
The Role of The Galesong Observant Forum in Strengthening Religious Moderation in Takalar District

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Abstract

The focus of this article reveals the Galesong Observer Forum; this forum aims to instill cultural and religious values so that there is harmony and religious adherents to strengthen the harmony and moderation of religious people. This study uses an ethnographic and sociological approach: Data Collection and Analysis Techniques for participatory observation and visual documentation. This article finds that there are efforts to reduce the degeneration of local cultural values. In the traditional bureaucratic order, community leaders are role models, symbols of adat. Thus, all aspects of their life, behavior, and social relations reflect traditional institutions that have the authority to reduce the degeneration of local cultural understanding. In actualizing religious and cultural values to instill values of religious moderation, FPG acts as a forum for the formation of diversity based on religion and belief to increase harmony between religious communities and followers of religions and contribute to strengthening religious harmony and religious moderation.

Keywords: *Religious moderation, Religious Values, Culture, Galesong Observer Forum*

Peran Forum Pemerhati Galesong dalam Memperkuat Moderasi Beragama di Kabupaten Takalar

Abstrak

Fokus artikel ini mengungkapkan tentang Forum Pemerhati Galesong, forum ini bertujuan menanamkan nilai-nilai budaya dan agama sehingga terjalin kerukunan dan pemeluk agama untuk memperkuat kerukunan dan moderasi umat beragama. Penelitian ini menggunakan pendekatan etnografi dan sosiologis: Teknik Pengumpulan dan Analisis Data untuk observasi partisipatif dan dokumentasi visual. Artikel ini menemukan terdapat upaya pengurangan degenerasi nilai-nilai budaya lokal. Dalam tatanan birokrasi tradisional, tokoh masyarakat adalah panutan, simbol adat. Dengan demikian, seluruh aspek kehidupan, perilaku, dan relasi sosial mereka mencerminkan institusi tradisional yang memiliki otoritas untuk mereduksi degenerasi pemahaman budaya lokal. Dalam mengaktualisasikan nilai-nilai agama dan budaya untuk menanamkan nilai-nilai moderasi beragama, FPG berperan sebagai wadah pembentukan kebhinekaan berdasarkan agama dan kepercayaan untuk meningkatkan kerukunan antar umat beragama dan pemeluk agama serta berkontribusi dalam penguatan kerukunan beragama dan moderasi beragama.

Kata-kata kunci: *Moderasi Keagamaan, Nilai Keagamaan, Budaya, Forum Pemerhati Galesong*

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A. Introduction

The pluralistic Indonesian society affects the life system of people in various regions, with heterogeneous cultural diversity as the identity of each region ¹. However, various social phenomena appear as a consequence of the era of openness that seems excessive and uncontrolled, often contrary to existing values and norms. The progress of a nation always relies on the youth or millennial generation as its golden age for the search for identity to achieve the desired achievement. This young generation is the successor to the leadership in terms of religion and culture. The dominant formal schools in Indonesia have not met the desired expectations because the value of education has not been following actualization and implementation². Formal education has not fully provided cultural awareness to avoid behavior patterns contrary to values and norms. Therefore, maximum efforts are needed from every community organization, including FPG, Galesong Observer Forum, and community organizations that can provide socialization or education about universal locality values. The value of customary locality is a characteristic of the nation's diversity to form a dignified character personality ³.

Galesong Observer Forum (GOF) is a local community organization with the concept of education based on knowledge of culture and the living environment with a work program to build traditional schools to preserve the knowledge of the culture and customs of the local community as their own identity. For that, they built a traditional school that was used to respect their ancestors and their traditional heritage. Traditional schools also develop an attitude of love and pride towards Indonesia, especially the customs and culture of the Indonesian nation ⁴. Customs in various regions have begun to be eroded due to the influence of globalization based on technological sophistication, slowly eroding our nation

¹ Siti Rohmah Soekarba, "The idea of pluralism in Indonesian society: A case study of Cirebon city as a cultural melting pot," *Journal of Strategic and Global Studies* 1, no. 1 (2018): 5.

² Syafiq Hasyim, "Majelis Ulama Indonesia and Pluralism in Indonesia," *Philosophy & Social Criticism* 41, no. 4-5 (2015): 487-95.

³ Dik Roth, Rutgerd Boelens, dan Margreet Zwarteveen, "Property, legal pluralism, and water rights: the critical analysis of water governance and the politics of recognizing 'local' rights," *The Journal of Legal Pluralism and Unofficial Law* 47, no. 3 (2015): 456-75.

⁴ Koentjaraningrat Koentjaraningrat, "Antropologi hukum," *Antropologi Indonesia*, 2014, tt.

from a robust culture as the legacy of the founders of this nation. Cultural values are slowly starting to erode from the personality of the nation's children⁵.

