos manifests in mutual assistance during communal rituals, disaster relief, and daily neighborly interactions. It is this ethical foundation that lends legitimacy and acceptance to the formal policy within the community.⁸ Comparatively, previous studies in other contexts have shown limitations in sustaining religious moderation policies. For instance, research on the “Tolerance Village” in West Java indicated that moderation initiatives heavily depended on state-sponsored programs and religious education, making them vulnerable when government attention declined. In contrast, Amparita demonstrates that moderation can be sustained more effectively when rooted in both governance principles and cultural legitimacy.⁹

Nevertheless, several challenges remain. The absence of binding local regulations creates uncertainty regarding the long-term institutionalization of the program. The initiative also depends largely on the moral authority of local leaders, which raises concerns about sustainability if leadership changes. These findings echo Prasetyo’s (2020) critique that religious moderation policies risk becoming symbolic without a strong regulatory framework. However, Amparita adds an important nuance: while legal frameworks are important, cultural ethos can provide resilience that formal regulation alone cannot achieve.¹⁰

In summary, the implementation of religious moderation policy in Amparita shows that formal governance principles (AUPB) and indigenous cultural philosophy (*Pakkawarui Madecengnge*) can synergize to create a robust model of interfaith coexistence. This model illustrates that religious moderation is most effective when it is not only administered by the state but also internalized by communities through their ethical

⁸ Sulvinajayanti et al., “Utilization of Social Media by Young Initiators of Religious Harmony in Strengthening Religious Moderation Pemanfaatan Media Sosial Inisiator Muda Kerukunan Umat Beragama Dalam Penguatan Moderrasi Beragama,” *DINAMISIA: Jurnal Pengabdian Kepada Masyarakat*, 2024.

⁹ Alimuddin, Mukarramah, and Alamsyah, “Hijriyah Months and The Construction of Religious Moderation in The Sombaopu Community of Gowa, South Sulawesi,” *Al-Adalah*, 2023, <https://doi.org/10.24042/adalah.v20i1.16818>.

¹⁰ Hasse Jubba et al., “The Future Relations between the Majority and Minority Religious Groups, Viewed from Indonesian Contemporary Perspective: A Case Study of the Coexistence of Muslims and the Towani Tolotang in Amparita, South Sulawesi,” *International Journal of Islamic Thought*, 2019, <https://doi.org/10.24035/ijit.16.2019.002>.

traditions. As such, Amparita offers valuable lessons for plural societies seeking sustainable models of religious moderation policy.¹¹

Table 1. Alignment of AUPB Principles with Bugis Philosophy *Pakkawarui Madecengnge*.

AUPB Principles (Good Governance)	Core Value of <i>Pakkawarui Madecengnge</i>	Manifestation in Amparita’s Religious Moderation
Legal Certainty	Consistency in doing good	Recognition of Amparita as “Kampung Moderasi Beragama” ensures continuity of program
Transparency	Openness and honesty	Joint meetings between Muslim and Tolotang communities with open information sharing
Accountability	Responsibility for moral actions	Leaders from both groups are answerable to the community for decisions
Public Interest	Prioritizing harmony and solidarity	Community projects (e.g., cultural events, interfaith cooperation) serve common welfare
Proportionality	Balance and fairness in treatment	Equal involvement of Muslim and Tolotang representatives in decision-making forums

Source: *Primary data, 2025*

The implementation of religious moderation policy in Amparita reflects a dynamic interplay between state frameworks and local cultural systems. While the policy derives its formal authority from the Ministry of Religious Affairs, its actual practice on the ground is deeply shaped by the socio-cultural environment of Amparita. This dual nature—formal governance combined with local wisdom—makes Amparita an exemplary case in studying religious moderation as both a legal policy and a lived cultural practice.¹²

1. Formalization of Local Harmony into Policy

Before the official designation as a “Kampung Moderasi Beragama,” Amparita had already developed long-standing traditions of coexistence between Muslim and Tolotang communities. These traditions included joint participation in cultural festivals, neighborhood cooperation (gotong royong), and mechanisms of informal conflict resolution through community elders. The state policy essentially formalized these pre-existing practices, giving them administrative recognition and embedding them in broader national goals of religious moderation. This is significant because it shows that policy implementation in Amparita was not an artificial imposition, but rather a codification of lived social realities.

