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Tolerance between religions through the role of local wisdom and religious moderation




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Tolerance between religions through the role of local wisdom and religious moderation

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Religion and culture play a central role in building harmonious relations between followers of different religions, both within the nuclear family and in the extended family. This study examines the revitalisation of religious moderation with a cultural approach in strengthening tolerance. Data was obtained qualitatively from in-depth interviews and observations of families of different religions, religious leaders, traditional leaders, and other relevant informants. The research findings show that the family institution is the most crucial place in carrying out moderate religious culturalisation through the local wisdom values of *kasiuluran* [kinship], *tengko situru* [togetherness], and *karapasan* [tenacity]. Institutionally, traditional leaders, religious leaders, and clans in Tongkonan encourage peace in society, both in traditional and religious activities. Meanwhile, religious celebrations, traditional ceremonies, and community activities are occasions to socialise and interact by placing a firm tolerance for religious differences.

Contribution: This study contributes to the realisation of tolerance through the application of moderate religious values and local wisdom that the world needs today. Strengthening inter-religious relations is very important because the position of religion is complex and sensitive. This contribution is crucial in the midst of the rampant issue of radicalism in Indonesia lately.

Keywords: tolerance; local wisdom; religious moderation; culture; harmony.

Introduction

Nowadays, humans are faced with conflict situations and even wars that ravage the economy, and destroy the future of children. It happens if the triggers such as political, cultural, ethnic, racial, and religious divisions are strengthened (Syarif 2019; Yazdani 2020). Empirically, this gap can be seen from the increasing violence against Ahmadiyya and Shia Muslims, the closure of Christian churches, and the tension between radical groups and the dominant Muslim community (Rogers 2018). Other countries such as Sri Lanka and Myanmar have also experienced problems in religious relations, especially between Muslims and Buddhists (Frydenlund 2015). The same interreligious case surfaced between Muslim and Hindu fundamentalists in India, caused by expressions that insult other religions (Singh 2018). This is unfortunate given that all religions teach love and peace to all humans. Islam further teaches us to pursue peace by making the most of similarities and minimising inequality (Wani, Abdullah & Chang 2015). Religious leaders and religious people are highly respected mediators in their communities and are in a prominent position to promote peace (Glazier 2018).

Interaction between cultures should be stimulated because it can encourage a better understanding of the differences (Verkuyten, Yogeewaran & Adelman 2019). This study explores how people of different religions in Indonesia use cultural zones to build understanding with one another. It focuses on the study of Alor as an identity that has survived since ancient times which is used to build tolerance (Tambunan 2018). This research however, does not include the involvement of traditional leaders and religious leaders in strengthening inter-religious harmony. In a study conducted in Australia, the possibility for young people to experience discrimination was found to be significant, it however, also recognised the benefits and opportunities of cultural and social diversity (Markus 2017). Thus, the concept of inter-religious harmony must be taken seriously by continuously exploring it in any part of the world so that the tolerance between religious communities can be improved and enhanced for the better.

This study explores three essential aspects of religious moderation through a cultural approach of: application of wisdom values, institutional roles consisting of traditional and religious leaders, and the socialisation processes that emphasise strengthening of tolerance. This study

serves to strengthen the tolerance between different religious communities with the support of local wisdom and religious values in a country with a plural society. Discrimination and even anarchy carried out by a community group against another community are contrary to human values and a religious and cultural plurality (Miftah 2016). In this situation, a moderate religious attitude is needed, standing above humanity regardless of ethnicity, race, and religion (Hasan 2018).

Values that are very important to foster tolerance come from religion or ancestral beliefs, as beliefs and memories of the past are used as guidelines for carrying out any religious rituals and even as a source of moral values (Idaman 2012). On the contrary, archipelago society can maintain its deep authenticity even after being affected by these interactions (Rahardjo 2002). Three essential things in the advice of wise men and late kings that are still relevant today are as follows: (1) equality of degrees as God's creation; (2) human desires that consistently tend to do good; and (3) humans in building values and socio-cultural institutions always try to achieve harmony between collective interests and individual interests (Mattulada 2015). The social identity attached to a community group distinguishes it from other groups. This is reflected in their language, traditions, clothing, and the norms and values they believe in (Haryanto 2015).

In South Sulawesi Province, Indonesia, the people are from four most prominent ethnic groups – the Bugis, Makassar, Toraja, and Mandar tribes (Mattulada 1982). The Toraja tribe is unique in upholding tolerance between different religious communities, despite the fact that sometimes one household can consist of members from different religions. The name Toraja was initially given to the Bugis-Sidendreng tribe and the Luwu people. The word Toraja comes from joining two words: 'To' and 'Riaja'. The word 'To' means people or humans (*bugis*) and 'Riaja' means above. So, Toraja means people who live at the top or in the highlands (mountains) as opposed to the word 'Luu' which means coastal people, who previously had a predominance in the highlands (Waterson 2009). Toraja has succeeded in selective absorption and resistance to cultural forces from the lowlands dominated by Islamic forces (Bigalke 2005).

The contribution of this study will affirm the importance of family, cultural values, involvement of religious figures, and the importance of socialisation forums in encouraging the creation of harmony in the context of positive tolerance. Cultural and religious values such as hospitality are the key to success, lineage is a gift, and serving guests also bring happiness as an ethos that emphasises hard work and good behaviour. Therefore, family and cultural values have become an influential instrument in religious moderation (Prasojo et al. 2019). Religious moderation enculturated in various segments of people's lives will improve the quality of tolerance.

Literature review

Genealogy roots of Islamic moderation

Indonesia has hundreds of local religions and major world religions, tribes, and customs (Astuti et al. 2019; Sumadi et al. 2019), which are bound by the basic principle of *Bhineka Tunggal Ika*, unity in diversity – the official national motto of Indonesia (Nakaya 2018). The plurality of the Indonesian society requires a unifying instrument. From the beginning, all community members have been proactively passionate about preserving the local colours as the nation's strength (Arifinsyah, Andy & Damanik 2020). Moderate Islam became one of the unifying instruments inspired by the term *wasathiyah*. *Wasathiyah* originated from the word *wasath*, which can be translated as *sawa'un* [the middle of two boundaries with justice] (Dodego & Witro 2020). The word *wasathiyah* comprises the three main characteristics of Islam, namely, *tawasuth* [middle], *ta'adul* [fair] and *tawazun* [balanced] (Muhajir 2018). Therefore, religious moderation means placing oneself in the middle between the extreme right and left attitudes, in seeing and solving problems (Dodego & Witro 2020). These negative attitudes can take various forms, ranging from harsh and excessive speech, a closed attitude towards other groups, to extreme actions such as destroying other people's lives with violence, and inclusively respecting the religious practices of others with different beliefs (Hernawan et al. 2021; Shihab 2019).

Religious moderation is part of Islamic teachings, as it is found in the Qu'ran. Hence, religious moderation is an attitude that stands in the middle, not taking sides neither left nor right, but being in the centre of seeing and solving a problem. The purpose of religious moderation is to create a tolerant, peaceful, and harmonious atmosphere in religion and nation, and to support a multicultural life (Dodego & Witro 2020). Theologically, the attitude of *tawasuth* or moderation is reflected in God's commands in Islam, which are contained in QS. Al-Baqarah verse 143 states: *And thus we have made you a just community that you will be witnesses over the people, and the Messenger will be a witness over you* (Departemen Agama 2005).

The concept of *wasathiyah* can be the basis of thinking for the Muslim communities in the modern era to build relationships with other civilisations, especially Western civilisation. Strengthening discourse and action related to religious moderation is both a challenge and opportunity to encourage a more moderate interpretation of religious texts (Junaedi 2019), and reduce the potential for religious radicalism that can trigger conflict (Ibrahim, Prasojo & Sulaiman 2019). It is crucial to transfigure the antisocial group's destructive actions into creative and cooperative energy in order to improve people's productivity (Latif 2011). Moderate and tolerant religious principles are needed to strengthen tolerance as an inner, deep dimension of religion. Humans can live side by side in harmony because of the call of faith (Mu'ti & Islam 2009).

Many local values can be used as a spirit to foster inter-religious harmony. For example, the teachings about *siangga, sikamali na Siangkarran* [mutual respect, longing for each other, and helping each other] without discriminating against religious differences (Umar 2019). Almost all regions in Indonesia own this social asset, encouraging moderate, fair and balanced religious practices.

Cultural approach

Indonesia has a very high cultural and religious diversity. Until now, the Indonesian people still preserve their local wisdom to maintain the unity and integrity of the nation. Local wisdom is a significant social asset to build a moderate perspective, attitude, and religious behaviour (Kementrian Agama RI 2019). Among society's social assets is the culture of *gotong royong* – *gotong* means to lift or carry, and *royong* means together. In addition, another social asset is a culture of deliberation in solving all forms of problems (Kementrian Agama RI 2019).

The cultural approach aims to promote the human characteristics of humanity or develop the attitudes and behaviour of humans themselves (Hidayat 2015). Every ethnic, religious, racial, or ethnic community always express their culture as a value system in life. They can survive through unique ways of interacting with their environment. In simple terms, local wisdom is the ability to adapt, manage, and process the universe's resources for the common good (Pesurnay 2018). Local wisdom is sometimes also associated with myths, legends, and traditions. However, it also grows dynamically following human innovation and creativity (Effendi 2019). Religion teaches about theology and also the values in it according to the essence of humanity. Religion is the last resort in solving problems that humankind faces, including social, cultural, political, and religious problems (Husna & Thohir 2020).

In the context of Islam, the *da'wah* approach can be the guiding force in building a harmonious relationship with the other religious groups' cultural mosaics. The spirit of Islam is a substantive spirit that is more concerned about the content than the container, as Islam can be expressed through various vehicles and symbols (Suparto 2009). The cultural approach can also be interpreted as an activity of interacting with different religions by paying attention to the potential and tendencies of humans as cultural beings in the broadest sense in order to produce a new culture with Islamic nuances or *da'wah* activities by utilising local customs, traditions, arts, and culture in the process of leading an Islamic life. This concept is framed by Islamic teachings' views and value systems that carry the message of *rahmatan lil alamin* [a mercy to all creation].

The Toraja people have a unique culture that is used to foster tolerance between religious communities. It is called *Rambu Solo*, which is a death ceremony, and *Rambu Tuka*, a harvest ceremony (Pulubuhu et al. 2019). In this case, the Aluk Todolo belief manifested through the *Rambu Solo* and *Rambu Tuka*

rituals for the Toraja people has become an integrator of social life and serves to maintain the Toraja peoples' identity (Handayani, Ahimsa-Putra & Budiman 2020). Cultural values in society are also accompanied by cultural norms that are believed and implemented in a community. These cultural values and norms are the basic rules in conducting social interactions to regulate and control socio-cultural activities.

Research methods

Tana Toraja was chosen as the research location based on several reasons. Firstly, the robust Aluk Todolo culture (literally, past habits) is still dominated sociologically in Tana Toraja. This cultural root is still a prominent reference for the religious norms and values adopted by the Toraja people. Secondly, academically-pedagogically, the cultural approach is highly emphasised in solving nuclear and extended families' problems. Finally, politically, the terminology of majority and minority is no longer an intrinsic issue in Toraja because of the fact that people are affiliated based on family closeness, not on the basis of religion and ethnicity (Pajarianto & Mahmud 2019).

This research was conducted using qualitative analysis. Qualitative methods are used to answer questions about experience, meaning, and perspective, most often from the participant's point of view (Hammarberg, Kirkman & De Lacey 2016). Determination of data sources is carried out by purposive sampling, based on the specific characteristics that are closely related to previously known characteristics, in accordance with the research objectives. The subjects of this study were Muslim families who have family members of different religions in Tana Toraja, with as many as 21 participants. Data were collected using focus group discussions (FGDs) and in-depth interviews during the period from June 2020 to September 2020 in Tana Toraja for 4 months.

The steps or strategies to increase the credibility of the data and avoid data bias include: triangulating sources, namely matching data with different sources, and triangulating techniques, namely matching interview data with observations and FGDs (Bungin 2009). The data are analysed thematically and carried out through three stages: data reduction, data display, and conclusion and verification (Sugiyono 2017). In this way, the reliability of the data can be ensured and data bias can be minimised.

Findings and discussion

Value of local wisdom to strengthen tolerance

The Toraja society is a society that lives communally, but individualism still exists. Even this attitude of individualism must remain subject to *kada rapa'*, which means following what has been decided together (Muhiddin et al. 2020). Toraja people are familiar with the term *Saroang* in the form of community groups based on the status of their descendants. The *Saroang* group is highly considered in determining the

decisions of families and even individuals who are members of the group, especially regarding decisions on customary implementation. The better the existence of a *Saroang*, the more prominent and more important his role in society will be. Thus, the self-representation of the Toraja people, especially self in the collective sense (we/us), can be seen from the existence of this *Saroang* (Muhiddin et al. 2020). Outside the Toraja area, many family associations were formed by Toraja people who migrated to strengthen kinship relations outside Toraja.

Researchers identified the values of local wisdom used by the people of Tana Toraja in maintaining a culture of tolerance that has been implemented as part of practising religion and culture. These values comprise: *kasiuluran* [kinship], *tengko situru* [togetherness], and *karapasan* [tenacity], which became the essence of Toraja kinship (see Table 1).

The research findings shown in Table 1 can be explained in detail as follows. Firstly, the value of *kasiuluran* [kinship] is applied by interacting and associating with other community members despite different religions, by emphasising communal lifestyles and interests of extended families, and prioritising family harmony despite different religions. Secondly, the value of *tengko situru* [togetherness] is practised by making religion a personal matter for each, providing support for other religious events both morally and materially, and providing full support to extended families who are holding traditional events. Lastly, *karapasan* [persistence] is implemented by maintaining peace in the community, feeling shame when violating tradition and religion, and obeying religious and traditional rules.

In Tana Toraja, it is common to have members from different religions in one household. Despite this, the family members respect each other individually and their religion. There is a philosophy of *tangla napoka'tu rara, tangla napopoka book* [blood relations in the family will not break, like a bone that does not crack]. Blood ties and kinship in the Tongkonan spirit become a strong glue even though there is a fragmentation of affiliation to specific religions and beliefs. Toraja people's faith can experience conversion at any time along with its openness to culture from outside, but brotherhood through blood ties is carried to death (interview, Kr, 2019).

For Toraja people, Tongkonan is the mother culture and the centre of social life because traditional values and norms

related to Tongkonan are essential in their spiritual life with their ancestors and their relationship with the nuclear and extended family. Toraja kinship is usually formed in each village consisting of an extended family member. The extended family is then called Tongkonan. Usually, the family has a name used as the village's name (Rima 2019). Many of the old sayings that have become the motto of the Toraja people are related to togetherness. One example of a very popular saying is *Misa 'kada dipotuo, Pantan kada dipomate* [united we stand, divided we fall] (interview, An, 2020).

Culturally, Torajans firmly adhere to the *pepasan to matua* [parental message] and internalise their family members. One of the values that teach persistence is *karapasan*, which in the Toraja language means a persistent effort to keep and maintain harmony and peace even if you have to sacrifice property. The expressions which indicate this concept include *unnali melo* [buying goodness] or *la'biran tallan tu barang apa kela sisarak mira tu rara buku* [willing to sacrifice one's property, rather than sacrificing brotherhood] (interview, Mg, 2020). This activity is a symbol or place where religious and traditional leaders sit and discuss together to strengthen togetherness and the sense of companionship in the Toraja community (Bachrong & Ansar 2021). Interaction in the family also contains the value of *longko'* and *siri'* – *longko'* implies tolerance which means to be polite and respectful and not to embarrass people; *siri'* is inferred as self-respect and shame. Acts done outside of *aluk* and *pemali* will lead to sin and *siri'* that can embarrass not only the individual who commits the sin but also his/her extended family (interview, Mg, 2020).