Moderation values are fundamental to be raised so that this nation's generation has an understanding that Indonesia exists and protects all regardless of ethnicity, religion, and class ⁶. The values of religious moderation can be seen in the local cultural practices of various ethnic groups in the archipelago. One example of local wisdom-based religious moderation is the linguistic practice of the Bolaang Mongondow community in Montagu, which is soft, and smooth communicative. It has a high level of meaning ⁷.

The actualization of religious moderation in educational institutions and community organizations is very relevant to implement in a pluralistic country like Indonesia⁸. Because with more and more people receiving modern religious education, this will form a moderate Islamic feel and education, which is also a nuance of internationalization. The hereafter so that religious citizens can imitate this through the foundation of education and community organizations. Seeing the problems above, it is essential to actualize religious and cultural values in the school community, which is part of efforts to increase national harmonization between religious communities and strengthen national harmonization with modern values⁹. So, there was an increase in the Belu tradition of the local community, which can also be accepted by modern social organizations such as the Galesong traditional preservation forum organization. So, giving space to minorities is an effort for opportunities for them to be happy with the people who live in a Muslim-majority country without intimidation and discrimination. This

⁵ Hamka Naping Naping, "Modal Sosial Sebagai Strategi Pengentasan Kemiskinan Secara Mandiri Pada Desa Nelayan di Sulawesi Selatan dan Sulawesi Barat," *SOCIUS: Jurnal Sosiologi*, 2013, 1–14.

⁶ Edy Sutrisno, "Aktualisasi Moderasi Beragama di Lembaga Pendidikan," *Jurnal Bimas Islam* 12, no. 2 (2019): 2.

⁷ Abd Karim, AM Saifullah Aldeia, dan Abu Muslim, "Moderasi Beragama Dalam Praktik Bobahasaan Mongondow (Teks Dan Makna Kearifan Lokal Berbagai Sikap Kebahasaan Dan Lirik Lagu)," *Jurnal Lektur Keagamaan* 19, no. 1 (2021): 103–40.

⁸ Mohammad Ahyan Yusuf Sya'bani, "Culture of Religious Moderation Through the Actualization of Islamic Education Wasatiyyah to Improve Religious Reconnection and Tolerance in Indonesia" (1st UMGESHIC International Seminar on Health, Social Science and Humanities (UMGESHIC-ISHSSH 2020), Atlantis Press, 2021), 528–36.

⁹ Muhammad Nasir, "Keeping the middle path mainstreaming religious moderation through Islamic higher education institutions in Indonesia," 2021.

part of peaceful education must ensure a sense of justice and social justice. However, the problem of this study is, of course, considering the actualization of cultural and religious values by the Galesong observation forum for local communities to strengthen religious modernization in the Takalar Regency ¹⁰.

The values of religious moderation based on traditional schools have four elements: (1) National Commitment, (2) Tolerance, (3) Anti-Violence, and (4) Accommodative to Local Culture. Based on these four criteria, it is necessary to research *the Galesong Observer Forum*, FPG, based on religious moderation values to reduce the degeneration of understanding of religious moderation values by reviving local culture and not doing things that are contrary to culture and customs. In a standard bureaucratic order, community leaders are role models and symbols of custom, and all sides of the dimensions of life, behavior, and social relations are reflections of traditional institutions.

So, based on the explanation of the problems above, the importance of the actualization of religion and cultural values carried out by the Galesong Observation Forum in strengthening the modernization of religion in the Takalar district, the author wants to gain a deeper understanding of how the concepts are scientifically proven from the actualization of religion and cultural values for the sake of society—strengthening the modernization of religion in the context of the society in Indonesia. We carry out this effort intending to continue to actualize these values to find more and more diverse views and perspectives from the study of various reading sources and observations ¹¹.

B. Literature Review

We repeat, this study aims to gain in-depth resilience of the Galesong observation forum's role in strengthening religious moderation in the Takalar Regency. In this study, we want to gain an in-depth understanding of what roles the Galesong observation forum has played in carrying out one of its duties:

¹⁰ Syarif Syarif, "Understanding the Teaching of Religious Moderation from a Sufistic Perspective and Its Implications for Student Performance," *Journal of Social Studies Education Research* 12, no. 4 (2021): 120.

¹¹ Muhammad Rais, "Religious Moderation Education According To Islamic Scholars In Gowa Regency South Sulawesi," *EDUCANDUM* 7, no. 1 (2021): 36–53.

strengthening religious moderation¹². First, we would like to describe the understanding of some keywords here, such as the actualization of religious values, culture, and moderation. Actualization, which is included here, is a way or desire that a person has in order to be able to use his abilities to achieve an expected goal. In other words, actualization is closely related to the understanding that connects the information learned into a unanimous mind¹³. So we can understand that people's understanding is the ability to connect other information stored in the database of the human brain before. So people are required to recognize and preserve the culture of their ancestors. It is not just that people know and preserve it, but more than that, it requires understanding and being able to apply it in everyday life. Bathmaker says that understanding is the ability to interpret or master information in terms of their understanding and feelings and at the same time connect that knowledge about local culture and regional culture, which is another pluralistic culture they receive. In other words, the ability to understand and implement cultural values that exist in the area, as expressed by Sunarto that conceptual understanding is the ability to explain a situation in different words and interpret it to conclude the existing culture that is understood¹⁴.