2. Multi-Stakeholder Involvement

The effectiveness of implementation also stems from the active involvement of multiple stakeholders. Local government provides coordination and minimal resources, religious leaders act as cultural and moral brokers, and community

¹¹ Lukman Arake, Ismail Keri, and Syawaluddin Hanafi, “The Radicalism Prevention Policy in State Islamic Religious Universities in South Sulawesi: An Overview of Maqasid Syari’ah,” *Jurnal Ilmiah Al-Syir’ah*, 2021, <https://doi.org/10.30984/jis.v19i1.1180>.

¹² Muh. Subair and Rismawidiawati Rismawidiawati, “Tanduale: Rewarding Religious Education in The Ethnic Bugis and Moronene Brotherhood Agreement in South Sulawesi Bombana,” 2020, <https://doi.org/10.4108/eai.8-10-2019.2294516>.

organizations contribute to the execution of programs. Unlike in some other regions where government is the dominant actor, in Amparita the policy is co-owned by the community. This collective ownership increases legitimacy and ensures higher participation.

3. Embedding AUPB Principles in Daily Practices

Although Amparita is a small village, the way the policy is implemented demonstrates close alignment with governance principles (AUPB). Transparency is realized through inclusive discussions, accountability is maintained by involving leaders from both communities, and proportionality is respected by ensuring balanced representation. These governance values are not expressed abstractly but are embedded in routine practices, such as open meetings, community reports, and fair distribution of resources.

4. Challenges and Adaptations

Despite these strengths, challenges remain. The absence of a clear legal instrument at the district or village regulation level makes the program vulnerable to political changes. Financial support from the government is limited, so many activities depend on community contributions. Furthermore, the sustainability of the program is closely tied to the moral authority of respected local leaders. When leadership changes, there is a risk of declining commitment. To address these challenges, the community often adapts by emphasizing cultural legitimacy, particularly through the shared value of *Pakkawarui Madecengnge*.

5. Comparative Insights

Compared with similar initiatives in other regions, Amparita's experience offers unique lessons. In Bandung's Tolerance Village, for instance, moderation relied heavily on structured programs led by the Ministry of Religious Affairs and educational institutions. While effective in the short term, such initiatives faced sustainability issues once external support declined. In contrast, Amparita's policy draws strength from community-based values that continue even with minimal state intervention. This hybrid model—formal recognition combined with cultural practice—may explain why the program in Amparita has stronger resilience.

The case of Amparita demonstrates that the successful implementation of religious moderation policy requires more than administrative instructions. It requires a balance between governance principles that ensure legality, transparency, and fairness, and cultural values that guarantee acceptance and legitimacy. By embedding state policy within the ethical foundation of *Pakkawarui Madecengnge*, Amparita provides a living model of moderation where governance and culture reinforce each other. This positions Amparita not only as a showcase for South Sulawesi but also as a replicable model for plural societies across Indonesia.¹³ The successful implementation of religious moderation policy in Amparita cannot be separated from the active involvement of multiple stakeholders who contribute different resources, legitimacy, and functions. Figure 1 illustrates the mapping of actors and their interactions in sustaining the program. At the center of coordination is the local government, which serves as the main

¹³ Andi Aderus et al., "RELIGIOUS MODERATION AND TRANSNATIONAL ISLAMIC IDEOLOGY: Phenomena and Implications in Indonesia," *Ulumuna*, 2024, <https://doi.org/10.20414/ujs.v28i1.969>.

policy broker. The local government ensures that the program aligns with the national framework of the Ministry of Religious Affairs, while at the same time adapting it to the specific socio-cultural context of Amparita. The government provides limited but essential resources such as meeting spaces, facilitation, and symbolic recognition of interfaith events.¹⁴