The roles of religious leaders, institutions, tradition, and family

In the Indonesian Dictionary (the KBBI dictionary), public figures mean prominent and famous people (Kemdikbud 2020). It means that a character has a significant role in the growth, development, and control of values and norms in a society. They become a reference and model for the people around them in speech, attitude, and behaviour. According to social role theory, a character has an essential role in carrying out his rights and obligations in an organisation. Characters are expected to display the expected behaviour and fulfil social status expectations in a unified system (Muzaki 2010). In this study, the roles of religious leaders, institutions, traditions and family are depicted as ones that can unite the diversity in the community.

In this context, the role is closely related to the status of a figure in carrying out his rights and obligations. The two cannot be separated because they are dependent on one another. According to Ridwan et al. (2019), religious leaders' activities have shifted from being religious leaders to opinion makers. However, this shift has strengthened them as the owner of religious authority (Ridwan et al. 2019).

TABLE 1: Focus, value, and findings on the value of local wisdom.

Focus	Value	Findings
Local wisdom value	<i>Kasiuluran</i> /Kinship	<ul style="list-style-type: none"> Getting along well despite having different religions Communal Family comes first
	<i>Tengko Situru</i> /Togetherness	<ul style="list-style-type: none"> Religion becomes private Supporting religious activities Supporting traditional ceremonies
	<i>Karapasan</i> /Persistence	<ul style="list-style-type: none"> Maintaining peace Feeling shame upon violating customs and religions Obeying religion and customs

From Table 2, it can be deduced that in Tana Toraja, family, religious leaders, indigenous leaders, and community leaders play a huge role in strengthening the quality of tolerance. As religious figures, institutional roles are carried out by; (1) emphasising to community members that religious differences are private and common; (2) respecting differences; and (3) always being present at both traditional and religious events. Meanwhile, the roles of indigenous leaders include the following: (1) encouraging tolerance; (2) protecting all communities of different religions; and (3) teaching and setting an example in fostering peace.

The nuclear families and extended families in Toraja society with ties to Tongkonan respect differences in religion and belief. Even at traditional events, all family members attend and contribute both morally and materially regardless of their religion. Likewise, religious leaders and traditional leaders strongly encourage tolerance, protect all, and teach peace both with religious instruments and customs. With the spirit of *karapasan*, family members are persistent and steadfast in maintaining unity, and peace in the family, even at the expense of property and material. The expression *unnali melo* [buying goodness], willing to sacrifice his property rather than abandoning the brotherhood (interview, Mn, 2020). This spirit is still very firmly attached to the Toraja people today and is one of the steadfast pillars of tolerance.

In the Toraja community, traditional leaders known as Pareng, are appointed and elected by the community in a Tongkonan based on lineage, devotion, and mastery of customs to carry out tasks such as resolving conflicts in society (Abdullah, Sultan & Matande 2018). In this context, clans, religious leaders, and traditional leaders act as institutions that strengthen social cohesion. The existence of equality in meeting needs and interactions creates coalitions. Coalition in any community is integral for improving the quality of life. A well-established interaction will give rise to a balance of power between two or several communities. Social cohesion is not a construction of contemporary discourse. It has long historical roots, starting from theoretical debates about what constitutes a social order in society and why it can be maintained even in times of social change (Agung, Fu'ady & Surur 2018). Social cohesion is usually seen as a multidimensional construct consisting of phenomena at the micro (e.g. individual attitudes and orientations), meso (community and group features), and macro (social, institutional

TABLE 2: Focus, aspect, and findings on an institutional level.

Focus	Aspect	Findings
Institutional	Religious figures	<ul style="list-style-type: none"> Religious differences are common Respecting the differences Coming to the religious/indigenous activities
	Indigenous figures	<ul style="list-style-type: none"> Supporting tolerance Protecting all Teaching peace
	Extended family	<ul style="list-style-type: none"> Teaching tolerance in customs Nurturing all religions Supporting peace

features) levels (Schiefer & Van der Noll 2017). Developing social cohesion also aims to promote cooperation, mutual understanding, and creation of common interests to maintain mutual peace.

Socialisation to strengthen tolerance

Socialisation is a person's learning process to learn the pattern of life according to values, norms and habits. This definition emphasises the process. It means that socialisation requires a process, which will determine the programme's success in achieving its goals. In the process of socialisation, each individual tries to harmonise their life amid society. Sometimes adjustments must be aligned with the norms and values that apply in their environment, including what can and cannot be done (Narwoko & Suyanto 2004).

From the results of data analysis, socialisation in strengthening tolerance is carried out in the realm of traditional ceremonies, religion, and social activities (see Table 3).

As seen from Table 3, firstly, the socialisation process is carried out by utilising traditional activities; (1) involve all family members; (2) all family members participate in traditional events even though they are of different religions; (3) provide mutual assistance in the implementation of traditional events. Secondly, socialisation is carried out in the realm of religious activities by the following: (1) visiting each other on religious days such as Eid al-Fitr and Christmas; (2) taking care of each other in the implementation of worship; (3) respecting the religious events of other people. Thirdly, in the social sphere, this is done by; (1) acting together in social activities; (2) providing mutual support in social activities; (3) cleaning the house of worship.

Until now, the Toraja people still maintain the original beliefs of *Aluk Todolo*, as the beliefs of their ancestors in the form of rituals, customs, and rules. Over time, because of the need for the citizen identification card administration, *Aluk Todolo*, as the local religion of the Toraja people, was converted to Hinduism (Nazaruddin 1979). Linguistically, *Aluk* means rules, religion; *Todolo* means ancestors. So, *Aluk Todolo* means ancestral religion (Tangdilintin 1974).

Toraja people recognise two main ceremonies involving the life cycle, namely *Rambu Tuka* (*Alluk Rampe Matollo*) and *Rambu Solo* (*Alluk Rampe Matampu*). The *Rambu Tuka* ceremony is held to welcome joyful events such as marriage,

TABLE 3: Focus, aspect, and findings on a social level.

Focus	Aspect	Findings
Socialisation	Indigenous activities	<ul style="list-style-type: none"> All family members present indigenous activities Coming to the indigenous activities despite religious differences Helping each other in indigenous activities
	Religious activities	<ul style="list-style-type: none"> Visiting each other on Christmas/Eid Protecting each other in praying Respecting others' religious ceremonies
	Community activities	<ul style="list-style-type: none"> Participating in any activities in their neighbourhood Participating in communal works Working together in cleaning religious places

harvesting (*Alluk Pare*), or entering a new house (*Mangrana Banua*). While *Rambu Solo* 'is a reversal ceremony of the soul that died before being buried. Carrying out the *Rambu Solo* ceremony for parents' bodies is the primary obligation of every child in the life of the Toraja tribe (interview, Mn, 2020).

This togetherness is not only seen in traditional ceremonies, but also in social and religious events. In every religious celebration, such as Christmas and New Year, Muslims are invited to attend the event. Sometimes they bring their own food, or it is cooked with special equipment (interview, Mn, 2020). There is no disrespect towards one another because it has become an unwritten agreement between the family and the Toraja community in general to respect all religions and all people. If there is construction or rehabilitation of a church, Muslims help with labour, such as levelling the yard or carrying bricks. On the other hand, if there is construction or renovation of a mosque, Christians will also help with the energy. Religious, customary, and community leaders without exception encourage inter-religious harmony through the culturalisation of Tongkonan values in the family.

Families use religious celebrations to build coexistence. Within the big multi-cultural families, Christmas, New Year, Eid al-Fitr and Eid al-Adha celebrations offer precious moments to implement the principle of togetherness with their extended family of different religions. When Christmas arrives, Muslim families invite other family members to provide moral and material assistance but do not participate in the Christmas sacrament because it is believed to be against the Islamic creed (interview, Mn, 2020). The family that consisted of many different religions was built on the awareness that religion and belief are impossible to unite in the theological area. Still, sociologically they could unite and provide support to one another. Inter-religious harmony in Indonesia has survived because of the empathy nurtured since childhood, encouraging interaction and communication among the community without caring about religious differences. When Islam and Christianity entered the village, this tradition was adapted to maintain the community's unity, harmony, and civility, so that inter-religious harmony creates a sense of nationality (Sinaga, Tanjung & Nasution 2019).

Pdt. Hendrik Lewy Payung from the Pentecostal Church in Indonesia (GPdI) in Tana Toraja stated that Toraja people place brotherhood based on blood ties as sacred as a brotherhood in religion. Commitment to culture and the religion adopted to strengthen a collaborative culture brings together the noble values of culture and religion in harmony (interviews: HLP, FL, MJ, 2020). In traditional societies, traditional parties can be the primary momentum to mobilise workers, increase socio-political power, and build and consolidate the meaning of relationships (Adams 2004). One theory that can be used to support socialisation and interaction in society is the theory of symbolic interaction. The theory of symbolic interaction is influenced by social structures that shape or cause certain behaviours, forming

symbols in people's social interactions. Symbolic interaction sees social reality created by humans who can interact symbolically, have the essence of culture, interact with each other, and socialise.

From the analysis above, the critical role that the local culture, traditional leaders, and religious leaders play in the religious moderation, social integration and the practice of tolerance in Indonesia can be inferred clearly. These three instruments are often marginalised or only get a place during electoral political activities such as General Elections and Pilkada to gain support. As a matter of fact, local wisdom characterises the ability to defend certain cultures against outside influences, accommodate elements from other cultures, and then integrate them into their lives (Pesurnay 2018), which is strengthened by traditional and religious leaders role in disseminating these values. Thus, the strategy in strengthening tolerance in a multi-ethnic and religious area such as Indonesia must integrate the involvement of traditional leaders, religious leaders, and local cultural values to realise social integration.

Conclusion

This study concludes that moderate religious practice is internalised in families with local wisdom values, namely *kasiuluran* [kinship], *tengko situru'* [togetherness], and *karapasan* [tenacity]. In the institutional aspect, religious leaders, both Muslim and non-Muslim, actively campaign for tolerance between religious communities, protecting all religions, and teaching peace. Likewise, traditional leaders and families emphasise tolerance in Tongkonan ties. Religious leaders, customs, and Tongkonan clans are social capital for the Toraja people to culturalise the value of tolerance in the nuclear family as well as the extended family. In socialisation, the Toraja people utilise traditional activities, religious activities, and social activities to build positive and dynamic interactions. They (Muslims and non-Muslims) visit each other during religious and customary celebrations.

Theoretically, the research contributes to building a very empirical relationship between local wisdom and absolute religion. The discourse of religious moderation by relying on national commitment, tolerance, anti-violence, and being accommodative to local culture will be strengthened by the results of this research. Meanwhile, practically, this research becomes a model for regions with similar characteristics to their locus to take advantage of the value of local wisdom and moderate religious understanding to build strong tolerance among religious adherents.

There are some limitations for this research. Firstly, this research was conducted in an area with unique characteristics and is ethnically homogeneous, so it requires expansion to be applied to other areas. Secondly, the subjectivity of informants may occur during the interview process. The researchers recommend that further researchers pay attention to more heterogeneous areas with the purpose that tolerance between religious communities can be depicted.

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Competing interests

The authors declare that they have no financial or personal relationships that may have inappropriately influenced them in writing this article.

Authors' contributions

H.P., I.P., and P.S. contributed to the design and implementation of the research, to the analysis of the results and to the writing of the manuscript.

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This article followed all ethical standards for research.

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Data availability

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Disclaimer

The views and opinions expressed in this article are those of the authors and do not necessarily reflect the official policy or position of any affiliated agency of the authors.

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BUKTI KORESPONDENSI PROSSS REVIEW ARTIKEL

Tolerance between religions through the role of local wisdom and religious moderation

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MANUSCRIPT TO REVIEW

Tolerance between religions through the role of local wisdom and religious moderation

Abstract

Religion and culture perform a fundamental key in forming harmonious relations between different faiths believers, both within extended and the conjugal family. This study scrutinizes the revitalization of religious moderation with a cultural approach in solidification tolerance. Data was obtained qualitatively from in-depth interviews and observations from families of different religions, religious leaders, traditional leaders, and other relevant informants. The research findings display that the family circle is the most vital place in carrying out moderate religious culturalization over the local wisdom values of *Kasiuluran* (kinship), *Tengko Situru* (togetherness), and *Karapasan* (tenacity). Institutionally, traditional leaders, religious leaders, and clans in Tongkonan encourage peace in society, both in traditional and religious activities. Meanwhile, religious celebrations, traditional ceremonies, and community activities socialize and interact with one another by placing a solid tolerance for religious differences.

Contribution: This study has an paramount contribution to the realization of tolerance through the appliance of moderate religious values and local wisdom that the world needs today. Strengthening inter-religious relations is crucial because the position of religion is so intricate and delicate. This contribution is fundamental and essential in the midst of the rampant issue of radicalism in Indonesia lately.

Keywords: Tolerance, Local Wisdom, Religious Moderation

32 Introduction

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33
34 The Indonesian archipelago has 17,000 islands with Hundreds of local religions and major
35 world religions live together (Sumadi et al., 2019). with the aim of living side by side, a great
36 sense of tolerance is needed among the people. Tolerance is not just a personal obligation;
37 instead, by any means an essence for a pluralistic nation with various ethnic, religious, and
38 racial history, such as Indonesia. This complex and plural diversity is known as
39 multiculturalism. Multiculturalism in Indonesia was introduced after the country became
40 independent as a fundamental principle of nationality and Bhineka Tunggal Ika (Nakaya,
41 2018). However, it is undeniable that there are still parties who feel superior to others, which
42 causes discrimination. Discrimination and even anarchy carried out by a community group
43 against another community is contrary to human values and is adverse to a religious and
44 cultural plurality (Miftah, 2016). This condition is where a moderate religious attitude is
45 needed, standing for humanity (Hasan, 2018).

46
47 The rise of radical Islamism that occurs globally has fluctuated the tradition of religious
48 tolerance in Indonesia. Several actions have taken place in the act of violent attacks against
49 Ahmadiyah and Shia Muslims, the closing of Christian churches, and tensions between radical
50 groups and the dominant Muslim community (Rogers, 2018). Based on a survey from the
51 Ministry of Religion, the Religious Harmony Index (KUB) in Indonesia fluctuated in 2017,
52 2018, and 2019. Referring to the national KUB figure of 73.83, some provinces are below the
53 national average. The indicators used in this survey are the level of tolerance, equality, and
54 cooperation. In series, the harmony score increased by 2.93 from the 2018 KUB Index, which
55 was at 70.90. The harmony index value of 73.83 is a calculation of 3 indicators, namely
56 tolerance at 72.37, equality at 73.72, and cooperation at 75.40. Significant factors that affect
57 the three indicators include; family education, implementation of local wisdom, income,
58 religious heterogeneity, and the role of the ministry of religion (Balitbang Diklat Kemenag RI,
59 2019).