Furthermore, the understanding of religion here is a belief system in God that a group of people embraces by constantly interacting with their God. So the core problem here is that we discuss the understanding of religion as the existence of God to which humans always connect themselves, which is a metaphysical aspect. In comparison, humans are creatures and are part of the universe which is included in the physics category. The emphasis on discussing the philosophy of religion focuses more on the metaphysical aspects of the other aspects of the

¹² Itai Ivtzan dkk., "Linking religion and spirituality with psychological well-being: Examining self-actualisation, meaning in life, and personal growth initiative," *Journal of religion and health* 52, no. 3 (2013): 915-29.

¹³ Bernard Spilka, Phillip R Shaver, dan Lee A Kirkpatrick, "A general attribution theory for the psychology of religion," dalam *The psychology of religion* (Routledge, 2019), 153-70.

¹⁴ Ann-Marie Bathmaker, "Constructing a graduate career future: Working with Bourdieu to understand transitions from university to employment for students from working-class backgrounds in England," *European Journal of Education* 56, no. 1 (2021): 78-92.

natural sciences. The physical aspect will be more evident in the natural sciences such as biology, psychology, and anthropology ¹⁵.

Meanwhile, the word culture here has a complex concept that includes understanding the beliefs of traditional moral arts and other abilities and habits possessed by society as part of a fun society. Blablabla said that culture is the whole system of ideas, actions, and human creations in the context of people's lives that are made human through life learning. So the culture here has one goal to change human attitudes and behavior for the better. The influx of immigrants also resulted in cultural diversity in Indonesia so that traditional culture turned into the modern culture without eliminating the original culture of Indonesia ¹⁶. Traditional and modern cultures that coexist in society without degrading each other are inseparable parts.

The fourth-word religious moderation must be understood as a balanced religious attitude between the exclusive practice of one's religion and inclusive respect for the religious practices of others with different beliefs. This balance or middle ground in religious practice will undoubtedly prevent us from being extreme, fanatical, and revolutionary in religion. As previously stated, religious moderation is a solution to the presence of two extreme poles in religion: ultraconservative or extreme right and liberal or extreme left on the other side ¹⁷.

The program of activities at GOF can be achieved if it gets support from local cultural community leaders and their environment to reduce the degeneration of religious moderation values. The learning process or learning system can be successful because students already have a view of cultural and religious principles as guidelines for behaving in everyday life. One example is that the community has carried out many social activities by working together based on religious and cultural values because the role of community leaders supports it. This resilience can be supported by local cultural leadership in dealing with the

¹⁵ Jerome Kagan, *The three cultures: Natural sciences, social sciences, and the humanities in the 21st century* (Cambridge University Press, 2009).

¹⁶ Khairuddin Hasan, "Relationship Of Professionalism With Religious Moderation In Islamic Religious Education Teachers," *At-Tarbiyat: Jurnal Pendidikan Islam* 3, no. 2 (2020): 119–30.

¹⁷ Kathleen A Montgomery dan Ryan Winter, "Explaining the religion gap in support for radical right parties in Europe," *Politics and Religion* 8, no. 2 (2015): 379–603.

decline in students' understanding and attitudes towards the values of religious moderation ¹⁸.

According to Normuslim, a community figure is someone who is widely respected by the community and can be a factor that unites a nation-state. Community leaders, of course, represent the leadership traits that become a reference for the community in realizing the hopes and desires of the community so that community leaders cannot be separated from the leader characteristic reflected in the community leaders ¹⁹.

Reducing the degeneration of local culture is primarily determined by the role of local community leaders in collaboration with educators. The effectiveness of the role of *the Galesong Observer Forum*, FPG, in reducing the degeneration of local cultural values and attitudes is primarily determined by the collaboration of educators and community leaders and supported by local government officials. Authority is an order to do or prohibit something to achieve a specific goal. Authority communication can be received by an individual or a group carrying out such communication.

In principle, authority is aimed at those who are influenced, not those who influence. The role or authority of *the Galesong Observer Forum*, FPG, will be influential if community leaders work together with the people to follow the program of activities that the FPG organization has carried out. The synergy between the community and the leaders can implement these cultural and religious values.

The similarity of perceptions between teachers, students, and community leaders to implement in daily attitudes can be achieved well with authority possessed by local community leaders, which is implemented effectively to reduce the degeneration of local cultural values. The support of community leaders and the government can be called an integrated success ²⁰.

¹⁸ Ceren S Abacioglu dkk., "Practice what you preach: The moderating role of teacher attitudes on the relationship between prejudice reduction and student engagement," *Teaching and Teacher Education* 86 (2019): 102887.