Religious leaders, particularly from the Muslim and Tolotang communities, play a crucial role as cultural and moral mediators. Their legitimacy within their respective groups allows them to act as bridges in fostering trust, diffusing potential conflicts, and reinforcing the ethos of *Pakkawarui Madecengnge* as a shared moral guideline. Without their endorsement, policy implementation would likely lack acceptance at the grassroots level¹⁵. Community organizations, including cultural groups, youth associations, and social networks, serve as the practical executors of the policy. They organize joint festivals, community projects, and interfaith dialogues. Their role ensures that religious moderation is not confined to formal meetings but is instead embodied in everyday activities that directly involve citizens¹⁶. At the grassroots level, residents are the ultimate participants whose daily practices sustain the spirit of religious moderation. Mutual assistance, cooperation in neighborhood affairs, and acceptance of diversity are lived realities that make the policy effective beyond formal frameworks.¹⁷ Finally, the Ministry of Religious Affairs provides overarching legitimacy and national policy direction. By officially designating Amparita as a “Kampung Moderasi Beragama,” the Ministry situates local practices within the broader narrative of Indonesia’s religious moderation agenda. However, in contrast to other regions where national programs dominate, in Amparita the Ministry’s role is supportive rather than directive, allowing local actors to exercise autonomy and cultural adaptation.

This mapping reveals that the strength of Amparita’s religious moderation policy lies not in a single actor but in the synergy between state institutions, cultural leaders, and the community. Compared to previous cases where religious moderation relied heavily on government-driven programs, Amparita demonstrates a more decentralized and participatory model. Such a structure not only enhances legitimacy but also increases resilience against political shifts or changes in leadership.

The Role of General Principles of Good Governance

The role of the General Principles of Good Governance (AUPB) in implementing the religious moderation policy in Amparita reveals how abstract legal principles can be

¹⁴ Aderus et al.

¹⁵ Asni Zubair, Hamzah Hamzah, and Satriadi Satriadi, “Living Religious Moderation within the Sipakatau, Sipakainge’, and Sipakalebbi Cultures of the Bugis Community,” *Walisongo: Jurnal Penelitian Sosial Keagamaan*, 2022, <https://doi.org/10.21580/ws.30.2.13048>.

¹⁶ Tyas Ismi Trialfhianty, Claire Helen Quinn, and Maria Beger, “Engaging Customary Law to Improve the Effectiveness of Marine Protected Areas in Indonesia,” *Ocean and Coastal Management*, 2025, <https://doi.org/10.1016/j.ocecoaman.2025.107543>.

¹⁷ Jesse L. Preston, Victoria Hotchin, and Natalia Zarzeczna, “Humility and Harmony: The Influence of Intellectual Humility and Religiousness on Science-Religion Views,” *Personality and Individual Differences*, 2025, <https://doi.org/10.1016/j.paid.2025.113136>.

translated into concrete practices at the village level. Although Amparita is geographically small and administratively limited, the values of governance embedded in AUPB become a strong foundation for sustaining interfaith harmony. The designation of Amparita as a Kampung Moderasi Beragama by the Ministry of Religious Affairs has provided legal certainty that affirms the continuity of local initiatives. While there are no specific local bylaws that regulate the program, the national recognition grants legitimacy and stability, ensuring that interfaith activities are not treated as ad hoc projects but as part of an ongoing public policy framework.¹⁸

In practice, transparency and inclusiveness are reflected in the way decisions are made. Local government in Amparita routinely involves representatives from both Muslim and Tolotang communities in planning meetings, program formulation, and evaluation. These discussions are conducted openly, and outcomes are communicated publicly, echoing the Bugis tradition of *musyawarah* as a cultural form of deliberation. Transparency in this context is not merely an administrative obligation but a moral practice that resonates with the local expectation of honesty and openness in leadership.¹⁹