60
61 Each particular ethnic or ethnic group has a set of beliefs that come from religion or
62 ancestral beliefs. This set of beliefs and memories of the past is then modified by traditional
63 and religious leaders, then used as a guideline for carrying out any religious rituals and even as
64 a source of moral values (Idaman, 2012). As the times progressed, cultures from outside came

65 and interacted continuously with local wisdom. Although affected by these interactions, they
66 can still maintain their deep authenticity (Rahardjo, 2002). Even Mattulada identified three
67 crucial things in the advice of wise men and kings that are still held today. The three tips are;
68 (1) equality of degrees as God's creation; (2) human desires that consistently tend to do good;
69 and (3) humans in building values and socio-cultural institutions always try to achieve harmony
70 between collective interests and individual interests (Mattulada, 2015). The social identity
71 attached to a community group and distinguishes it from other groups can shape language,
72 traditions, clothing, language, and the norms and values they believe in. The interaction
73 between these different community groups requires social adjustment to maintain the group's
74 existence (Haryanto, 2015).

75
76 In South Sulawesi Province, Indonesia, the four largest ethnic groups exist from which the
77 population originates. The four major tribes are the Bugis, Makassar, Toraja, and Mandar tribes
78 (Mattulada, 1982). Of the four tribes and traditions scattered throughout the South Sulawesi
79 region, Tana Toraja is one of the tribes that upholds the traditions of their ancestors. Tana
80 Toraja was once an independent country, which not only had exotic landscapes but also had a
81 unique local culture and religion. The name Toraja has initially been given by the Bugis-
82 Sidendeng tribe and the Luwu people. Toraja comes from the words *To Riaja*, *To* means
83 people, humans (in Bugis language), and *Riaja* which means above, so Toraja means people
84 who live at the top or in the highlands (mountains) as opposed to the word *Luu'* which means
85 coastal people, who previously had a predominance in the highlands (Waterson, 2009). Toraja
86 has succeeded in selective absorption and resistance to cultural forces from the lowlands,
87 dominated by Islamic forces (Bigalke, 2005).

88
89 Regarding the description of the relationship between religious communities through the
90 role of local wisdom and moderation of diversity, this study raises the values that can be used
91 as a reference in building the relationship of tolerance. The contribution of this study will affirm
92 the importance of family, cultural values, involvement of figures, and the importance of
93 socialization forums in encouraging the creation of harmony in the context of positive
94 tolerance. Cultural and religious values such as hospitality are the key to success, lineage is a
95 gift, and serving guests also brings happiness as an ethos that emphasizes hard work and good
96 behavior, which has become an essential instrument in religious moderation (Prasojo et al.,
97 2019). Thus, religious moderation inculcated in various segments of people's lives will

98 improve the quality of tolerance. This study will explore 3 (three) aspects related to religious
99 moderation in the family through a cultural approach, namely; the application of the value of
100 wisdom, the role of institutions consisting of the part of traditional leaders, religious leaders,
101 and the socialization process that emphasizes the strengthening of tolerance
102 .

103 **Literatur Review**

104

105 *Genealogy Roots of Islamic Moderation*

106

107 In the Indonesian Dictionary (KBBI), the term moderation means the tendency to be in the
108 middle between the two extreme poles (Development Team, 2008). In Arabic, the term
109 moderation is known as *wasathiyah*. Terminologically, the origin of the
110 word *wasathiyah* is *wasath* (Dodego & Witro, 2020). The word *wasathan* is sometimes also
111 translated as *sawa'un*, which means the middle part between two boundaries or justice, standard
112 or ordinary (Al-Asfahaniy, 2009). The word *wasathiyah*, according to Yusuf Qardawi is the
113 same as the three main characteristics of Islam, namely: *tawasuth* (middle), *ta'adul* (fair),
114 and *tawazun* (balanced) (Muhajir, 2018). Ibn 'Ashur interprets the word *wasath* with two
115 interpretations. First, *wasath* etymologically means something in the middle or something with
116 two ends of the same and comparable size. Second, in terms of *wasath*, Islamic values are built
117 based on a straight and middle mindset, not excessive in certain matters regulated by religion
118 (Ibnu'Âsyûr & wa al-Tanwîr, 1979).

119

120 Quraish Shibab, as one of the leading clerics in Indonesia, explained that Muslims were
121 made as *wasathan* (middle) *ummatans* who were moderate and exemplary people. This middle
122 position, as the *Kaaba*, is located in the center, which can inspire humans to be upright and be
123 fair, not tilted too much to the right and the left. The middle position chosen by humans will
124 make it easier to be witnessed from all directions to be an example for all parties (Moh. Quraish
125 Shihab, 2006). As an attitude of life, the importance of religious moderation puts oneself in the
126 middle in seeing and solving a problem (Dodego & Witro, 2020).

127

128 The reality of the diversity of the Indonesian people requires a unifying instrument so that
129 all components can understand each other. Suppose a piece of Indonesian history is opened. In

130 that case, it will be found that the idea of Indonesian nationality from the beginning was not
131 intended to unite all forms of diversity and diversity. Still, there is a spirit of maintaining the
132 local color of the community as the strength of the nation. Indonesia (Arifinsyah et al., 2020).
133 Religious moderation means placing a position in the middle, between the extremist. Extreme
134 attitudes usually arise if a person feels himself and his group the most correct. The forms can
135 take various forms, ranging from harsh and excessive speech, closed attitudes towards other
136 groups, even to extreme actions to take the lives of others with violence (M Quraish Shihab,
137 2019). This attitude must be ended immediately by transforming the spirit of diversity that
138 encourages violence against other groups into a soul to be creative and cooperate with other
139 groups to spur further the productivity of the people (Latif, 2011).

140

141 Moderate and tolerant religious principles are needed to strengthen tolerance as an inner,
142 deep dimension of religion. Humans can live side by side in harmony because of the call of
143 faith (Mu'ti & Islam, 2009). Religion will not be perfect if good deeds do not accompany it,
144 and one of them is with other members of society advancing the quality of life with good deeds.
145 These virtues are beneficial to the universe. There must be no domination of the majority over
146 the minority or tyranny of the minority over the majority, but none other than equality and
147 respect.

148

149 *Cultural Approach*

150

151 The cultural approach captures human perspectives on culture, both visible (factual) and
152 those related to abstract cultural phenomena (Endraswara, 2006). The cultural course
153 approaches humans in various aspects; biological and cultural aspects of humans, cultural
154 history, humans as part of the world, both as individuals, groups, and holistic cultural studies
155 (Schusky & Culbert, 1973). Thus, the cultural approach aims to increase human humanity's
156 level or develop attitudes and behavior of the humanities themselves (Hidayat, 2015). Cultural
157 values in society are also accompanied by cultural norms that are believed and implemented in
158 a community. These cultural values and norms are basic rules in conducting social interactions
159 and are used to regulate and control socio-cultural activities, even the religion of community
160 groups (Imam Suyitno, 2015). If a community group still adheres to these cultural values, then
161 the potential for conflict will be minimized and even will not occur. At the same time, cultural

162 norms are guidelines in viewing more specific cultural behavior. Cultural norms will regulate
163 and direct how individual members of society behave, think, and speak in certain situations
164 (Conklin, 1987). Cultural aspects have an essential role in shaping the dignity of each
165 community group. Cultural identity is necessary for the peaceful cooperation of civilizations.
166

167 The cultural approach is one strategy in unraveling potential conflicts in society. This
168 approach is usually more adaptive as part of a functional, structural approach (Maika, 2006).
169 This strategy emphasizes mutual agreement in finding solutions to problems in their
170 environment. In the context of Islam, the da'wah approach can be cultural to build a harmonious
171 feel with the mosaic of other groups' cultural buildings. The spirit of Islam is a substantive
172 spirit that is more concerned with the content than the container, as Islam can be expressed
173 through various vehicles and symbols (Suparto, 2009). Religion teaches about theology and
174 also the values in it according to the essence of humanity. Religion is the last pillar in solving
175 problems faced by humankind, both social, cultural, political, and religious Religion teaches
176 about theology and also the values in it according to the essence of humanity. Religion is the
177 last pillar in solving problems faced by humankind, both social, cultural, political, and religious
178 (Husna & Thohir, 2020).

179
180 The cultural approach can also be interpreted as an activity of interacting with different
181 religions by paying attention to the potential and tendencies of humans as cultural beings in the
182 broadest sense to produce a new culture with Islamic nuances or da'wah activities by utilizing
183 local customs, traditions, arts, and culture in the process of leading an Islamic life. This
184 understanding is framed by the views and value systems of Islamic teachings that carry the
185 message of rahmatan li al-alamin.
186

187 **Research Methods**

188
189 This research is qualitative descriptive. The population in this study are Muslim
190 families who have family members with different religions in Tana Toraja. This research
191 involved 21 participants. Data sources are determined by purposive sampling, based on specific
192 characteristics closely related to previously known characteristics, based on the research
193 objectives.

194

195 The choice of research location was based on several academic reasons. First,
196 sociologically Tana Toraja is still dominated by the robust *Aluk Todolo* culture (literally, the
197 past habits). This cultural root is still a reference in addition to the religious norms and values
198 adopted by the Toraja people. Second, academically-pedagogically, the cultural approach is
199 highly emphasized to solve problems within the nuclear family and the extended family. Third,
200 politically, the terminology of majority and minority is no longer a significant issue in Toraja
201 because people are affiliated based on family closeness, not religion and ethnicity (Pajarianto
202 & Mahmud, 2019).

203

204 Data were collected through observation, in-depth interviews, and documentation
205 conducted for four months from June to September 2020 in Tana Toraja. The observation used
206 is participant observation. To maintain the validity of the observations, the authors use field
207 notes (Bogdan & Biklen, 1997). Field notes are used to record various events related to the
208 activities of research subjects. The data were analyzed thematically and carried out through
209 three stages: data reduction, data display, and conclusion and verification.

210

211 Findings

212

213 Value of Local Wisdom to Strengthen Tolerance

214

215 Toraja society is a type of society that lives communally, but individualism still exists.
216 It's just that even this attitude of individualism must remain subject to *kada rapa'*, means
217 following what has been decided together (Muhiddin et al., 2020). Toraja people familiar with
218 the term *Saroang* in the form of community groups based on the status of their descendants.
219 The *Saroang* group is highly considered in determining the decisions of families and even
220 individuals who are members of the group, especially regarding decisions on customary
221 implementation. The better the existence of a *Saroang*, the more prominent and more important
222 his role in society will be. Thus, the self-representation of the Toraja people, especially self in
223 the collective sense (we/us), can be seen from the existence of this *Saroang* (Muhiddin et al.,

Commented [A2]: A quite good discussion. It would be appreciated if the analysis could go deeper using appropriate references so that the author(s) could provide the novelty here that contribute to the field.

224 2020). Outside the Toraja area, many family associations were formed by Toraja people who
225 migrated to strengthen kinship relations outside Toraja.

226

227 Researchers identify the value of local wisdom used by the people of Tana Toraja in
228 maintaining a culture of tolerance that has been implemented as part of practicing religion and
229 culture. This identification found the values of *Kasiuluran*, *Tengko Situru*, and *Karapasan*,
230 which became the breath of Toraja kinship. Overall, the research findings can be seen in the
231 following table:

232

233

234

Table 1.1. Focus, Value, and Findings

Focus	Value	Findings
Local Wisdom Value	Kasiuluran/Kinship	<ol style="list-style-type: none">1. Getting along well despite having different religions2. Communal3. Family comes first
	Tengko Situru/ Togetherness	<ol style="list-style-type: none">1. Religion becomes private2. Supporting religious activities3. Supporting in customs ceremonies
	Karapasan/Persistence	<ol style="list-style-type: none">1. Maintaining peace2. Shame on violating customs and religions3. Obeying religion and customs

235

236

237 In table 1.1. can be explained in detail as follows; first, the value of *Kasiuluran*
238 (Kinship) is applied by interacting and associating with other community members despite
239 different religions, emphasizing communal lifestyles and emphasizing the interests of extended
240 families, and prioritizing family harmony despite different religions. Second, the value of
241 *Tengko Situru* (Togetherness) is practiced by making religion a personal matter for each,
242 providing support for other religious events both morally and materially, and providing full
243 support to extended families who are holding traditional events.

244

245 In Tana Toraja, it is common to have different religions in one household. Despite with
246 that fact, the family member still respects each other. There is a philosophy of *tangla napoka'tu*
247 *rara, tangla napopoka book* (means: blood relations in the family will not break, like a bone
248 that does not crack). Blood ties and kinship in the Tongkonan spirit become a strong glue even
249 though there is a fragmentation of affiliation to specific religions and beliefs. Toraja people's
250 faith can experience conversion at any time along with its openness to culture from outside,
251 but brotherhood through blood ties is carried to death (interview; Kr, 2019).

252

253 For Toraja people, Tongkonan is the mother culture and the center of social life because
254 traditional values and norms related to tongkonan are essential in their spiritual life with their
255 ancestors and their relationship with the nuclear and extended family. Toraja kinship is usually
256 formed with the composition in each village consisting of a large family. The extended family
257 or extended family is then called Tongkonan; usually, the family has a name used as the
258 village's name (Rima, 2019). Many of the old sayings that have become the motto of the Toraja
259 people related to togetherness, for example, what is very popular is *Misa 'kada dipotuo, Pantan*
260 *kada dipomate* (means: united we stand, devided we fall) (interview; An, 2020).

261

262 Culturally, Torajans firmly adhere to the *pepesan to matua* (parental message) and
263 internalize their family members. One of the values that teach persistence and persistence is
264 *Karapasan*. *Karapasan* in the Toraja language means a persistent effort to keep and maintain
265 harmony and peace even though you have to sacrifice property. In detail, for example, there
266 are expressions of *unnali melo* (buying goodness) or *la'biran tallan tu barang apa kela sisarak*
267 *mira tu rara buku* (means: willing to sacrifice one's property, rather than sacrificing
268 brotherhood) (interview; Mg, 2020). Interaction in the family also contains the value of
269 *Longko', Siri'* (tolerance, shame). Acts done outside of Aluk and Pemali will give birth to sins

270 that can embarrass not only the individual who commits the sin but also his extended family
271 (interview; Mg, 2020). *Siri'* is self-respect and shame, *longko'* is tolerance which means to be
272 polite and respectful not to embarrass people.

273

274 **The roles of religious leaders institution, tradition, and family**

275

276 In the Indonesian Dictionary (the KBBI dictionary), figures mean prominent and famous
277 people (Kemdikbud, 2020). It means that a character has a significant role in the growth,
278 development, and control of values and norms in a society. They become a reference and model
279 for the people around them in speech, attitude, and behavior. According to social role theory,
280 a character has an essential role in carrying out his rights and obligations in an organization.
281 Characters are expected to display the expected behavior and fulfill social status expectations
282 in a unified system (Muzaki, 2010).

283

284 In this context, the role is closely related to the status of a figure in carrying out his rights
285 and obligations. The two cannot be separated because they are dependent on one another. From
286 Ridwan's research, religious leaders' activities have shifted from religious leaders to opinion
287 makers. However, this shift has strengthened him as the owner of religious authority (Ridwan
288 et al., 2019).