¹⁹ Abacioglu dkk.

²⁰ Nazar Husain Hpw, "INTERRELIGIOUS RELATION AND VIOLENCE ON RELIGION IN INDONESIA RELIGION PHILOSOPHY PERSPECTIVE," *Al-Ulum* 14, no. 2 (1 Desember 2014): 331-314.

C. Methodology

Ethnographic and sociological approaches were involved in completing this study²¹. Through this approach, researchers were able to get input on the socio-cultural phenomena of the community through observations to ensure the role of traditional schools in collaborating with local indigenous community leaders regarding the learning system from the planning stages of learning materials for cultural and religious-based learning strategies and their role in reducing the generation of cultural values. Our data collection continued with semi-structured interviews with discussion group forums in which there were elements of indigenous peoples, school leadership, teacher councils, and other traditional leaders²².

Next, we enter the data analysis stage, which, among other things, involves grouping the coding of high-evaluation in-depth analysis data, and we also interpret the data so that we can get answers to the questions of this study with the principles of high validity and reliability²³. The community participation strategy involves several program activities that are realized both in the educational environment and in the community through which, through our observations, we can dig up information categorized as attitudes and cultural values of opportunity. After data collection and further analysis, we want to go online and enter the stage of writing a report on the study's results²⁴. Among other things, the stages of the study implementation process aimed at gaining a deep understanding of the role of the Galesong Foundation observation forum in strengthening religious moderation in the Takalar Regency.

²¹ Paul Atkinson, *The ethnographic imagination: Textual constructions of reality* (Routledge, 2014), 210.

²² Gary Husband, "Ethical data collection and recognizing the impact of semi-structured interviews on research respondents," *Education Sciences* 10, no. 8 (2020): 206.

²³ Nicolas Prat, Isabelle Comyn-Wattiau, dan Jacky Akoka, "A taxonomy of evaluation methods for information systems artifacts," *Journal of Management Information Systems* 32, no. 3 (2015): 229–67.

²⁴ Eric Friginal, "Developing research report writing skills using corpora," *English for Specific Purposes* 32, no. 4 (2013): 208–20.

D. Result

1. The Role of the Galesong Observer Forum

The role of *the Galesong Observer Forum*, FPG, in dealing with the vulnerability to the degeneration of local culture as an effort to strengthen the value of religious moderation in preventing various social phenomena that arise in society as a consequence of the era of globalization where the atmosphere of openness seems excessive and out of control. The emergence of radicalism, narcotics, and illegal drugs, as well as the promiscuity of teenagers, are phenomena that can be witnessed at any time, either directly or through printed/electronic media, and later attacking us with technological sophistication through social media such as Facebook, WhatshAps, and many more.

Such a condition has a massive impact and invades the entire community from the executive, legislative, and judicial circles at all levels, from neighborhood, village, sub-district, and district, to the main level. The influence of globalization which has implications and is based on technological sophistication, has gradually eroded our nation from the very thick culture as the legacy of the founders of this nation. The values of God Almighty or commonly called religion and belief, have slowly been uprooted from the person of the nation's children. Religion and culture should be the primary support in the nation, state, and society have begun to be sidelined. Secularism has become the pride of a few people. Ancestral advice: *Iya nipatta'galli an iya sappe, ia ni pammanjengi an iya ra'ba*, has become clear evidence today. A person who is our support has first become a victim of the savagery of the mask of secular globalization.

2. Religion and cultural values in the community of Galosong

Understanding of religious and cultural values to increase harmony between religious communities and adherents of certain beliefs must be actualized in students or the community so that they become dignified individuals of character. In the concept of religion, all have good values for Islam, Catholic Christianity, Protestant Christianity, Hinduism, Buddhism, and Confucianism so that based on those formed values in a person, various patterns of behavior or

attitudes, ways of thinking, and certain feelings will be manifested. N Muhadjir, "Filsafat Epistemologi Nalar Naqliyah dan Nalar Aqliyah landasan Profetik Nalar Bayani, Irfani, dan Burhani Perkembangan Islam dan Iptek," *Rakesarasin, Yogyakarta*, 2014.. The existence of various values in society expressed the opinion of Edward Spranger and Abdullah Sigit that those values include science, economics, beauty, politics, religion, kinship, and physicality.

Value is a concept that contains rules declared correct by the community because it contains human nature, which in turn is a general feeling; a general identity becomes a general law and will be reflected in human behavior. Given the culture, according to anthropologist ²⁵ culture is a value that historically has its characteristics and can be seen from the symbols that appear. The symbol is meaningful as a system of the concept of expression of communication between humans that contains meaning and which continues to grow along with human knowledge in living life. Marvin Harris defines culture as various patterns of behavior that cannot be separated from the characteristics of specific community groups, such as customs. At least the various definitions of culture provide direction on interpreting the word culture itself. Thus, it can be interpreted as a value, or social practice exchanged in human relations both as individuals and members of society ²⁶.