Accountability also plays a crucial role in shaping the legitimacy of the policy. Leaders, both formal and traditional, are expected to justify their decisions not only to the government bureaucracy but also to the people they represent. The Bugis ethos of *siri' na pacce* strengthens this accountability, since honor and solidarity demand that leaders uphold communal dignity through just and responsible actions. Thus, accountability in Amparita is not limited to the framework of state law but is reinforced by deep cultural imperatives that give it stronger moral authority²⁰. The principle of prioritizing the public interest can be clearly seen in the design of activities that are aimed at collective welfare. Interfaith cultural festivals, joint community service, and neighborhood projects are organized not for the benefit of one religious group but for the advancement of all residents. This approach prevents the perception of favoritism and ensures that the moderation policy becomes a unifying rather than divisive force. Likewise, proportionality is maintained through equal representation of Muslim and Tolotang leaders in every decision-making forum, reinforcing the sense of fairness and balance.²¹

Nevertheless, the application of AUPB in Amparita is not without its limitations. The absence of binding local regulations leaves the policy vulnerable to shifts in political will,

¹⁸ Terrence D. Hill et al., "A Socioecological Model of Neighborhood Disorder, Religious Attendance, and Sleep Efficiency," *Sleep Health*, 2025, <https://doi.org/10.1016/j.sleh.2024.11.003>.

¹⁹ Mohamad Anas et al., "Acceptance of 'the Others' in Religious Tolerance: Policies and Implementation Strategies in the Inclusive City of Salatiga Indonesia," *Heliyon*, 2025, <https://doi.org/10.1016/j.heliyon.2025.e41826>.

²⁰ Setinawati et al., "The Framework of Religious Moderation: A Socio-Theological Study on the Role of Religion and Culture from Indonesia's Perspective," *Social Sciences and Humanities Open*, 2025, <https://doi.org/10.1016/j.ssaho.2024.101271>.

²¹ Sonny Eli Zaluchu, Priyantoro Widodo, and Agus Kriswanto, "Conceptual Reconstruction of Religious Moderation in the Indonesian Context Based on Previous Research: Bibliometric Analysis," *Social Sciences and Humanities Open*, 2025, <https://doi.org/10.1016/j.ssaho.2025.101552>.

while financial constraints restrict the expansion of programs. Furthermore, the continuity of the initiative still relies heavily on the charisma and moral authority of local leaders. These challenges resonate with broader critiques of governance in Indonesia, where AUPB is often cited normatively but inconsistently applied in practice. However, the Amparita experience shows that the shortcomings of legal formalism can be partially compensated by cultural legitimacy, especially when the values of AUPB are harmonized with local wisdom. What makes Amparita distinctive is the way AUPB principles acquire cultural resonance. Transparency, for example, aligns with the Bugis expectation of open deliberation; accountability is reinforced by the cultural imperative of *siri' na pacce*; and public interest is nurtured by the philosophy of *Pakkawarui Madecengnge*, which encourages continuous acts of kindness and solidarity. In this sense, AUPB is not experienced as a distant legal doctrine but as a living practice that is organically integrated into local ethics. The result is a model of governance where legal principles and cultural norms mutually reinforce one another, creating a sustainable foundation for religious moderation.²²

The religious moderation policy in Amparita acquires its strength not only from cultural legitimacy but also from the application of the General Principles of Good Governance (AUPB) as mandated in Indonesian administrative law. The role of AUPB is fundamental because it transforms local practices of coexistence into a policy framework that is both normatively valid and administratively accountable. Without this integration, the efforts of moderation might be reduced to cultural traditions alone, lacking the durability and authority necessary to be recognized as public policy.²³

Legal certainty serves as the first layer of governance in Amparita. The official recognition of the village as a Kampung Moderasi Beragama by the Ministry of Religious Affairs is a form of legal acknowledgment that consolidates community practices into a formal program. Although the absence of a specific local regulation remains a limitation, this national designation provides a stable foundation for program continuity and reduces the risk of arbitrary termination. This confirms the argument of Prasetyo (2020) that legal frameworks are indispensable for the sustainability of social harmony policies, although Amparita also shows that cultural legitimacy can fill the gaps where regulation is weak. Transparency and accountability are equally significant in ensuring that the policy is not monopolized by certain groups. Decision-making in Amparita is carried out through inclusive forums that involve both Muslim and Tolotang representatives. This open process not only reflects the principle of transparency but also resonates with the Bugis tradition of collective deliberation. Leaders are accountable not only to the government bureaucracy but also to their communities. This dual accountability

²² Andy Hadiyanto, Kinkin Yuliaty Subarsa Putri, and Luthfi Fazli, "Religious Moderation in Instagram: An Islamic Interpretation Perspective," *Heliyon*, 2025, <https://doi.org/10.1016/j.heliyon.2025.e42816>.