289

290 From the results of data analysis, the research findings can be described as follows:

291

292

293

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295

296

Table 2. Focus, Aspect, and Findings

Focus	Aspec	Findings
Institutional	Religious figures	<ol style="list-style-type: none">1. Religion differences are common things2. Respecting the differences3. Coming to the religious/indigenous activities
	Indigenous figures	<ol style="list-style-type: none">1. Supporting tolerance2. Protecting all3. Teaching peace
	Extended family	<ol style="list-style-type: none">1. Teaching tolerance in customs2. Nurturing all religions3. Supporting peace

297

298

299 In table 2, it can be described that in Tana Toraja, family, religious leaders, traditional
300 leaders, and community leaders have a huge role as an institutional aspect to strengthen the
301 quality of tolerance. In the element of religious figures, institutional roles are carried out by;
302 (1) emphasize to community members that religious differences are private and common; (2)
303 respecting differences; and (3) religious leaders are always present at both traditional and
304 religious events. Meanwhile, the roles of traditional leaders are; (1) provide facilitation for
305 tolerance; (2) protect all communities of different religions; and (3) teach and be an example
306 in fostering peace.

307
308 The nuclear family and extended family in Toraja society with ties to Tongkonan
309 respect differences in religion and belief. Even at traditional events, all family members attend
310 and contribute both morally and materially regardless of religion. Likewise, religious leaders
311 and traditional leaders strongly encourage tolerance, protect all, and teach peace both with
312 religious instruments and customs. With the spirit of *Karapasan*, family members are persistent
313 and steadfast in maintaining unity, and peace in the family, even at the expense of property and
314 material. The expression *unnali melo* (buying goodness), willing to sacrifice his property rather
315 than abandoning the brotherhood (interview; Mn, 2020). This spirit is still very firmly attached
316 to the Toraja people today and is one of the pillars of tolerance.

317
318 In this context, Clan, religious leaders, and traditional leaders act as institutions that
319 strengthen social cohesion. The existence of equality in meeting needs and interactions will
320 create coalitions. Coalition in any community is an important stage in improving the quality of
321 life together. A well-established interaction will give birth to a balance of power between two
322 or several communities. Social cohesion is not the construction in contemporary discourse.
323 Still, it has long historical roots, starting from theoretical debates about what constitutes a social
324 order in society and why it can be maintained even in times of social change (Agung et al.,
325 2018). From studies, social cohesion is usually seen as a multidimensional construct consisting
326 of phenomena at the micro (for example, individual attitudes and orientations), meso
327 (community and group features), and macro (social, institutional features) levels (Schiefer &
328 Van der Noll, 2017). Developing social cohesion also aims to bridge cooperation, mutual
329 understanding, and the creation of common interests to maintain mutual peace.

330

331 Socialization to Strengthen Tolerance

332

333 Socialization is a person's learning process to learn the pattern of life according to values,
334 norms and habits. This definition emphasizes the process. It means that socialization does
335 require a process, which will determine the program's success in achieving its goals. In the
336 process of socialization, each individual tries to harmonize their life amid society. Sometimes
337 adjustments must be made to align with the norms and values that apply in their environment,
338 what can and cannot be done ((Narwoko & Suyanto, 2004).

339

340 From the results of data analysis, socialization in strengthening tolerance is carried out
341 in the realm of traditional ceremonies, religion, and social activities, as follows:

342

343

Table 3. Focus, Aspect, and Findings

Focus	Aspect	Findings
Socialization	Indigenous Activities	<ol style="list-style-type: none">1. Indigenous activities are presented by all family members2. Coming to the indigenous activities despite religious differences3. Helping each other in indigenous activities
	Religious Activities	<ol style="list-style-type: none">1. Visiting each other on christmas/led2. Protecting each other in praying3. Respecting others' religious ceremonies
	Community activities	<ol style="list-style-type: none">1. Participating in any activities on their neighbourhood2. Participating in Communal works3. Working together in cleaning religious places

344

345

346 In table 3, it can be described as follows: first, the socialization process by utilizing
347 traditional activities; (1) involve all family members; (2) all family members participate in
348 traditional events even though they are of different religions; (3) provide mutual assistance in
349 the implementation of traditional events. Second, in the realm of religious activities carried out
350 by; (1) visiting each other on religious days such as Eid al-Fitr and Christmas; (2) take care of
351 each other in the implementation of worship; (3) respect the religious events of other people.
352 Third, in the social sphere, this is done by; (1) together in social activities; (2) mutual support
353 in social activities; (3) cleaning the house of worship.

354

355 Until now, the Toraja people still maintain the original beliefs of *Aluk Todolo*, as the beliefs
356 of their ancestors in the form of rituals, customs, and rules. In its development, due to the need
357 for citizen identification card administration, *Aluk Todolo*, as the local religion of the Toraja
358 people, was converted to Hinduism (Nazaruddin, 1979). Linguistically, *Aluk* means rules,
359 religion; *Todolo* means ancestors, so *Aluk Todolo* means ancestral religion or ancestral religion
360 (Tangdilintin, 1974) (Tangdilintin, 1974).

361

362 Toraja people recognize two main ceremonies involving the life cycle, namely *Rambu*
363 *Tuka'* (*Alluk Rampe Matollo*) and *Rambu Solo'* (*Alluk Rampe Matampu*). The *Rambu Tuka'*
364 ceremony is held to welcome joyful events such as marriage, harvesting (*Alluk Pare*), or
365 entering a new house (*Mangrara Banua*). While *Rambu Solo'* is a reversal ceremony of the
366 soul that died before being buried. Carrying out the *Rambu Solo'* ceremony for parents' bodies
367 is the primary obligation of every child in the life of the Toraja tribe (interview; Mn, 2020).

368

369 This togetherness is not only seen in traditional ceremonies but is also seen in social
370 and religious events. In every religious celebration, such as Christmas and New Year, Muslims
371 are invited and attend the event. Sometimes they bring their own food, or it is cooked with
372 special equipment (interview; Mn, 2020). There is no offense to one another because it has
373 become an unwritten agreement between the family and the Toraja community in general. If
374 there is construction or rehabilitation of a church, Muslims help with labor, such as leveling
375 the yard or carrying bricks. On the other hand, if there is construction or renovation of a
376 mosque, Christians will also help with the energy. Religious, customary, and community
377 leaders without exception encourage inter-religious harmony through the culturalization of
378 Tongkonan values in the family.

379

380 Families use religious celebrations to build coexistence together. Within the big
381 families, Christmas, New Year, Eid al-Fitr, and Eid al-Adha celebrations a precious moments
382 to implement the principle of togetherness with their extended family of different religions.
383 When Christmas arrives, Muslim families invite other family members to provide moral and
384 material assistance but do not participate in the Christmas sacrament because it is believed to
385 be against the Islamic creed (interview; Mn, 2020). What was done by the family, who had
386 many different religions, was built on the awareness that in the theological area, religion and
387 belief could not be united. Still, sociologically they could unite and provide support to one
388 another.

389

390 According to Pdt. Hendrik Lewy Payung from the Pentecostal Church in Indonesia (GPDI)
391 in Tana Toraja stated that Toraja people place brotherhood based on blood ties as sacred as a
392 brotherhood in religion. Commitment to culture and the religion adopted to strengthen a
393 collaborative culture bring together the noble values of culture and religion in harmony
394 (interview; HLP, FL, MJ, 2020). In traditional societies, traditional parties can be the primary
395 momentum to mobilize workers, increase socio-political power, and build and consolidate the
396 meaning of relationships (Adams, 2004). One theory that can be used to photograph
397 socialization and interaction in society is the theory of symbolic interaction. The theory of
398 symbolic interaction is influenced by social structures that shape or cause certain behaviors,
399 forming symbols in people's social interactions. Symbolic interaction sees social reality created
400 by humans who can interact symbolically, have the essence of culture, interact with each other,
401 and socialize.

402

403 **Conclusion**

404

405 This study concludes that moderate religious practice is internalized in families with
406 local wisdom values, namely *Kasiuluran* (kinship), *Tengko Situru'* (togetherness), and
407 *Karapasan* (tenacity). Meanwhile, in the institutional aspect, both Muslim and non-Muslim
408 religious leaders actively campaign for inter-religious tolerance, protect all religions, and teach
409 peace. Likewise, traditional leaders and families emphasize tolerance in Tongkonan ties.
410 Religious, customary, and Tongkonan clan leaders are social capital for the Toraja people to

Commented [A3]: Please provide limitation of the studies here in the conclusion.

411 cultural the value of tolerance in the nuclear family and extended family. In the aspect of
412 socialization, the Toraja people take advantage of traditional activities, religious activities, and
413 social activities to build positive and dynamic interactions. Both Muslims and non-Muslims
414 visit each other during religious and customary celebrations. The difference between religion
415 and belief is a historical and sociological reality in a society that must be appropriately
416 addressed. Religious exclusivity, which is totally believed to be religious truth, can become an
417 ideological stumbling block to convey the message of peace.

418

419 This study has some weaknesses; First, this research was conducted in areas with
420 unique and homogeneous characteristics, requiring expansion to be applied to other places.
421 Second, the subjectivity of informants may occur during the interview process. So that the
422 researcher recommends that further researchers pay attention to more heterogeneous areas so
423 that tolerance between religious communities can be clearly depicted.

424

425

426 **Acknowledgements**

427 [information redacted to maintain the integrity of the review process]

428 **Competing interests**

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430 **Authors' contributions**

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432 **Ethical considerations**

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436 **Disclaimer**

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438

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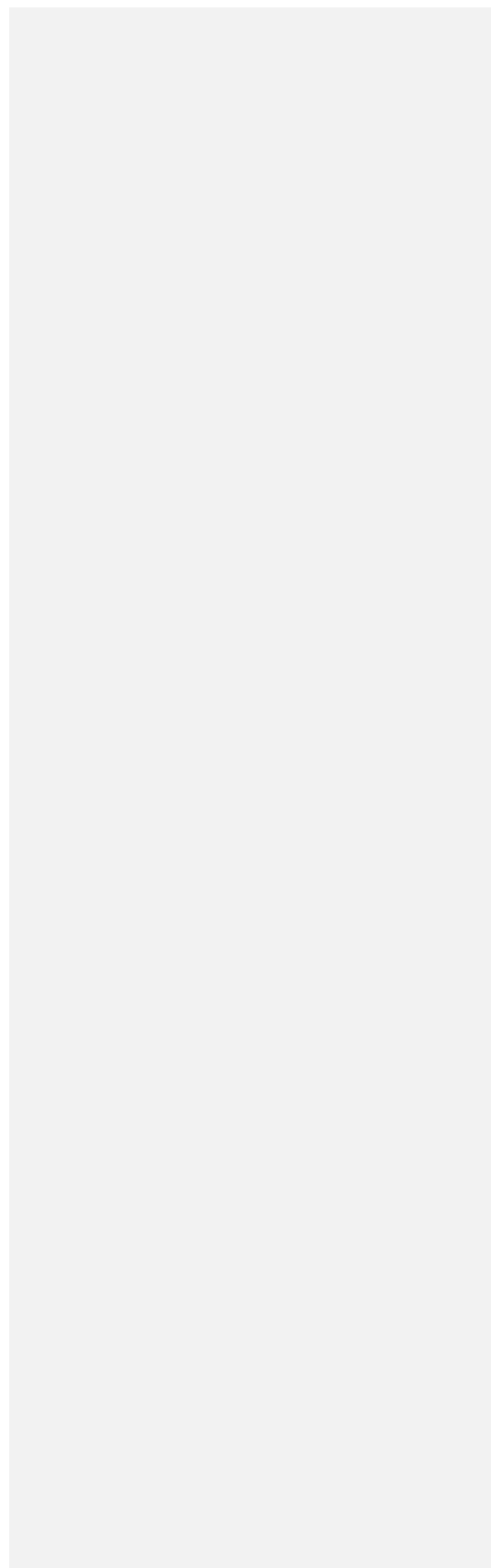
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MANUSCRIPT TO REVIEW

Tolerance between religions through the role of local wisdom and religious moderation

Abstract

Religion and culture perform a fundamental key in forming harmonious relations between different faiths believers, both within extended and the conjugal family. This study scrutinizes the revitalization of religious moderation with a cultural approach in solidification tolerance. Data was obtained qualitatively from in-depth interviews and observations from families of different religions, religious leaders, traditional leaders, and other relevant informants. The research findings display that the family circle is the most vital place in carrying out moderate religious culturalization over the local wisdom values of *Kasiuluran* (kinship), *Tengko Situru* (togetherness), and *Karapasan* (tenacity). Institutionally, traditional leaders, religious leaders, and clans in Tongkonan encourage peace in society, both in traditional and religious activities. Meanwhile, religious celebrations, traditional ceremonies, and community activities socialize and interact with one another by placing a solid tolerance for religious differences.

Contribution: This study has an paramount contribution to the realization of tolerance through the appliance of moderate religious values and local wisdom that the world needs today. Strengthening inter-religious relations is crucial because the position of religion is so intricate and delicate. This contribution is fundamental and essential in the midst of the rampant issue of radicalism in Indonesia lately.

Keywords: Tolerance, Local Wisdom, Religious Moderation

Introduction

The Indonesian archipelago has 17,000 islands with Hundreds of local religions and major world religions live together (Sumadi et al., 2019). with the aim of living side by side, a great sense of tolerance is needed among the people. Tolerance is not just a personal obligation; instead, by any means an essence for a pluralistic nation with various ethnic, religious, and racial history, such as Indonesia. This complex and plural diversity is known as multiculturalism. Multiculturalism in Indonesia was introduced after the country became independent as a fundamental principle of nationality and Bhineka Tunggal Ika (Nakaya, 2018). However, it is undeniable that there are still parties who feel superior to others, which causes discrimination. Discrimination and even anarchy carried out by a community group against another community is contrary to human values and is adverse to a religious and cultural plurality (Miftah, 2016). This condition is where a moderate religious attitude is needed, standing for humanity (Hasan, 2018).

The rise of radical Islamism that occurs globally has fluctuated the tradition of religious tolerance in Indonesia. Several actions have taken place in the act of violent attacks against Ahmadiyah and Shia Muslims, the closing of Christian churches, and tensions between radical groups and the dominant Muslim community (Rogers, 2018). Based on a survey from the Ministry of Religion, the Religious Harmony Index (KUB) in Indonesia fluctuated in 2017, 2018, and 2019. Referring to the national KUB figure of 73.83, some provinces are below the national average. The indicators used in this survey are the level of tolerance, equality, and cooperation. In series, the harmony score increased by 2.93 from the 2018 KUB Index, which was at 70.90. The harmony index value of 73.83 is a calculation of 3 indicators, namely tolerance at 72.37, equality at 73.72, and cooperation at 75.40. Significant factors that affect the three indicators include; family education, implementation of local wisdom, income, religious heterogeneity, and the role of the ministry of religion (Balitbang Diklat Kemenag RI, 2019).

Each particular ethnic or ethnic group has a set of beliefs that come from religion or ancestral beliefs. This set of beliefs and memories of the past is then modified by traditional and religious leaders, then used as a guideline for carrying out any religious rituals and even as a source of moral values (Idaman, 2012). As the times progressed, cultures from outside came

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65 and interacted continuously with local wisdom. Although affected by these interactions, they
66 can still maintain their deep authenticity (Rahardjo, 2002). Even Mattulada identified three
67 crucial things in the advice of wise men and kings that are still held today. The three tips are;
68 (1) equality of degrees as God's creation; (2) human desires that consistently tend to do good;
69 and (3) humans in building values and socio-cultural institutions always try to achieve harmony
70 between collective interests and individual interests (Mattulada, 2015). The social identity
71 attached to a community group and distinguishes it from other groups can shape language,
72 traditions, clothing, language, and the norms and values they believe in. The interaction
73 between these different community groups requires social adjustment to maintain the group's
74 existence (Haryanto, 2015).