The tendency to always respect, take care of each other and listen to each other in the linguistic system is also an essential key to maintaining the principles of balance and moderation in religion. Another aspect is massive local wisdom in this area in the form of *pogugutat*, making normative identification related to moderating values easy to explore. A strategic approach that can be taken to preserve local wisdom that contains values of religious moderation is to maximize the traditional schools that have been running in several locations. *The Galesong Observer Forum*, FPG, aims to preserve cultural and customary knowledge and knowledge of their own identity. *The Galesong Observer Forum*, FPG, was also established to honor the ancestors and the existing traditional heritage and

²⁵ Clifford Geertz, "Thick description: Toward an interpretive theory of culture," dalam *The cultural geography reader* (Routledge, 2008), 41–51.

²⁶ Harris Marvin, *Konsep kebudayaan ditampakkan dalam berbagai pola tingkah laku yang dikaitkan dengan kelompok- kelompok*, t.t.

develops attitudes to love and be proud of Indonesia, especially of Indonesian customs and culture ²⁷.

3. Preserving local culture and tradition

The research results showed that *the Galesong Observer Forum*, FPG, aims to preserve local culture. Traditional schools were founded by self-help from neutral groups as a form of self-devotion to empower indigenous people. *The Galesong Observer Forum*, FPG, is a movement to preserve local culture. Therefore, this study examines deeper functions and benefits related to preserving local culture and as an agenda for internalizing the values of religious moderation. Therefore, *the Galesong Observer Forum*, FPG, is a strategic solution to internalize the values of religious moderation based on local wisdom. The research can complement previous studies related to traditional schools. So far, research on the Galesong Observer Forum, FPG, has focused on cultural preservation, such as the study of community organizations in the Gianyar district ²⁸ Likewise, the Using Pesinauan traditional school research was conducted by Bagus Prayogi ²⁹. One of the Galesong Observer Forum, FPG, program activities for traditional schools has become a tourist attraction.

The role of the Galesong Observer Forum, FPG, in carrying out its activities is based on Pancasila and the 1945 Constitution, as well as the values of Islamic teachings and the noble values of the nation's culture. The Galesong Observer Forum, FPG, is an independent organization and is not affiliated with any political organization. FPG acts as an Advisor, Supervisory Board, Central Executive Board consisting of the General Chair, Chair I, Chair II, General Secretary, Secretary I, Secretary II, General Treasurer, Treasurer I, Treasurer II, and Fields, the Regional Management Board consists of the Chairperson, Secretary, Treasurer, and Fields, Regional Management Board consists of the Chair, Secretary, Treasurer and

²⁷ Pierre Bourdieu, "Arena produksi kultural: sebuah kajian sosiologi budaya," *Yogyakarta: Kreasi Wacana*, 2010.

²⁸ W Windia dkk., "Pengembangan Sekolah Adat untuk Menunjang Desa Wisata di Desa Mas Kecamatan Ubud Kabupaten Gianyar," *Buletin Udayana Mengabdikan* 19, no. 1 (2020): 32.

²⁹ RWZ Amirul Wahid dan Bagus Prayogi, "Preservasi Budaya Osing Melalui Internalisasi Budaya Berbasis Sekolah Adat Sebagai Bentuk Pengabdian Masyarakat," *Journal Of Education And Teaching Learning (JETL)* 3, no. 2 (2021): 44-59.

Sections, Branch Management Board consists of the Chair, Secretary, Treasurer, and Bureaus.

The role of the Galesong Observer Forum, FPG, is to follow its vision, motto, and mission. The vision is to realize a cultured, just, and prosperous society following Islamic law, Pancasila, and the 1945 Constitution. The motto is *Punna Erokku actinic Pangngadakkang mangaka RI Galesong* (If You Want to See Civilization, Go to Galesong). The missions are organizing guidance and counseling on Islamic law, Pancasila, and the 1945 Constitution, organizing education and training on culture and customs as ancestral heritage, organizing non-formal schools through the Karaeng Galesong traditional school, and conducting advocacy and assistance for community members in various sectors of life, providing recommendations to the government as a reference in formulating programs and policies, and improving community welfare through the empowerment of small and medium entrepreneurs as well as the craft industry and creative economy, conducting training on the preservation of the *Siri na pacce* ancestral culture as the breath of daily life for the people of South Sulawesi in general and the Galesong community in particular.