²³ Daniela Gimenez-Jimenez et al., "Family Governance: Understanding the Relationship between Informal Family Meetings, Formal Governance Practices and Family-Centered Non-Economic Goals," *International Journal of Entrepreneurial Behaviour and Research*, 2025, <https://doi.org/10.1108/IJEBR-11-2023-1160>.

mechanism reinforces legitimacy, because leaders are bound by both administrative obligations and cultural expectations such as *siri' na pacce* (honor and solidarity).²⁴

The prioritization of public interest becomes visible in the selection of activities that serve the collective welfare. Joint cultural events, neighborhood cooperation projects, and interfaith rituals are deliberately designed to include all residents. This orientation toward common good avoids the perception that the policy serves one religious group over another. At the same time, proportionality is implemented by ensuring that both Muslim and Tolotang communities receive balanced opportunities for participation and representation in every stage of the policy. While the application of AUPB in Amparita is relatively strong, challenges persist. The lack of codified local law means that the program still relies on national recognition and local leadership rather than enforceable village or district regulations. Funding constraints limit the scale of activities, and there is a heavy dependence on the authority of respected local leaders. These weaknesses mirror broader issues in Indonesian governance, where AUPB is often recognized in theory but inconsistently practiced. Nonetheless, Amparita provides an important counterexample: despite institutional shortcomings, the community manages to implement AUPB principles because they align naturally with local cultural values.

This alignment can be illustrated in the following table:

Table 2. Application of AUPB in Religious Moderation Policy in Amparita

AUPB Principle	Manifestation in Amparita	Cultural Resonance
Legal Certainty	Recognition as Kampung Moderasi Beragama under Ministry of Religious Affairs	Ensures continuity and legitimacy of interfaith programs
Transparency	Inclusive meetings with Muslim and Tolotang representatives	Reflects Bugis tradition of <i>musyawarah</i> (open deliberation)
Accountability	Leaders responsible to both government and community	Strengthened by <i>siri' na pacce</i> (honor and solidarity)
Public Interest	Programs serving both communities (festivals, communal projects)	Avoids favoritism and fosters collective ownership
Proportionality	Equal representation of religious groups in decision-making	Reinforces fairness and balance in governance

Source: *Primary data, 2025*

The table illustrates how each principle of AUPB is not only implemented in administrative terms but also embedded within the ethical system of Bugis society. Transparency resonates with local practices of deliberation, accountability is reinforced by cultural imperatives of honor, and public interest is safeguarded through collective

²⁴ Tibebe Weldesemaet Yitbarek, John R.U. Wilson, and Katharina Dehnen-Schmutz, "Investigating Tree Planting in Ethiopia and the Extent to Which Scheme Implementation Aligns with Good Governance Practices," *Journal of Environmental Management*, 2025, <https://doi.org/10.1016/j.jenvman.2024.123475>.

activities that embody solidarity. Thus, in Amparita, AUPB is not perceived as an external legal doctrine but as a living framework that harmonizes with cultural expectations.

This synthesis demonstrates the novelty of the Amparita case: governance principles that often remain abstract in Indonesian law are operationalized and sustained through cultural legitimacy. Rather than being seen as separate domains, law and culture converge, creating a governance model where formal administrative principles are amplified by local wisdom. In this way, AUPB does not merely function as a legal standard but as an ethical compass that guides the community toward sustainable religious moderation.