75

76 **In South Sulawesi** Province, Indonesia, the four largest ethnic groups exist from which the
77 population originates. The four major tribes are the Bugis, Makassar, Toraja, and Mandar tribes
78 (Mattulada, 1982). Of the four tribes and traditions scattered throughout the South Sulawesi
79 region, Tana Toraja is one of the tribes that upholds the traditions of their ancestors. Tana
80 Toraja was once an independent country, which not only had exotic landscapes but also had a
81 unique local culture and religion. The name Toraja has initially been given by the Bugis-
82 Sidendeng tribe and the Luwu people. Toraja comes from the words *To Riaja*, *To* means
83 people, humans (in Bugis language), and *Riaja* which means above, so Toraja means people
84 who live at the top or in the highlands (mountains) as opposed to the word *Luu'* which means
85 coastal people, who previously had a predominance in the highlands (Waterson, 2009). Toraja
86 has succeeded in selective absorption and resistance to cultural forces from the lowlands,
87 dominated by Islamic forces (Bigalke, 2005).

88

89 Regarding the description of the relationship between religious communities through the
90 role of local wisdom and moderation of diversity, this study raises the values that can be used
91 as a reference in building the relationship of tolerance. The contribution of this study will affirm
92 the importance of family, cultural values, involvement of figures, and the importance of
93 socialization forums in encouraging the creation of harmony in the context of positive
94 tolerance. Cultural and religious values such as hospitality are the key to success, lineage is a
95 gift, and serving guests also brings happiness as an ethos that emphasizes hard work and good
96 behavior, which has become an essential instrument in religious moderation (Prasojo et al.,
97 2019). Thus, religious moderation inculcated in various segments of people's lives will

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98 improve the quality of tolerance. This study will explore 3 (three) aspects related to religious
99 moderation in the family through a cultural approach, namely; the application of the value of
100 wisdom, the role of institutions consisting of the part of traditional leaders, religious leaders,
101 and the socialization process that emphasizes the strengthening of tolerance
102 .

103 **Literatur Review**

104
105 *Genealogy Roots of Islamic Moderation*
106

107 In the Indonesian Dictionary (KBBI), the term moderation means the tendency to be in the
108 middle between the two extreme poles (Development Team, 2008). In Arabic, the term
109 moderation is known as *wasathiyah*. Terminologically, the origin of the
110 word *wasathiyah* is *wasath* (Dodego & Witro, 2020). The word *wasathan* is sometimes also
111 translated as *sawa'un*, which means the middle part between two boundaries or justice, standard
112 or ordinary (Al-Asfahaniy, 2009). The word *wasathiyah*, according to Yusuf Qardawi is the
113 same as the three main characteristics of Islam, namely: *tawasuth* (middle), *ta'adul* (fair),
114 and *tawazun* (balanced) (Muhajir, 2018). Ibn 'Ashur interprets the word *wasath* with two
115 interpretations. First, *wasath* etymologically means something in the middle or something with
116 two ends of the same and comparable size. Second, in terms of *wasath*, Islamic values are built
117 based on a straight and middle mindset, not excessive in certain matters regulated by religion
118 (Ibnu'Âsyûr & wa al-Tanwîr, 1979).

119
120 Quraish Shibab, as one of the leading clerics in Indonesia, explained that Muslims were
121 made as *wasathan* (middle) *ummatans* who were moderate and exemplary people. This middle
122 position, as the *Kaaba*, is located in the center, which can inspire humans to be upright and be
123 fair, not tilted too much to the right and the left. The middle position chosen by humans will
124 make it easier to be witnessed from all directions to be an example for all parties (Moh. Quraish
125 Shihab, 2006). As an attitude of life, the importance of religious moderation puts oneself in the
126 middle in seeing and solving a problem (Dodego & Witro, 2020).

127
128 The reality of the diversity of the Indonesian people requires a unifying instrument so that
129 all components can understand each other. Suppose a piece of Indonesian history is opened. In

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We knew the research area is good. However, without current studies
and theories your work become nothing.

130 that case, it will be found that the idea of Indonesian nationality from the beginning was not
131 intended to unite all forms of diversity and diversity. Still, there is a spirit of maintaining the
132 local color of the community as the strength of the nation. Indonesia (Arifinsyah et al., 2020).
133 Religious moderation means placing a position in the middle, between the extremist. Extreme
134 attitudes usually arise if a person feels himself and his group the most correct. The forms can
135 take various forms, ranging from harsh and excessive speech, closed attitudes towards other
136 groups, even to extreme actions to take the lives of others with violence (M Quraish Shihab,
137 2019). This attitude must be ended immediately by transforming the spirit of diversity that
138 encourages violence against other groups into a soul to be creative and cooperate with other
139 groups to spur further the productivity of the people (Latif, 2011).

140

141 Moderate and tolerant religious principles are needed to strengthen tolerance as an inner,
142 deep dimension of religion. Humans can live side by side in harmony because of the call of
143 faith (Mu'ti & Islam, 2009). Religion will not be perfect if good deeds do not accompany it,
144 and one of them is with other members of society advancing the quality of life with good deeds.
145 These virtues are beneficial to the universe. There must be no domination of the majority over
146 the minority or tyranny of the minority over the majority, but none other than equality and
147 respect.

148

149 *Cultural Approach*

150

151 The cultural approach captures human perspectives on culture, both visible (factual) and
152 those related to abstract cultural phenomena (Endraswara, 2006). The cultural course
153 approaches humans in various aspects; biological and cultural aspects of humans, cultural
154 history, humans as part of the world, both as individuals, groups, and holistic cultural studies
155 (Schusky & Culbert, 1973). Thus, the cultural approach aims to increase human humanity's
156 level or develop attitudes and behavior of the humanities themselves (Hidayat, 2015). Cultural
157 values in society are also accompanied by cultural norms that are believed and implemented in
158 a community. These cultural values and norms are basic rules in conducting social interactions
159 and are used to regulate and control socio-cultural activities, even the religion of community
160 groups (Imam Suyitno, 2015). If a community group still adheres to these cultural values, then
161 the potential for conflict will be minimized and even will not occur. At the same time, cultural

162 norms are guidelines in viewing more specific cultural behavior. Cultural norms will regulate
163 and direct how individual members of society behave, think, and speak in certain situations
164 (Conklin, 1987). Cultural aspects have an essential role in shaping the dignity of each
165 community group. Cultural identity is necessary for the peaceful cooperation of civilizations.
166

167 The cultural approach is one strategy in unraveling potential conflicts in society. This
168 approach is usually more adaptive as part of a functional, structural approach (Maika, 2006).
169 This strategy emphasizes mutual agreement in finding solutions to problems in their
170 environment. In the context of Islam, the da'wah approach can be cultural to build a harmonious
171 feel with the mosaic of other groups' cultural buildings. The spirit of Islam is a substantive
172 spirit that is more concerned with the content than the container, as Islam can be expressed
173 through various vehicles and symbols (Suparto, 2009). Religion teaches about theology and
174 also the values in it according to the essence of humanity. Religion is the last pillar in solving
175 problems faced by humankind, both social, cultural, political, and religious Religion teaches
176 about theology and also the values in it according to the essence of humanity. Religion is the
177 last pillar in solving problems faced by humankind, both social, cultural, political, and religious
178 (Husna & Thohir, 2020).
179

180 The cultural approach can also be interpreted as an activity of interacting with different
181 religions by paying attention to the potential and tendencies of humans as cultural beings in the
182 broadest sense to produce a new culture with Islamic nuances or da'wah activities by utilizing
183 local customs, traditions, arts, and culture in the process of leading an Islamic life. This
184 understanding is framed by the views and value systems of Islamic teachings that carry the
185 message of rahmatan li al-alamin.
186

187 **Research Methods**

188
189 This research is qualitative descriptive. The population in this study are Muslim
190 families who have family members with different religions in Tana Toraja. This research
191 involved 21 participants. Data sources are determined by purposive sampling, based on specific
192 characteristics closely related to previously known characteristics, based on the research
193 objectives.

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194

195 The choice of research location was based on several academic reasons. First,
196 sociologically Tana Toraja is still dominated by the robust *Aluk Todolo* culture (literally, the
197 past habits). This cultural root is still a reference in addition to the religious norms and values
198 adopted by the Toraja people. Second, academically-pedagogically, the cultural approach is
199 highly emphasized to solve problems within the nuclear family and the extended family. Third,
200 politically, the terminology of majority and minority is no longer a significant issue in Toraja
201 because people are affiliated based on family closeness, not religion and ethnicity (Pajarianto
202 & Mahmud, 2019).

203

204 Data were collected through observation, in-depth interviews, and documentation
205 conducted for four months from June to September 2020 in Tana Toraja. The observation used
206 is participant observation. To maintain the validity of the observations, the authors use field
207 notes (Bogdan & Biklen, 1997). Field notes are used to record various events related to the
208 activities of research subjects. The data were analyzed thematically and carried out through
209 three stages: data reduction, data display, and conclusion and verification.

210

211 Findings

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212

213 Value of Local Wisdom to Strengthen Tolerance

214

215 Toraja society is a type of society that lives communally, but individualism still exists.
216 It's just that even this attitude of individualism must remain subject to *kada rapa'*, means
217 following what has been decided together (Muhiddin et al., 2020). Toraja people familiar with
218 the term *Saroang* in the form of community groups based on the status of their descendants.
219 The *Saroang* group is highly considered in determining the decisions of families and even
220 individuals who are members of the group, especially regarding decisions on customary
221 implementation. The better the existence of a *Saroang*, the more prominent and more important
222 his role in society will be. Thus, the self-representation of the Toraja people, especially self in
223 the collective sense (we/us), can be seen from the existence of this *Saroang* (Muhiddin et al.,

224 2020). Outside the Toraja area, many family associations were formed by Toraja people who
225 migrated to strengthen kinship relations outside Toraja.

226

227 Researchers identify the value of local wisdom used by the people of Tana Toraja in
228 maintaining a culture of tolerance that has been implemented as part of practicing religion and
229 culture. This identification found the values of *Kasiuluran*, *Tengko Situru*, and *Karapasan*,
230 which became the breath of Toraja kinship. Overall, the research findings can be seen in the
231 following table:

232

233

234

Table 1.1. Focus, Value, and Findings

Focus	Value	Findings
Local Wisdom Value	Kasiuluran/Kinship	<ol style="list-style-type: none">1. Getting along well despite having different religions2. Communal3. Family comes first
	Tengko Situru/ Togetherness	<ol style="list-style-type: none">1. Religion becomes private2. Supporting religious activities3. Supporting in customs ceremonies
	Karapasan/Persistence	<ol style="list-style-type: none">1. Maintaining peace2. Shame on violating customs and religions3. Obeying religion and customs

235

236

237 In table 1.1. can be explained in detail as follows; first, the value of *Kasiuluran*
238 (Kinship) is applied by interacting and associating with other community members despite
239 different religions, emphasizing communal lifestyles and emphasizing the interests of extended
240 families, and prioritizing family harmony despite different religions. Second, the value of
241 *Tengko Situru* (Togetherness) is practiced by making religion a personal matter for each,
242 providing support for other religious events both morally and materially, and providing full
243 support to extended families who are holding traditional events.

244

245 In Tana Toraja, it is common to have different religions in one household. Despite with
246 that fact, the family member still respects each other. There is a philosophy of *tangla napoka'tu*
247 *rara, tangla napopoka book* (means: blood relations in the family will not break, like a bone
248 that does not crack). Blood ties and kinship in the Tongkonan spirit become a strong glue even
249 though there is a fragmentation of affiliation to specific religions and beliefs. Toraja people's
250 faith can experience conversion at any time along with its openness to culture from outside,
251 but brotherhood through blood ties is carried to death (interview; Kr, 2019).

252

253 For Toraja people, Tongkonan is the mother culture and the center of social life because
254 traditional values and norms related to tongkonan are essential in their spiritual life with their
255 ancestors and their relationship with the nuclear and extended family. Toraja kinship is usually
256 formed with the composition in each village consisting of a large family. The extended family
257 or extended family is then called Tongkonan; usually, the family has a name used as the
258 village's name (Rima, 2019). Many of the old sayings that have become the motto of the Toraja
259 people related to togetherness, for example, what is very popular is *Misa 'kada dipotuo, Pantan*
260 *kada dipomate* (means: united we stand, devided we fall) (interview; An, 2020).

261

262 Culturally, Torajans firmly adhere to the *pepesan to matua* (parental message) and
263 internalize their family members. One of the values that teach persistence and persistence is
264 *Karapasan*. *Karapasan* in the Toraja language means a persistent effort to keep and maintain
265 harmony and peace even though you have to sacrifice property. In detail, for example, there
266 are expressions of *unnali melo* (buying goodness) or *la'biran tallan tu barang apa kela sisarak*
267 *mira tu rara buku* (means: willing to sacrifice one's property, rather than sacrificing
268 brotherhood) (interview; Mg, 2020). Interaction in the family also contains the value of
269 *Longko', Siri'* (tolerance, shame). Acts done outside of Aluk and Pemali will give birth to sins

270 that can embarrass not only the individual who commits the sin but also his extended family
271 (interview; Mg, 2020). *Siri'* is self-respect and shame, *longko'* is tolerance which means to be
272 polite and respectful not to embarrass people.

273

274 **The roles of religious leaders institution, tradition, and family**

275

276 In the Indonesian Dictionary (the KBBI dictionary), figures mean prominent and famous
277 people (Kemdikbud, 2020). It means that a character has a significant role in the growth,
278 development, and control of values and norms in a society. They become a reference and model
279 for the people around them in speech, attitude, and behavior. According to social role theory,
280 a character has an essential role in carrying out his rights and obligations in an organization.
281 Characters are expected to display the expected behavior and fulfill social status expectations
282 in a unified system (Muzaki, 2010).

283

284 In this context, the role is closely related to the status of a figure in carrying out his rights
285 and obligations. The two cannot be separated because they are dependent on one another. From
286 Ridwan's research, religious leaders' activities have shifted from religious leaders to opinion
287 makers. However, this shift has strengthened him as the owner of religious authority (Ridwan
288 et al., 2019).

289

290 From the results of data analysis, the research findings can be described as follows:

291

292

293

294

295

296

Table 2. Focus, Aspect, and Findings

Focus	Aspec	Findings
Institutional	Religious figures	<ol style="list-style-type: none">1. Religion differences are common things2. Respecting the differences3. Coming to the religious/indigenous activities
	Indigenous figures	<ol style="list-style-type: none">1. Supporting tolerance2. Protecting all3. Teaching peace
	Extended family	<ol style="list-style-type: none">1. Teaching tolerance in customs2. Nurturing all religions3. Supporting peace

297

298

299 In table 2, it can be described that in Tana Toraja, family, religious leaders, traditional
300 leaders, and community leaders have a huge role as an institutional aspect to strengthen the
301 quality of tolerance. In the element of religious figures, institutional roles are carried out by;
302 (1) emphasize to community members that religious differences are private and common; (2)
303 respecting differences; and (3) religious leaders are always present at both traditional and
304 religious events. Meanwhile, the roles of traditional leaders are; (1) provide facilitation for
305 tolerance; (2) protect all communities of different religions; and (3) teach and be an example
306 in fostering peace.