E. Discussion

Panel discussion on the development of culture and customs, the Galesong people's festival in celebration of the anniversary of the Proclamation of Independence of the Republic of Indonesia, whose activities consist of competitions and entertainment, including traditional dance competitions, reading competitions for Karaeng Galesong struggles in *lontara* language, *paraga*, marketing of traditional Karaeng Galesong-style crafts such as teacher's skullcap, *tappere boddong* or round mat. Technical guidance for improving public service services towards Takalar achieving the Unqualified Predicate. The title of national hero was awarded to I Manindori I Kare Tojeng Karaeng Galesong and the kings' visit throughout the archipelago at Balla Lompoa Kr. Galesong was conducted in collaboration with the Association of Indonesian Palace Scholars. The number of participants in the King group was 50 people. The Qur'an learning training with the *Kibar* method (creative, innovative, brilliant, active, religious, as a development

of the Iqra method by presenting the *Kibar* Upgrading Team as resource persons and participants prioritized for kindergarten contract teachers and the inauguration of the Baiti-Jannati Majelis Taklim assisted by extension workers³⁰.

The Galesong Observer Forum Work Program in the field of Education and Training is the establishment of the Karang Galesong Traditional School (SAKG) which was officially established by launching on Tuesday, February 14, 2017, in Galesong by appointing Ven. H. Muhsir Ismail Kr. Gassing as the principal of SAKG. Following the constitution's mandate, the government must preserve the culture and customs of the nation's ancestral heritage. Therefore, the Galesong Observer Forum has launched a work program establishing the Karang Galesong Traditional School (SAKG). This non-formal school is expected to be a forum for the government to collaborate in efforts to preserve the nation's cultures, especially in Galesong, Takalar Regency³¹.

In that context, SAKG, in collaboration with the Archipelago Palace Intellectuals Association (ICKN) of South Sulawesi Province, invites kings in the archipelago in South Sulawesi. The presence of these nobles is expected to be the primary source of inspiration for SAKG managers in developing the first school in the archipelago. It is also expected to be a harmonious partner for all community stakeholders in providing awareness of how important it is for the nation's children today to preserve an ancestral culture that has been a source of strength and unification for centuries.³²

Apart from this, there are several FPG work program activities, as follows:

Short Term; Establishment of sub-district and village FPG administrators as well as other possible areas, making FPG website, guidance and counseling of how to synchronize Islam with Pancasila and the 1945 Constitution as well as customs, socialization and actualization of FPG, optimization of efforts to cancel sea sand mines in the marine area of Takalar Regency, Organizing the ToT for the teaching team of customs and culture, formulating and Signing of the MoU with state and private universities, government and private institutions, following up on the

³⁰ Interview with Afrizal, Religious Leader, March 5, 2022

³¹ Interview with Sirajuddin Bentang, Coordinator of Religious Extension, March 5, 2022.

³² Interview with Jamaluddin Ago, Secretary of FPG, March 2, 2022

Declaration of *Galesong Baru* as a Pancasila Village by the former Chief Justice of the Constitutional Court Prof. DR. Mohammad Mahfud MD, SH, SU, reviewing and formulating recommendations related to public policies, registering FPG in National dan Political Unitary Agency of South Sulawesi, appointing the Honorary Members of FPG (but not limited to) to: Prof. Dr. H. Mohammad Mahfud MD, SH, SU, Prof. Dr. Aswanto, SH, MH, Prof. Dr. Moh. Guntur Hamzah, SH, MH, Prof. Dr. Hj. Faridah Patittingi, SH, M. Hum, making FPG uniforms, and ToT muballigh in the holy month of Ramadan.

Medium-term; Collaborating with Karang Galesong Institutes/Stakeholders to realize the preservation of Karaeng Galesong culture and customs, fostering artisans and other creative economies, forming autonomous Islamic da'wah institutions, consolidating Galesong residents throughout the territory of the Republic of Indonesia, and organizing cultural seminars.

Long-term; procuring a permanent FPG secretariat and SAKG building, optimizing the expansion/formation of the East Galesong District, optimizing efforts to make Galesong a center for cultural development, cultural Tourism Visits at the local, regional, national, and international levels, and of historical study and research of Karaeng Galesong.

One of FPG's activities has held a dialogue between community leaders and the government. This dialogue is intended to listen to and accommodate the community's aspirations regarding the common desire to re-propose *I Mannindori I Kare Tojeng Karaeng Galesong* as a National Hero. Of course. This dialogue brings up different perceptions. However, the dialogue does not mean to equalize these perceptions but rather to unite these different perceptions as a joint commitment to the greatness of the *Galesong* name in the past and the glory of its people in the future. This joint commitment can only be realized when all community stakeholders can unite ³³.

Duties, Functions, Status, and Authority Leadership Structure: Supervisor; Conducting General Meetings (MUBES) to evaluate the performance of the Central Executive Board; General Meetings (MUBES) are the highest forum of the

³³ Interview with Jamaluddin Ago, March 5, 2022

organization whose responsibilities are discussing and establishing the organization's AD/ART, selecting and assigning Trustees and members of the Advisory Board, electing the General Chair/Format and structuring organization, work programs, and internal and external recommendations, holding the Central Executive Board accountable at least once a year, and leading the annual member meeting prior to the election of a new general chairman.