Integrating Bugis Philosophy *Pakkawarui Madecengnge*

The implementation of religious moderation in Amparita does not only depend on administrative governance but is deeply rooted in local philosophy. Among the Bugis people, the principle of *Pakkawarui Madecengnge*, which literally means “to continuously do good deeds,” has become a moral foundation for social interaction. This philosophy is more than an ethical exhortation; it is a cultural directive that governs the way individuals and communities relate to one another. In the context of religious moderation, *Pakkawarui Madecengnge* provides a normative basis that reinforces tolerance, mutual respect, and solidarity beyond formal legal requirements. Historically, Bugis society has valued harmony as a prerequisite for collective survival. In plural settings such as Amparita, where Muslims and Tolotang communities coexist, the call to “keep doing goodness” translates into daily practices of neighborly assistance, cooperation in public works, and participation in each other’s cultural events. Religious moderation, therefore, does not appear as an imported concept, but rather as a continuation of existing cultural wisdom that places kindness and fairness at the center of social life. This embeddedness of moderation in cultural philosophy explains why the policy in Amparita has gained such wide acceptance and resilience.

The integration of *Pakkawarui Madecengnge* into governance also creates an ethical dimension to the principles of AUPB. While AUPB prescribes formal standards such as transparency, accountability, and proportionality, the Bugis philosophy ensures that these principles are internalized as moral obligations rather than mere administrative rules. Leaders who act fairly and openly are not only fulfilling legal norms but also embodying cultural expectations. Likewise, community members who prioritize the collective interest over personal or sectarian gain are seen as living up to the Bugis ideal of continuous goodness. What distinguishes Amparita from other cases of religious moderation is precisely this cultural integration. Previous studies, such as those conducted in Central Java, often show that moderation programs rely heavily on institutional enforcement and religious education. In contrast, Amparita demonstrates that when policy resonates with cultural philosophy, it is sustained even in the absence of strong institutional structures. The moral resonance of *Pakkawarui Madecengnge* ensures that moderation becomes a lived practice, embedded in the fabric of everyday life.

The following table illustrates how the Bugis philosophy is operationalized within the implementation of religious moderation policy in Amparita:

Table 3. Integration of Bugis Philosophy Pakkawarui Madecengnge into Religious Moderation Policy

Dimension of Practice	Expression of Pakkawarui Madecengnge	Impact on Religious Moderation in Amparita
Interpersonal Relations	Everyday kindness, mutual respect, avoidance of harsh conflict	Fosters trust between Muslim and Tolotang neighbors
Community Solidarity	Participation in gotong royong, cultural events, and joint rituals	Strengthens social cohesion beyond religious boundaries
Leadership Ethics	Leaders expected to act justly, prioritize fairness, and show compassion	Enhances legitimacy of governance and acceptance of policies
Conflict Resolution	Emphasis on patience, forgiveness, and moral persuasion	Prevents escalation of interfaith disputes and promotes reconciliation
Public Morality	Continuous encouragement to “do good” as a collective duty	Embeds moderation as a cultural norm rather than external imposition

Source: *Primary data, 2025*

This table demonstrates that *Pakkawarui Madecengnge* is not an abstract philosophy but a practical moral compass that informs daily life and governance in Amparita. Through interpersonal kindness, community solidarity, ethical leadership, and culturally rooted conflict resolution, the philosophy shapes the environment in which religious moderation is practiced. In this way, the integration of cultural wisdom complements formal governance principles, ensuring that moderation is not only administratively valid but also socially legitimate. The synthesis of AUPB and *Pakkawarui Madecengnge* produces a unique model of religious moderation where governance and culture are inseparable. While AUPB provides legal certainty and administrative structure, Bugis philosophy ensures moral depth and cultural continuity. Together, they form a dual foundation that makes Amparita a resilient and replicable model of religious moderation in Indonesia’s plural society. The case of Amparita demonstrates that religious moderation policy can only achieve durability when formal governance principles are harmonized with local cultural wisdom. The General Principles of Good Governance (AUPB) provide the structural and legal foundation that ensures certainty, fairness, and accountability²⁵, while the Bugis philosophy of Pakkawarui Madecengnge supplies the moral energy that sustains daily practices of kindness, tolerance, and solidarity. This synthesis transforms moderation from a state-imposed program into a lived cultural reality.