307
308 The nuclear family and extended family in Toraja society with ties to Tongkonan
309 respect differences in religion and belief. Even at traditional events, all family members attend
310 and contribute both morally and materially regardless of religion. Likewise, religious leaders
311 and traditional leaders strongly encourage tolerance, protect all, and teach peace both with
312 religious instruments and customs. With the spirit of *Karapasan*, family members are persistent
313 and steadfast in maintaining unity, and peace in the family, even at the expense of property and
314 material. The expression *unnali melo* (buying goodness), willing to sacrifice his property rather
315 than abandoning the brotherhood (interview; Mn, 2020). This spirit is still very firmly attached
316 to the Toraja people today and is one of the pillars of tolerance.

317
318 In this context, Clan, religious leaders, and traditional leaders act as institutions that
319 strengthen social cohesion. The existence of equality in meeting needs and interactions will
320 create coalitions. Coalition in any community is an important stage in improving the quality of
321 life together. A well-established interaction will give birth to a balance of power between two
322 or several communities. Social cohesion is not the construction in contemporary discourse.
323 Still, it has long historical roots, starting from theoretical debates about what constitutes a social
324 order in society and why it can be maintained even in times of social change (Agung et al.,
325 2018). From studies, social cohesion is usually seen as a multidimensional construct consisting
326 of phenomena at the micro (for example, individual attitudes and orientations), meso
327 (community and group features), and macro (social, institutional features) levels (Schiefer &
328 Van der Noll, 2017). Developing social cohesion also aims to bridge cooperation, mutual
329 understanding, and the creation of common interests to maintain mutual peace.

330

331 **Socialization to Strengthen Tolerance**

332

333 Socialization is a person's learning process to learn the pattern of life according to values,
334 norms and habits. This definition emphasizes the process. It means that socialization does
335 require a process, which will determine the program's success in achieving its goals. In the
336 process of socialization, each individual tries to harmonize their life amid society. Sometimes
337 adjustments must be made to align with the norms and values that apply in their environment,
338 what can and cannot be done ((Narwoko & Suyanto, 2004).

339

340 From the results of data analysis, socialization in strengthening tolerance is carried out
341 in the realm of traditional ceremonies, religion, and social activities, as follows:

342

343

Table 3. Focus, Aspect, and Findings

Focus	Aspect	Findings
Socialization	Indigenous Activities	<ol style="list-style-type: none">1. Indigenous activities are presented by all family members2. Coming to the indigenous activities despite religious differences3. Helping each other in indigenous activities
	Religious Activities	<ol style="list-style-type: none">1. Visiting each other on christmas/led2. Protecting each other in praying3. Respecting others' religious ceremonies
	Community activities	<ol style="list-style-type: none">1. Participating in any activities on their neighbourhood2. Participating in Communal works3. Working together in cleaning religious places

344

345

346 In table 3, it can be described as follows: first, the socialization process by utilizing
347 traditional activities; (1) involve all family members; (2) all family members participate in
348 traditional events even though they are of different religions; (3) provide mutual assistance in
349 the implementation of traditional events. Second, in the realm of religious activities carried out
350 by; (1) visiting each other on religious days such as Eid al-Fitr and Christmas; (2) take care of
351 each other in the implementation of worship; (3) respect the religious events of other people.
352 Third, in the social sphere, this is done by; (1) together in social activities; (2) mutual support
353 in social activities; (3) cleaning the house of worship.

354
355 Until now, the Toraja people still maintain the original beliefs of *Aluk Todolo*, as the beliefs
356 of their ancestors in the form of rituals, customs, and rules. In its development, due to the need
357 for citizen identification card administration, *Aluk Todolo*, as the local religion of the Toraja
358 people, was converted to Hinduism (Nazaruddin, 1979). Linguistically, *Aluk* means rules,
359 religion; *Todolo* means ancestors, so *Aluk Todolo* means ancestral religion or ancestral religion
360 (Tangdilintin, 1974) (Tangdilintin, 1974).

361
362 Toraja people recognize two main ceremonies involving the life cycle, namely *Rambu*
363 *Tuka'* (*Alluk Rampe Matollo*) and *Rambu Solo'* (*Alluk Rampe Matampu*). The *Rambu Tuka'*
364 ceremony is held to welcome joyful events such as marriage, harvesting (*Alluk Pare*), or
365 entering a new house (*Mangrara Banua*). While *Rambu Solo'* is a reversal ceremony of the
366 soul that died before being buried. Carrying out the *Rambu Solo'* ceremony for parents' bodies
367 is the primary obligation of every child in the life of the Toraja tribe (interview; Mn, 2020).

368
369 This togetherness is not only seen in traditional ceremonies but is also seen in social
370 and religious events. In every religious celebration, such as Christmas and New Year, Muslims
371 are invited and attend the event. Sometimes they bring their own food, or it is cooked with
372 special equipment (interview; Mn, 2020). There is no offense to one another because it has
373 become an unwritten agreement between the family and the Toraja community in general. If
374 there is construction or rehabilitation of a church, Muslims help with labor, such as leveling
375 the yard or carrying bricks. On the other hand, if there is construction or renovation of a
376 mosque, Christians will also help with the energy. Religious, customary, and community
377 leaders without exception encourage inter-religious harmony through the culturalization of
378 Tongkonan values in the family.

379
380 Families use religious celebrations to build coexistence together. Within the big
381 families, Christmas, New Year, Eid al-Fitr, and Eid al-Adha celebrations a precious moments
382 to implement the principle of togetherness with their extended family of different religions.
383 When Christmas arrives, Muslim families invite other family members to provide moral and
384 material assistance but do not participate in the Christmas sacrament because it is believed to
385 be against the Islamic creed (interview; Mn, 2020). What was done by the family, who had
386 many different religions, was built on the awareness that in the theological area, religion and
387 belief could not be united. Still, sociologically they could unite and provide support to one
388 another.

389
390 According to Pdt. Hendrik Lewy Payung from the Pentecostal Church in Indonesia (GPDI)
391 in Tana Toraja stated that Toraja people place brotherhood based on blood ties as sacred as a
392 brotherhood in religion. Commitment to culture and the religion adopted to strengthen a
393 collaborative culture bring together the noble values of culture and religion in harmony
394 (interview; HLP, FL, MJ, 2020). In traditional societies, traditional parties can be the primary
395 momentum to mobilize workers, increase socio-political power, and build and consolidate the
396 meaning of relationships (Adams, 2004). One theory that can be used to photograph
397 socialization and interaction in society is the theory of symbolic interaction. The theory of
398 symbolic interaction is influenced by social structures that shape or cause certain behaviors,
399 forming symbols in people's social interactions. Symbolic interaction sees social reality created
400 by humans who can interact symbolically, have the essence of culture, interact with each other,
401 and socialize.

402

403 **Conclusion**

404

405 This study concludes that moderate religious practice is internalized in families with
406 local wisdom values, namely *Kasiuluran* (kinship), *Tengko Situru'* (togetherness), and
407 *Karapasan* (tenacity). Meanwhile, in the institutional aspect, both Muslim and non-Muslim
408 religious leaders actively campaign for inter-religious tolerance, protect all religions, and teach
409 peace. Likewise, traditional leaders and families emphasize tolerance in Tongkonan ties.
410 Religious, customary, and Tongkonan clan leaders are social capital for the Toraja people to

Commented [A8]: This must be have some parts:

Key Finding
Conclusion
Theoretical contribution
Practical Contribution
Limitation

411 cultural the value of tolerance in the nuclear family and extended family. In the aspect of
412 socialization, the Toraja people take advantage of traditional activities, religious activities, and
413 social activities to build positive and dynamic interactions. Both Muslims and non-Muslims
414 visit each other during religious and customary celebrations. The difference between religion
415 and belief is a historical and sociological reality in a society that must be appropriately
416 addressed. Religious exclusivity, which is totally believed to be religious truth, can become an
417 ideological stumbling block to convey the message of peace.

418

419 This study has some weaknesses; First, this research was conducted in areas with
420 unique and homogeneous characteristics, requiring expansion to be applied to other places.
421 Second, the subjectivity of informants may occur during the interview process. So that the
422 researcher recommends that further researchers pay attention to more heterogeneous areas so
423 that tolerance between religious communities can be clearly depicted.

424

425

426 **Acknowledgements**

427 [information redacted to maintain the integrity of the review process]

428 **Competing interests**

429 [information redacted to maintain the integrity of the review process]

430 **Authors' contributions**

431 [information redacted to maintain the integrity of the review process]

432 **Ethical considerations**

433 [information redacted to maintain the integrity of the review process]

434 **Funding information**

435 [information redacted to maintain the integrity of the review process]

436 **Disclaimer**

437 [information redacted to maintain the integrity of the review process]

438

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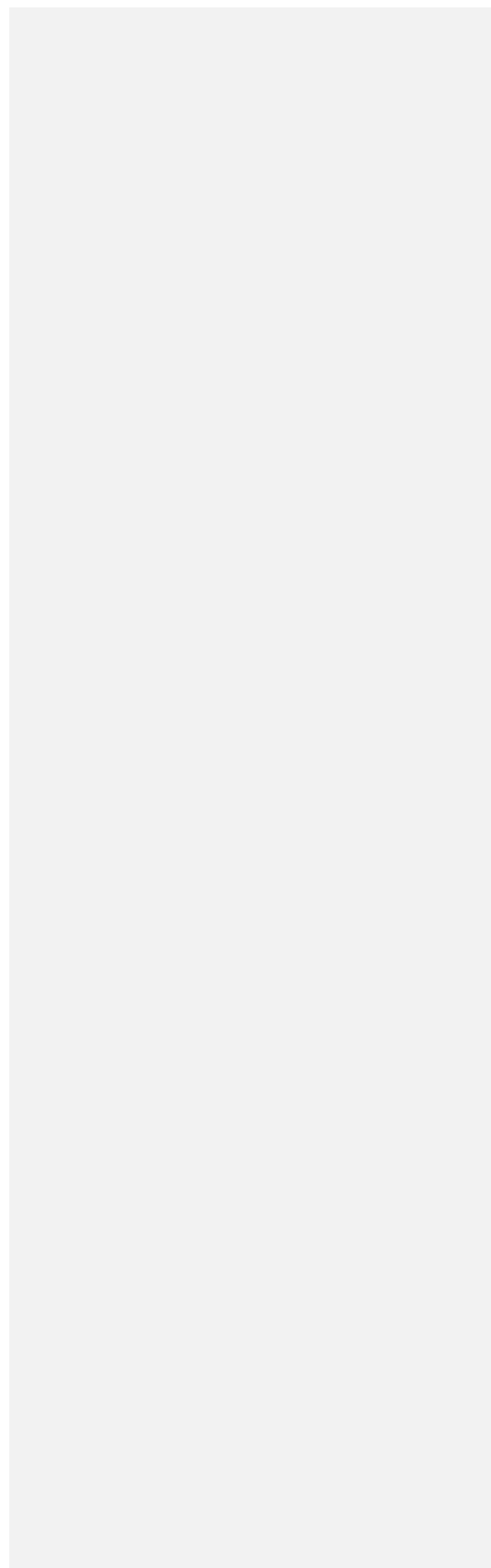
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538

539

540



We would like to thank the Editor and Reviewers for their detailed and helpful feedback regarding our manuscript, and for providing us with the opportunity to revise our manuscript. We have revised the manuscript according to the Reviewers' recommendations. We did our best to give diligent and thoughtful consideration to each of the issues raised by the Reviewers in revising the paper.

Revisions to the manuscript can be seen in the green text

Response to Reviewer' 1/E comment

Thanks so much for your thoughtful and helpful review. We have addressed your concerns below. If there were specific ways, you would like us to address any remaining concerns, please let us know.

Part Introduction:

1. **Reviewers' Comment:** In this part, the author (s) need clear declare why this study is worthy, research gap, the objectives and contribution. Please, avoid to provide useless information which doesn't makes sense with the topic od study. As well as, provide inline study in other regions.
Response: Thank you so much for your positive comment. The abstract, methodology, finding and limitations have been revised as suggested.
 - a. Why This Study Is Worthy
We add the importance of this study in paragraph 1 and several similar studies in several countries for comparison. Some of the literature we cite are (Syarif, 2019; Yazdani, 2020), (Rogers, 2018), (Frydenlund, 2015), (Singh, 2018), (Glazier, 2018), and (Wani et al., 2015).
 - b. Research gap
We provided the research gap in paragraph 2, adding the following literature: (Verkuyten et al., 2019), (Tambunan, 2018), and (Markus, 2017)
 - c. The objectives and contribution
The research contribution is described starting in paragraph 3, then reinforced in paragraphs 4, 5, and 6.
2. **Reviewers' Comment:** Please provide the key issue which correlated with the topic study.
Response: Thank you so much for your positive comment. We have changed the preview structure to accommodate reviewer comments.
3. **Reviewers' Comment:** Please provide prior studies which has correlation with the research idea.
Response: Thank you so much for your positive comment. We've changed the preliminary structure, removed unnecessary data, and followed reviewers' suggestions. You can see the improvement in the introduction.
4. **Reviewers' Comment:** Why use Toraja etnich???
Response: Thank you so much for your positive comment. Tana Toraja is a unique region in Indonesia with solid tolerance practices. In that land, One house can consist of several religious adherents. The justification is in paragraph 5.

Part Literatur Review:

1. **Reviewers' Comment:** Please, cite recent studies (2015 and above). We knew the research area is good. However, without current studies and theories your work become nothing.
Response: We have replaced the outdated literature (2015 and above) with new literature (2015 and above).

Part Research Methods

1. **Reviewers' Comment:** Please provide description about data reliability, bias issues and how to collect data. This part need much concern to confirm the result of study.

Response: We have added data reliability, bias issues, and data collection procedure in the Research Methods section.

Part Findings and Discussion

1. **Reviewers' Comment:** This part like description report rather than empirical study through qualitative method.

Response: Thank you so much for your positive comment. This study type is descriptive qualitative, so the data presented is based on what happens in the field. But we have strengthened the data with the interview.

Part Conclusion

1. **Reviewers' Comment:** This must be have some parts: Key Finding, Conclusion, Theoretical contribution, Practical Contribution, and Limitation.

Response: Thank you so much for your positive comment. We agree with your suggestion and have added that section to the conclusion.

Response to Reviewer' 2/D comment

Thanks so much for your thoughtful and helpful review. We have addressed your concerns below. If there were specific ways, you would like us to address any remaining concerns, please let us know.

Part Introduction

1. **Reviewers' Comment:** A good introduction. But I do not see the State of The Arts here. Please provide so.

Response: Thank you so much for your positive comment. We have strengthened the State of The Arts in paragraphs 1, 2, and 3.

Part Finding and Discussion

2. **Reviewers' Comment:** A quite good discussion. It would be appreciated if the analysis could go deeper using appropriate refernces so that the author (s) could provide the novelty here that contribute to the field.

Response: The author has added to the last paragraph in Findings and Discussion related to this research novelty. We also elaborated the results of the interviews, and adding the following literature:

Bachrong, F., & Ansar, F. A. (2021). Religious Moderation in Karapasan the Local Culture of Tana Toraja Community in South Sulawesi. *Al-Qalam*, 27 (1), 63. <https://doi.org/10.31969/alq.v27i1.973>

Abdullah, S., Sultan, & Matande, R. S. (2018). The meaning of local To Parengé 's authority in the resolution of land conflict in Tana Toraja. *Dialetika*, Vol. 13, N(1), 122–131

Sinaga, R., Tanjung, F., & Nasution, Y. (2019). Local Wisdom and National Integration in Indonesia: A Case Study of Inter-Religious Harmony amid Social and Political Upheaval in Bunga Bondar, South Tapanuli. *Journal of Maritime Studies and National Integration*, 3(1), 30. <https://doi.org/10.14710/jmsni.v3i1.4482>

Part Conclusion

3. **Reviewers' Comment:** Please provide limitation of the studies here in the conclusion.