Advisory Board; providing advice and consideration to all levels of management, both requested and unsolicited, both written and unwritten, and submitting written proposals to the Trustees accompanied by reasons for the dismissal of the General Chair with the approval of at least two-thirds (2/3) of the members of the Advisory Board.

Central Executive Board; drafting quarterly, semester, annual, and five-year work programs, making annual accountability reports to be reported in the MUBES, making decisions of the Regional Management Board and Branch Management Board, controlling and evaluating the implementation of activities and work programs of the Regional Management Board and the Executive Board Branches, establishing cooperation with government institutions and private institutions with partnership patterns and other mutually beneficial patterns, composing curriculum vitae of management/members and recording them in the member ledger in which entire identities of the members are contained.

Provincial Management Board; drafting quarterly, semester, annual, and five-year work programs, making annual accountability reports to be reported in MUSWIL, making Decrees of the Regional Management Board, controlling and evaluating the implementation of activities and work programs of the Regional Management Council, reporting plans and results of the implementation of activities to the Central Executive Board, composing curriculum vitae of the management/members and recording them in the member ledger in which entire identities of the members are contained.

Regional Management Board; drafting quarterly, semester, annual, and five-year work programs, making annual accountability reports to be reported in the MUSDA, reporting plans and results of the implementation of activities to the

Regional Management Board, and composing curriculum vitae of management/members and recording them in the member ledgers in which entire identities of the members are contained.

Branch Management Board; drafting quarterly, semester, annual, and five-year work programs, making annual accountability reports to be reported in MUSCAB, making decisions of the Sub-Branch Management Board in its area, controlling and evaluating the implementation of activities and work programs of Sub-Branch Management, reporting plans and the results of the implementation of activities to the Central Executive Board, composing curriculum vitae of the management and members and recording them in the member ledger in which entire identities of the members are contained.

Rights and Obligations of Members; Each member is obliged to comply with the organization's by-laws and other applicable regulations, both internal and external to the organization, with the following rights: Ordinary Members and Extraordinary Members have the right: the right to vote, the right to speak, that is, the right to submit opinions, suggestions, and considerations in deliberation activities or meetings, elected rights, that is, the right to be elected to the board of the organization at every level of management and to be involved in overseeing the organization's activities, the right to refuse, that is, the right to self-defense. Meanwhile, the Honorary Members have the right to speak and the right to refuse.

Decision-making is made through three stages: acclamation, deliberation for consensus, and voting. Acclamation is decision-making approved by more than 2/3 of the participants—deliberation for consensus in decision-making through open dialogue. Voting is decision-making utilizing an open or closed vote ³⁴.

The collaboration between the FPG organization and community leaders, to reduce the degeneration of understanding of local cultural values, held meetings of traditional leaders and several Galesong community leaders. The significant agreement in the long and tiring discussion was that an international seminar would be held to explore and review the importance of making people aware, especially the Galesong community, to reimplement cultural values inherited from

³⁴ Interview with Jamaluddin Ago, Secretary of FPG, March 5, 2022

their ancestors, at the suggestion of Prof. DR. H. Aminuddin Salle, SH, MH Kr. The seminar's theme was agreed upon: *Galesong, Past Glory, Present Reality, and Future Hope*. Moreover, with the agreement of the Galesong community leaders, *the Galesong Observer Forum*, FPG, was formed. It will carry out activities including, but not limited to, program proposals and recommendations to policymakers and community facilitators to obtain their normative rights, develop national customs and culture, and as central pillars in defending Pancasila and the 1945 Constitution.

Member; Members of *the Galesong Observer Forum*, FPG, consist of Ordinary Members, Extraordinary Members, and Honorary Members. Ordinary Members and Extraordinary Members have voting rights, and the right to speak, Ordinary Members and Extraordinary Members have the right to be elected and voted, and Honorary Members only have the right to speak. Ordinary Members are citizens who live in the Galesong area who voluntarily want to join *the Galesong Observer Forum*, FPG; Extraordinary Members are Takalar residents who live outside Galesong who voluntarily want to join the *Galesong Observer Forum*, FPG, Honorary Members are Indonesian citizens with the following criteria: which will be formulated separately by the Founding Council together with the Central Executive Board. The Appointment of Honorary Members must obtain the approval of at least 2/3 of the members of the Central Executive Board.

Organizational structure; The Central Executive Board of the Galesong Observer Forum, abbreviated as DPP FPG, is located in Galesongt, the Regional Manager of the Galesong Observer Forum, abbreviated as DPW FPG located in the sub-district, the Regional Manager of the Galesong Observer Forum, abbreviated as DPD FPG is located in the village, and the Branch Manager of the Galesong Observer Forum, abbreviated as DPC FPG is located in every region within the Unitary State of the Republic of Indonesia. Administrators: The board of the Galesong Observer Forum consists of Trustees/Expert Councils, Management of daily fields, and Formation of fields adapted to the conditions and needs of the organization. Service Period; The management of the Galesong Observer Forum at all levels is for five years and may be reelected for only one subsequent term.