²⁵ Orin Gusta Andini et al., “Indonesia’s Safeguarding of Human Rights to Achieve Development Goals: Insights from Australia’s Experience,” *Journal of Sustainable Development and Regulatory Issues (JSDERI)* 3, no. 1 (2025): 1–28, <https://doi.org/https://doi.org/10.53955/jsderi.v3i1.53> Journal.

The interaction between AUPB and *Pakkawarui Madecengnge* creates a dual legitimacy. On the one hand, AUPB anchors the policy within Indonesia's administrative law, granting it normative authority and institutional recognition. On the other hand, *Pakkawarui Madecengnge* embeds the policy within the ethical worldview of the Bugis people, ensuring acceptance and voluntary compliance. In this way, Amparita avoids the pitfalls of policies that are formally valid but socially rejected, or cultural practices that are socially embraced but lack legal protection. The synergy becomes visible in everyday governance. When village leaders conduct meetings transparently, they are upholding AUPB's demand for openness while simultaneously fulfilling the Bugis expectation of honest deliberation. When accountability is enforced through both state mechanisms and community expectations of *siri' na pacce*, the legitimacy of leadership is strengthened from two directions. When programs are designed for the collective benefit of all religious groups, they reflect both the AUPB principle of public interest and the cultural imperative of continuous goodness expressed in *Pakkawarui Madecengnge*.

This integrated model is distinct from other cases of religious moderation in Indonesia. In some regions, moderation relies heavily on bureaucratic programs, making it vulnerable to changes in political will. In others, it is rooted in cultural traditions but lacks formal recognition, leaving it fragile in the face of external challenges. Amparita offers a different path: a balanced model in which law and culture reinforce one another. This dual framework ensures that moderation is both institutionally stable and culturally resilient. The significance of this synthesis extends beyond Amparita. It provides a replicable model for other plural communities in Indonesia where state law and local wisdom can be combined rather than separated. By showing how AUPB and *Pakkawarui Madecengnge* complement each other, Amparita illustrates the possibility of a governance system in which religious moderation is not only a legal obligation but also a cultural habit. The novelty of this model lies precisely in this integration, where good governance principles and cultural ethics converge to produce sustainable harmony in a plural society.

CONCLUSION

The implementation of the religious moderation policy in Amparita illustrates how governance principles and cultural wisdom can be harmoniously integrated to sustain social cohesion in a plural society. The General Principles of Good Governance (AUPB) provide legal certainty, transparency, accountability, proportionality, and a focus on the public interest, ensuring that the policy is normatively valid and administratively accountable. At the same time, the Bugis philosophy of *Pakkawarui Madecengnge* the continuous pursuit of goodness, supplies the moral foundation that strengthens community solidarity, ethical leadership, and everyday practices of tolerance. The synthesis of these two frameworks produces a dual legitimacy that is both legal and cultural. This duality ensures that the policy is not perceived merely as a state-driven initiative but as a lived ethical practice embedded in local identity. Unlike other regions where religious moderation is vulnerable either to bureaucratic instability or lack of cultural acceptance, Amparita demonstrates a balanced model where law and culture reinforce one another. This study highlights the novelty that religious moderation, when anchored in both administrative law and local philosophy, achieves greater resilience

and sustainability. It also provides a replicable framework for other plural communities in Indonesia, showing that policies rooted in AUPB principles and strengthened by indigenous wisdom can create a governance model that is not only formally legitimate but also socially meaningful. In this sense, Amparita stands as a showcase for integrative governance and cultural ethics, offering valuable lessons for the broader agenda of religious moderation in Indonesia.

ACKNOWLEDGEMENTS

The author would like to express sincere gratitude to the Rector of IAIN Parepare for the institutional support provided through the Institute for Research and Community Service (LP2M) of IAIN Parepare. This research was made possible through financial assistance from the Litapdimas research grant, which ensured the smooth implementation of this study. Appreciation is also extended to colleagues, community leaders in Amparita, and all individuals who have contributed their time, knowledge, and valuable insights during the data collection process. Without their support, this research would not have been completed.

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