Response: We absolutely agree with your suggestion and have added Theoretical contributions, Practical Contributions, and Limitations to the conclusion.

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Hadi Pajarianto <hadipajarianto@umpalopo.ac.id>
to HTS

Ref. No.: 7043
Manuscript title: Tolerance between religions through the role of local wisdom and religious moderation
Journal: HTS Teologiese Studies / Theological Studies
Dear Editor

I have sent a revised script of 5 files through my OJS account, including:

1. Clean revised manuscript
2. Annotated copy of the manuscript
3. Itemsised, point-by-point response to the reviewers which details the changes made

Kind Regards

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Dear Prof. Pajarianto

The journal has a double-blinded peer review process and your manuscript was assessed by two expert independent reviewers. Read our peer review process https://aosis.co.za/policies#peer_review

Thank you for your revised manuscript. We have reached a decision regarding your submission. I am pleased to inform you that your manuscript has now been accepted for publication.

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Dear Prof. Pajarianto

Please see the corrected galley proofs of HTS 7043 attached for your final check to confirm everything is in order before publication.

If any improvements are needed, please do not hesitate to let me know.

Thank you!

Kind regards,
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Dear Prof. Pajarianto,

Thank you for your email.

Yes, your article is scheduled for publication tomorrow, 25 January.

Kind regards / Vriendelike groete
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


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Tolerance between religions through the role of local wisdom and religious moderation

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Religion and culture play a central role in building harmonious relations between followers of different religions, both within the nuclear family and in the extended family. This study examines the revitalisation of religious moderation with a cultural approach in strengthening tolerance. Data was obtained qualitatively from in-depth interviews and observations of families of different religions, religious leaders, traditional leaders, and other relevant informants. The research findings show that the family institution is the most crucial place in carrying out moderate religious culturalisation through the local wisdom values of *Kasiuluran* (kinship), *Tengko Situru* (togetherness), and *Karapasan* (tenacity). Institutionally, traditional leaders, religious leaders, and clans in Tongkonan encourage peace in society, both in traditional and religious activities. Meanwhile, religious celebrations, traditional ceremonies, and community activities are occasions to socialise and interact by placing a firm tolerance for religious differences.

Contribution: This study contributes to the realisation of tolerance through the application of moderate religious values and local wisdom that the world needs today. Strengthening inter-religious relations is very important because the position of religion is complex and sensitive. This contribution is crucial in the midst of the rampant issue of radicalism in Indonesia lately.

Keywords: tolerance; local wisdom; religious moderation.

[AQ1]

Introduction

[AQ2]

Nowadays, humans are faced with conflict situations and even wars that ravage the economy, and destroy the future of children. It happens if the triggers such as political, cultural, ethnic, racial, and religious divisions are strengthened (Syarif 2019; Yazdani 2020). Empirically, this gap can be seen from the increasing violence against Ahmadiyya and Shia Muslims, the closure of Christian churches, and the tension between radical groups and the dominant Muslim community (Rogers 2018). **In a northerly direction, Sri Lanka and Myanmar have experienced problems in religious relations, especially between Muslims and Buddhists (Frydenlund 2015). There is also conflict between Muslim and Hindu fundamentalists in India caused by expressions that insult other religions (Singh 2018). Padahal, semua agama mengajarkan kasih sayang kepada semua manusia.** Essentially, all religions teach love to all humans. Islam furthermore teaches to pursue peace by exploiting similarities and minimising inequality (Wani, Abdullah & Chang 2015). Religious leaders and religious people are highly respected mediators in their communities and are in a prominent position to promote peace (Glazier 2018)

[AQ3]

[AQ4]

Interaction between cultures should be stimulated because it can encourage a better understanding of the differences (Verkuyten, Yogeewaran & Adelman 2019). This study explores how people of different religions in Indonesia use cultural zones to build understanding with one another. It focuses on the study of Alor customs **as an identity** that has survived since the ancient time which is used to build tolerance (Tambunan 2018). This research however, does not include the involvement of traditional leaders and religious leaders in strengthening inter-religious harmony. In a study conducted in Australia, the possibility for young people to experience discrimination was found to be significant, it however, also recognised the benefits and opportunities of cultural and social diversity (Markus 2017). Thus, the concept of inter-religious harmony must be taken seriously by continuously exploring it in any part of the world so that the tolerance between religious communities can be improved and enhanced for the better.

[AQ5]

This study explores three essential aspects of religious moderation through a cultural approach of: application of wisdom values, institutional roles consisting of traditional and religious leaders, and the socialisation processes that emphasise strengthening of tolerance. This study serves to

strengthen the tolerance between different religious communities with the support of local wisdom and religious values in a country with a plural society. Discrimination and even anarchy carried out by a community group against another community are contrary to human values and a religious and cultural plurality (Miftah 2016). In this situation, a moderate religious attitude is needed, standing above humanity regardless of ethnicity, race, and religion (Hasan 2018).

Values that are very important to foster tolerance come from religion or ancestral beliefs, as beliefs and memories of the past are used as guidelines for carrying out any religious rituals and even as a source of moral values (Idaman 2012). On the contrary, archipelago society can maintain its deep authenticity even after being affected by these interactions (Rahardjo 2002). Three essential things in the advice of wise men and late kings that are still relevant today are as follows: (1) equality of degrees as God's creation; (2) human desires that consistently tend to do good; and (3) humans in building values and socio-cultural institutions always try to achieve harmony between collective interests and individual interests (Mattulada 2015). The social identity attached to a community group distinguishes it from other groups. This is reflected in their language, traditions, clothing, and the norms and values they believe in (Haryanto 2015).

In South Sulawesi Province, Indonesia, the people are from four most prominent ethnic groups — the Bugis, Makassar, Toraja, and Mandar tribes (Mattulada 1982). The Toraja tribe is unique in upholding tolerance between different religious communities, despite the fact that sometimes one household can consist of members from different religions. The name Toraja was initially given to the Bugis-Sidendreng tribe and the Luwu people. The word Toraja comes from joining two words: 'To' and 'Riaja'. The word 'To' means people or humans (Bugis) and 'Riaja' means above. So, Toraja means people who live at the top or in the highlands (mountains) as opposed to the word 'Luu' which means coastal people, who previously had a predominance in the highlands (Waterson 2009). Toraja has succeeded in selective absorption and resistance to cultural forces from the lowlands dominated by Islamic forces (Bigalke 2005).

The contribution of this study will affirm the importance of family, cultural values, involvement of figures, and the importance of socialisation forums in encouraging the creation of harmony in the context of positive tolerance. Cultural and religious values such as hospitality are the key to success, lineage is a gift, and serving guests also bring happiness as an ethos that emphasizes hard work and good behaviour. Family and cultural values have become an influential instrument in religious moderation (Prasojo et al. 2019). Religious moderation enculturated in various segments of people's lives will positively improve the quality of tolerance.

Literature review

Genealogy roots of Islamic moderation

Indonesia has hundreds of local religions and major world religions, tribes, and customs (Astuti et al. 2019; Sumadi et al. 2019), which are bound by the basic principle of *Bhineka Tunggal Ika* (Nakaya 2018). The plurality of the Indonesian society requires a unifying instrument. From the beginning, all community members have been proactively passionate about preserving the local colours as the nation's strength (Arifinsyah, Andy & Damanik 2020). This unifying instrument is moderate Islam inspired by the term *wasathiyah*, the origin of which is *wasath* (Dodego & Witro 2020), sometimes also translated as *sawa'un*, which means the middle between two boundaries with justice. The word *wasathiyah* comprises the same the three main characteristics of Islam, namely, *tawasuth* / middle, *ta'adul* / fair, and *tawazun* / balanced (Muhajir 2018). Therefore, religious moderation means placing oneself in the middle between the extreme right and left attitudes, in seeing and solving the problems (Dodego & Witro 2020). The forms can take various forms, ranging from harsh and excessive speech, a closed attitude towards other groups, even to extreme actions to kill other people's lives with violence, and inclusively respecting the religious practices of others with different beliefs (Hernawan et al. 2021; Shihab 2019).

Religious moderation is part of Islamic teachings, as it is found in the Qu'ran. Hence, religious moderation is an attitude that stands in the middle, not taking sides neither left nor right, but being in the centre of seeing and solving a problem. The purpose of religious moderation is to create a tolerant, peaceful, and harmonious atmosphere in religion and nation, and to support a multicultural life (Dodego & Witro 2020). Theologically, the attitude of *tawasuth* or moderation is reflected in God's commands in Islam, which are contained in QS. Al-Baqarah verse 143: *And thus we have made you a just community that you will be witnesses over the people, and the Messenger will be a witness over you* (Departemen Agama 2005).

The concept of *wasathiyah* can be the basis of thinking for the Muslim communities in the modern era to build relationship with other civilisations, especially Western civilisation. Strengthening discourse and action related to religious moderation is both a challenge and opportunity to encourage a more moderate interpretation of religious texts (Junaedi 2019), and reduce the potential for religious radicalism that can trigger conflict (Ibrahim, Prasojo & Sulaiman 2019). It is crucial to transfigure the destructive antisocial group's turns to creative and cooperative energy with other groups further to improve people's productivity (Latif 2011). Moderate and tolerant religious principles are needed to strengthen tolerance as an inner, deep dimension of religion. Humans can live side by side in harmony because of the call of faith (Mu'ti & Islam 2009).

Many local values can be used as a spirit to foster inter-religious harmony. For example, the teachings about *siangga*,

[AQ10]

sikamali na Siangkarran (mutual respect, longing for each other, and helping each other) without discriminating against religious differences (Umar 2019). Almost all regions in Indonesia own this social asset, so that it is unique and a challenge in hacking moderate, fair, and balanced religious practices.

Cultural approach

Indonesia has a very high cultural and religious diversity. Until now, the Indonesian people still preserve their local wisdom to maintain the unity and integrity of the nation. Local wisdom is a significant social asset to build a moderate perspective, attitude, and religious behaviour (Kementrian Agama RI 2019). Among society's social assets is the culture of *gotong royong* – *gotong* means to lift or carry, and *royong* means together. In addition, another social asset is a culture of deliberation in solving all forms of problems (Kementrian Agama RI 2019).

The cultural approach aims to promote the human characteristics of humanity or develop the attitudes and behaviour of humans themselves (Hidayat 2015). Every ethnic, religious, racial, or ethnic community always express their culture as a value system in life. They can survive through unique ways of interacting with their environment. In simple terms, local wisdom is the ability to adapt, manage, and process the universe's resources for the common good (Pesurnay 2018). Local wisdom is sometimes also associated with myths, legends, and traditions. However, it also grows dynamically following human innovation and creativity (Effendi 2019). Religion teaches about theology and also the values in it according to the essence of humanity. Religion is the last resort in solving problems that humankind faces, including social, cultural, political, and religious problems (Husna & Thohir 2020).

In the context of Islam, the *da'wah* approach can be the guiding force in building a harmonious relationship with the other religious groups' cultural mosaics. The spirit of Islam is a substantive spirit that is more concerned about the content than the container, as Islam can be expressed through various vehicles and symbols (Suparto 2009). The cultural approach can also be interpreted as an activity of interacting with different religions by paying attention to the potential and tendencies of humans as cultural beings in the broadest sense in order to produce a new culture with Islamic nuances or *da'wah* activities by utilising local customs, traditions, arts, and culture in the process of leading an Islamic life. This concept is framed by Islamic teachings' views and value systems that carry the message of *rahmatan li al-alamin*.

[AQ12]

The Toraja people have a unique culture that is used to foster tolerance between religious communities. It is called 'Rambu Solo', which is a death ceremony, and 'Rambu Tuka', a harvest ceremony (Pulubuhu et al. 2019). In this case, the Aluk Todolo belief manifested through the 'Rambu Solo' and 'Rambu Tuka' rituals for the Toraja people has become an integrator of social life and serves to maintain the Toraja

peoples' identity (Handayani, Ahimsa-Putra & Budiman 2020). Cultural values in society are also accompanied by cultural norms that are believed and implemented in a community. These cultural values and norms are the basic rules in conducting social interactions to regulate and control socio-cultural activities.

Research methods

Tana Toraja was chosen as the research location based on several reasons. Firstly, the robust Aluk Todolo culture (literally, past habits) is still dominated sociologically in Tana Toraja. This cultural root is still a prominent reference for the religious norms and values adopted by the Toraja people. Secondly, academically-pedagogically, the cultural approach is highly emphasised in solving nuclear and extended families' problems. Finally, politically, the terminology of majority and minority is no longer an intrinsic issue in Toraja because of the fact that people are affiliated based on family closeness, not on the basis of religion and ethnicity (Pajarianto & Mahmud 2019).

This research was conducted using qualitative analysis. Qualitative methods are used to answer questions about experience, meaning, and perspective, most often from the participant's point of view (Hammarberg, Kirkman & De Lacey 2016). Determination of data sources is carried out by purposive sampling, based on the specific characteristics that are closely related to previously known characteristics, in accordance with the research objectives. The subjects of this study were Muslim families who have family members of different religions in Tana Toraja, with as many as 21 participants. Data were collected using focus group discussions (FGDs) and in-depth interviews during the period from June to September 2020 in Tana Toraja for 4 months.

The steps or strategies to increase the credibility of the data and avoid data bias include: triangulating sources, namely matching data with different sources, and triangulating techniques, namely matching interview data with observations and FGDs (Bungin 2009). The data are analysed thematically and carried out through three stages: data reduction, data display, and conclusion and verification (Sugiyono 2017). In this way, the reliability of the data can be ensured and data bias can be minimised.

Findings and discussion

Value of local wisdom to strengthen tolerance

Toraja society is a society that lives communally, but individualism still exists. Even this attitude of individualism must remain subject to *kada rapa'*, which means following what has been decided together (Muhiddin et al. 2020). Toraja people are familiar with the term *Saroang* in the form of community groups based on the status of their descendants. The *Saroang* group is highly considered in determining the decisions of families and even individuals who are members

of the group, especially regarding decisions on customary implementation. The better the existence of a *Saroang*, the more prominent and more important his role in society will be. Thus, the self-representation of the Toraja people, especially self in the collective sense (we/us), can be seen from the existence of this *Saroang* (Muhiddin et al. 2020). Outside the Toraja area, many family associations were formed by Toraja people who migrated to strengthen kinship relations outside Toraja.

Researchers identified the values of local wisdom used by the people of Tana Toraja in maintaining a culture of tolerance that has been implemented as part of practising religion and culture. These values comprise: *Kasiuluran* (kinship), *Tengko Situru* (togetherness), and *Karapasan* (tenacity), which became the essence of Toraja kinship (see Table 1).

The research findings shown in Table 1 can be explained in detail as follows. Firstly, the value of *Kasiuluran* (Kinship) is applied by interacting and associating with other community members despite different religions, by emphasising communal lifestyles and interests of extended families, and prioritising family harmony despite different religions. [AQ15] **Secondly**, the value of *Tengko Situru* (Togetherness) is practised by making religion a personal matter for each, providing support for other religious events both morally and materially, and providing full support to extended families who are holding traditional events.