Sovereignty; Sovereignty is on the members and is fully exercised through the deliberation of the central board. Deliberation: the forms of deliberation in *the Galesong Observer Forum*, FPG, include General Meeting, that is, the deliberation attended by the Trustees, Supervisors, DPP, delegates from the DPW, DPD, and DPC; Central Deliberation; that is, the deliberation followed by the DPP; the Provincial Deliberation, that is, the deliberation attended by the DPW and representatives from the DPP, the Regional Deliberation, that is, the deliberation attended by the DPD and delegates from the DPP and DPW, and the Branch Deliberation, that is, the deliberation attended by the DPC, bureaus, and delegates from the DPP. The organizational meetings of *the Galesong Observer Forum*, FPG, consist of Central Management Meetings, Provincial Management Meetings, Regional Management Meetings, and Branch Management Meetings. The status, function, mechanism of deliberation and meetings, and quorums are regulated in the By-laws of the *Galesong Observer Forum*, FPG.

Sources of Funds and Finance; the wealth of *the Galesong Observer Forum*, FPG, includes all assets and inventories of the organization at all levels of management. Funds for the FPG can be obtained from membership contributions, donations, grants, and assistance that are not binding to other appropriate and legal businesses. The mechanism of the acquisition, procurement, utilization, and disposal of wealth is further regulated in the By-laws of the *Galesong Observer Forum*.

Government policy on the role of FPG to reduce the degeneration of understanding of local culture in Indonesia by submitting an Application for Registration of *the Galesong Observer Forum*, FPG, addressed to the Regent of Takalar Regency so that FPG is included in community organization. *The Galesong Observer Forum*, FPG, can be registered to the National and Political Unitary Agency of Takalar Regency on January 26, 2017, signed by the Chairman and members with a copy submitted to the *Galesong Observer Forum*, FPG, Trustees as a report, Chairman of the House of Representative of Takalar Regency, Head of the Takalar District Court, Head of the Takalar District Prosecutor, Takalar Police Chief, Commander of District Military Command 1426 of Takalar (*Interview with Agusalim, Head of Legal Division of the Takalar Government, March 5, 2022*).

Besides, the government also makes a policy to FPG to voluntarily occupy the management's house as a secretariat office under no conditions. The certificate is registered to the government of Takalar Regency through the National and Political Unity Office.

This activity is the visitation of the Kings of the Archipelago at Baruga Balla Lompoa Karaeng Galesong. The *Galesong Observer Forum*, FPG, organized this activity in collaboration with the Archipelago Intellectuals Association and the Karang Galesong Traditional School executor. The activity was planned to take place on Monday, July 3, 2017, at Baruga Balla Lompoa Galesong. The costs for implementing this activity are expected to come from the South Sulawesi Provincial Government, Takalar Regency Government, other local governments, philanthropists concerned with preserving culture and customs, and other lawful and non-binding sources.

F. Conclusion

We repeat, this study aimed to gain an understanding of the role of GOF in tackling vulnerabilities to local cultural degeneration to strengthen the value of religious moderation by implementing several short, medium, and long-term activities programs. As for the results of this study, we can conclude that GOF's actions and activities that have been realized include the *Siri na pacce* cultural training and the Galesong cultural festival commemorating the Independence Day of the Republic of Indonesia. Religious activities in collaboration with traditional and religious leaders and other religious activities emphasize reading and writing the Koran for the community in Takalar Regency. This way, GOF's role in society becomes more cultured, just, and prosperous following religion, Pancasila, and the 1945 Constitution. Likewise, GOF organizations and community leaders collaborate to reduce the degeneration of understanding local cultural values. Public services guided by applicable laws and regulations and based on local wisdom based on the nation's culture's noble values can minimize maladministration actions, ultimately eradicating corruption, collusion, and nepotism. This Galesong Observer Forum offers the Karaeng Galesong Traditional

School, SAKG work unit to the RI Ombudsman representatives of South Sulawesi Province as a joint effort to realize the quality of public services.

The government's policy towards the role of the Galesong Observer Forum to reduce the degeneration of local cultural understanding in Indonesia is to submit an Application for Registration of the GOF Ormas addressed to the Regent of Takalar Regency so that GOF is officially and legally acting as a community organization through registration with the Takalar National Unity and Political Agency. The Galesong Observer Forum, GOF, has several activities, including responding to public pressure so that the government immediately realizes the optimization program for the Karaeng Galesong national hero title by holding a dialogue with traditional leaders.

The Karang Galesong Traditional School, SAKG, needs to follow up on the launching event held in 2017 as a non-formal school. The Galesong Observer Forum, GOF, also needs to increase the number of Taklim Council cadres whom Indonesian Ministry of Religion workers assists. In addition, the government also needs to provide additional facilities for GOF activities to preserve the local culture of the Takalar Regency community and as a follow-up to the Siri na pacce cultural training activity among Takalar Regency residents.

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