In Tana Toraja, it is common to have members from different religions in one household. Despite this, the family members respect each other individually and their religion. There is a philosophy of *tangla napoka'tu rara, tangla napopoka book* (means: blood relations in the family will not break, like a bone that does not crack). Blood ties and kinship in the Tongkonan spirit become a strong glue even though there is a fragmentation of affiliation to specific religions and beliefs. Toraja people's faith can experience conversion at any time along with its openness to culture from outside, but brotherhood through blood ties is carried to death (interview; [AQ16] Kr 2019).

For Toraja people, Tongkonan is the mother culture and the centre of social life because traditional values and norms related to Tongkonan are essential in their spiritual life with their ancestors and their relationship with the nuclear and extended family. [AQ10] **Toraja kinship is usually formed with the composition in each village consisting of a large family.** The

[AQ13] **TABLE 1: Focus, value, and findings.**

Focus	Value	Findings
Local wisdom value	<i>Kasiuluran</i> /Kinship	<ul style="list-style-type: none"> Getting along well despite having different religions Communal Family comes first
	<i>Tengko Situru</i> /Togetherness	<ul style="list-style-type: none"> Religion becomes private Supporting religious activities Supporting in customs ceremonies
	<i>Karapasan</i> /Persistence	<ul style="list-style-type: none"> Maintaining peace Shame on violating customs and religions Obedying religion and customs

[AQ14] **Source:**

extended family is then called Tongkonan. Usually, the family has a name used as the village's name (Rima 2019). Many of the old sayings that have become the motto of the Toraja people are related to togetherness. One example of a very popular saying is *Misa 'kada dipotuo, Pantan kada dipomate* (means: united we stand, divided we fall) (interview; An 2020).

Culturally, Torajans firmly adhere to the *pepasan to matua* (parental message) and internalise their family members. One of the values that teach persistence is *Karapasan*, which in the Toraja language means a persistent effort to keep and maintain harmony and peace even if you have to sacrifice property. The expressions which indicate this concept include *unnali melo* (buying goodness) or *la'biran tallan tu barang apa kela sisarak mira tu rara buku* (means: willing to sacrifice one's property, rather than sacrificing brotherhood) (interview; Mg 2020). This activity is a symbol or place where religious and traditional leaders sit and discuss together to strengthen togetherness and the sense of companionship in the Toraja community (Bachrong & Ansar 2021). Interaction in the family also contains the value of *Longko', Siri'* — *longko'* implies tolerance which means to be polite and respectful and not to embarrass people; *Siri'* is inferred as self-respect and shame; ... **Acts done outside of Aluk and Pemali** will give birth to sins that can embarrass not only the individual who commits the sin but also his/her extended family (interview; Mg 2020). [AQ17]

The roles of religious leaders, institution, tradition, and family

[AQ18] In the Indonesian Dictionary (the KBBI dictionary), figures mean prominent and famous people (Kemdikbud 2020). It means that a character has a significant role in the growth, development, and control of values and norms in a society. They become a reference and model for the people around them in speech, attitude, and behaviour. According to social role theory, a character has an essential role in carrying out his rights and obligations in an organisation. Characters are expected to display the expected behaviour and fulfil social status expectations in a unified system (Muzaki 2010).

In this context, the role is closely related to the status of a figure in carrying out his rights and obligations. The two cannot be separated because they are dependent on one another. According to Ridwan et al. (2019), religious leaders' activities have shifted from being religious leaders to opinion makers. However, this shift has strengthened them as the owner of religious authority (Ridwan et al. 2019).

From the results of the data analysis, the research findings can be described as follows:

[AQ19] From Table 2, it can be deduced that in Tana Toraja, family, religious leaders, indigenous leaders, and community leaders play a huge role in strengthening the quality of tolerance. As religious figures, institutional roles are carried out by; (1)

[AQ20] **TABLE 2: Focus, aspect, and findings.**

Focus	Aspect	Findings
Institutional	Religious figures	<ul style="list-style-type: none"> Religion differences are common things Respecting the differences Coming to the religious/indigenous activities
	Indigenous figures	<ul style="list-style-type: none"> Supporting tolerance Protecting all Teaching peace
	Extended family	<ul style="list-style-type: none"> Teaching tolerance in customs Nurturing all religions Supporting peace

[AQ14] **Source:**

emphasising to community members that religious differences are private and common; (2) respecting differences; and (3) always being present at both traditional and religious events. Meanwhile, the roles of indigenous leaders include the following: (1) encouraging tolerance; (2) protecting all communities of different religions; and (3) teaching and setting an example in fostering peace.

The nuclear families and extended families in Toraja society with ties to Tongkonan respect differences in religion and belief. Even at traditional events, all family members attend and contribute both morally and materially regardless of their religion. Likewise, religious leaders and traditional leaders strongly encourage tolerance, protect all, and teach peace both with religious instruments and customs. With the spirit of *Karapasan*, family members are persistent and steadfast in maintaining unity, and peace in the family, even at the expense of property and material. The expression *unnali melo* (buying goodness), willing to sacrifice his property rather than abandoning the brotherhood (interview; Mn 2020). This spirit is still very firmly attached to the Toraja people today and is one of the steadfast pillars of tolerance.

In the Toraja community, traditional leaders known as Pareng, are appointed and elected by the community in a Tongkonan based on lineage, devotion, and mastery of customs to carry out tasks such as resolving conflicts in society (Abdullah, Sultan & Matande 2018). In this context, clan, religious leaders, and traditional leaders act as institutions that strengthen social cohesion. The existence of equality in meeting needs and interactions creates coalitions. Coalition in any community is an integral for improving the quality of life. A well-established interaction will give rise to a balance of power between two or several communities. Social cohesion is not a construction of contemporary discourse. It has long historical roots, starting from theoretical debates about what constitutes a social order in society and why it can be maintained even in times of social change (Agung, Fu'ady & Surur 2018). Social cohesion is usually seen as a multidimensional construct consisting of phenomena at the micro (e.g. individual attitudes and orientations), meso (community and group features), and macro (social, institutional features) levels (Schiefer & Van der Noll 2017). Developing social cohesion also aims to promote cooperation, mutual understanding, and creation of common interests to maintain mutual peace.

[AQ20] **TABLE 3: Focus, aspect, and findings.**

Focus	Aspect	Findings
Socialisation	Indigenous Activities	<ul style="list-style-type: none"> Indigenous activities are presented by all family members Coming to the indigenous activities despite religious differences Helping each other in indigenous activities
	Religious Activities	<ul style="list-style-type: none"> Visiting each other on Christmas/Eid Protecting each other in praying Respecting others' religious ceremonies
	Community activities	<ul style="list-style-type: none"> Participating in any activities on their neighbourhood Participating in communal works Working together in cleaning religious places

[AQ14] **Source:**

Socialisation to strengthen tolerance

Socialisation is a person's learning process to learn the pattern of life according to values, norms and habits. This definition emphasises the process. It means that socialisation does require a process, which will determine the programme's success in achieving its goals. In the process of socialisation, each individual tries to harmonise their life amid society. Sometimes adjustments must be aligned with the norms and values that apply in their environment, including what can and cannot be done ((Narwoko & Suyanto 2004).

From the results of data analysis, socialisation in strengthening tolerance is carried out in the realm of traditional ceremonies, religion, and social activities (see Table 3).

As seen from Table 3, firstly, the socialisation process is carried out by utilising traditional activities; (1) involve all family members; (2) all family members participate in traditional events even though they are of different religions; (3) provide mutual assistance in the implementation of traditional events. Secondly, socialisation is carried out in the realm of religious activities by the following: (1) visiting each other on religious days such as Eid al-Fitr and Christmas; (2) taking care of each other in the implementation of worship; (3) respecting the religious events of other people. Thirdly, in the social sphere, this is done by; (1) acting together in social activities; (2) providing mutual support in social activities; (3) cleaning the house of worship.

Until now, the Toraja people still maintain the original beliefs of *Aluk Todolo*, as the beliefs of their ancestors in the form of rituals, customs, and rules. Over time, because of the need for the citizen identification card administration, *Aluk Todolo*, as the local religion of the Toraja people, was converted to Hinduism (Nazaruddin 1979). Linguistically, *Aluk* means rules, religion; *Todolo* means ancestors. So, *Aluk Todolo* means ancestral religion (Tangdilintin 1974).

Toraja people recognise two main ceremonies involving the life cycle, namely *Rambu Tuka'* (*Alluk Rampe Matollo*) and *Rambu Solo'* (*Alluk Rampe Matampu*). The *Rambu Tuka'* ceremony is held to welcome joyful events such as marriage, harvesting (*Alluk Pare*), or entering a new house (*Mangrara Banua*). While *Rambu Solo'* is a reversal ceremony of the soul that died before being buried. Carrying out the *Rambu Solo* ceremony for parents' bodies is the primary obligation of every child in the life of the Toraja tribe (interview; Mn 2020).

This togetherness is not only seen in traditional ceremonies but is also seen in social and religious events. In every religious celebration, such as Christmas and New Year, Muslims are invited to attend the event. Sometimes they bring their own food, or it is cooked with special equipment (interview; Mn 2020). There is no disrespect towards one another because it has become an unwritten agreement between the family and the Toraja community in general to respect all religions and all people. If there is construction or rehabilitation of a church, Muslims help with labour, such as levelling the yard or carrying bricks. On the other hand, if there is construction or renovation of a mosque, Christians will also help with the energy. Religious, customary, and community leaders without exception encourage inter-religious harmony through the culturalisation of Tongkonan values in the family.

Families use religious celebrations to build coexistence. Within the big multi-cultural families, Christmas, New Year, Eid al-Fitr and Eid al-Adha celebrations offer precious moments to implement the principle of togetherness with their extended family of different religions. When Christmas arrives, Muslim families invite other family members to provide moral and material assistance but do not participate in the Christmas sacrament because it is believed to be against the Islamic creed (interview; Mn 2020). **What was done by the family, who had many different religions, was built on the awareness that in the theological area, religion and belief could not be united.** Still, sociologically they could unite and provide support to one another. Inter-religious harmony in Indonesia has survived because of the empathy nurtured since childhood **to interact and communicate in the daily lives of its citizens.** When Islam and Christianity entered the village, this tradition was adapted to maintain the community's unity, harmony, and civility, so that inter-religious harmony creates a sense of nationality (Sinaga, Tanjung & Nasution 2019).

Pdt. Hendrik Lewy Payung from the Pentecostal Church in Indonesia (GPDI) in Tana Toraja stated that Toraja people place brotherhood based on blood ties as sacred as a brotherhood in religion. Commitment to culture and the religion adopted to strengthen a collaborative culture brings together the noble values of culture and religion in harmony (interview; HLP, FL, MJ, 2020). In traditional societies, traditional parties can be the primary momentum to mobilise workers, increase socio-political power, and build and consolidate the meaning of relationships (Adams 2004). One theory that can be used to support socialisation and interaction in society is the theory of symbolic interaction. The theory of symbolic interaction is influenced by social structures that shape or cause certain behaviours, forming symbols in people's social interactions. Symbolic interaction sees social reality created by humans who can interact symbolically, have the essence of culture, interact with each other, and socialise.

From the analysis above, the critical role that the local culture, traditional leaders, and religious leaders play in the religious

moderation, social integration and the practice of tolerance in Indonesia can be inferred clearly. These three instruments are often marginalised or only get a place during electoral political activities such as General Elections and Pilkada to gain support. As a matter of fact, local wisdom characterises the ability to defend certain cultures against outside influences, accommodate elements from other cultures, and then integrate them into their lives (Pesurnay 2018), which is strengthened by traditional and religious leaders role in disseminating these values. Thus, the strategy in strengthening tolerance in a multi-ethnic and religious area such as Indonesia must integrate the involvement of traditional leaders, religious leaders, and local cultural values to realise social integration.

Conclusion

This study concludes that moderate religious practice is internalised in families with local wisdom values, namely *Kasiuluran* (kinship), *Tengko Situru'* (togetherness), and *Karapasan* (tenacity). In the institutional aspect, religious leaders, both Muslim and non-Muslim, actively campaign for tolerance between religious communities, protecting all religions, and teaching peace. Likewise, traditional leaders and families emphasise tolerance in Tongkonan ties. Religious leaders, customs, and Tongkonan clans are social capital for the Toraja people to culturalise the value of tolerance in the nuclear family as well as the extended family. In socialisation, the Toraja people utilise traditional activities, religious activities, and social activities to build positive and dynamic interactions. They (Muslims and non-Muslims) visit each other during religious and customary celebrations.

Theoretically, the research contributes to building a very empirical relationship between local wisdom and absolute religion. The discourse of religious moderation by relying on national commitment, tolerance, anti-violence, and being accommodative to local culture will be strengthened by the results of this research. Meanwhile, practically, this research becomes a model for regions with similar characteristics to their locus to take advantage of the value of local wisdom and moderate religious understanding to build strong tolerance among religious adherents.

There are some limitations for this research. Firstly, this research was conducted in an area with unique characteristics and is ethnically homogeneous, so it requires expansion to be applied to other areas. Secondly, the subjectivity of informants may occur during the interview process. So that the researcher recommends that further researchers pay attention to more heterogeneous areas with the purpose that tolerance between religious communities can be depicted.

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Authors' contributions

H.P., I.P., and P.S. contributed to the preparation, research design, data collection, analysis and article writing.

Ethical consideration

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Disclaimer

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


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Tolerance between religions through the role of local wisdom and religious moderation

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Religion and culture play a central role in building harmonious relations between followers of different religions, both within the nuclear family and in the extended family. This study examines the revitalisation of religious moderation with a cultural approach in strengthening tolerance. Data was obtained qualitatively from in-depth interviews and observations of families of different religions, religious leaders, traditional leaders, and other relevant informants. The research findings show that the family institution is the most crucial place in carrying out moderate religious culturalisation through the local wisdom values of *kasiuluran* [kinship], *tengko situru* [togetherness], and *karapasan* [tenacity]. Institutionally, traditional leaders, religious leaders, and clans in Tongkonan encourage peace in society, both in traditional and religious activities. Meanwhile, religious celebrations, traditional ceremonies, and community activities are occasions to socialise and interact by placing a firm tolerance for religious differences.

Contribution: This study contributes to the realisation of tolerance through the application of moderate religious values and local wisdom that the world needs today. Strengthening inter-religious relations is very important because the position of religion is complex and sensitive. This contribution is crucial in the midst of the rampant issue of radicalism in Indonesia lately.

Keywords: tolerance; local wisdom; religious moderation; culture; harmony.

Introduction

Nowadays, humans are faced with conflict situations and even wars that ravage the economy, and destroy the future of children. It happens if the triggers such as political, cultural, ethnic, racial, and religious divisions are strengthened (Syarif 2019; Yazdani 2020). Empirically, this gap can be seen from the increasing violence against Ahmadiyya and Shia Muslims, the closure of Christian churches, and the tension between radical groups and the dominant Muslim community (Rogers 2018). Other countries such as Sri Lanka and Myanmar have also experienced problems in religious relations, especially between Muslims and Buddhists (Frydenlund 2015). The same interreligious case surfaced between Muslim and Hindu fundamentalists in India, caused by expressions that insult other religions (Singh 2018). This is unfortunate given that all religions teach love and peace to all humans. Islam further teaches us to pursue peace by making the most of similarities and minimising inequality (Wani, Abdullah & Chang 2015). Religious leaders and religious people are highly respected mediators in their communities and are in a prominent position to promote peace (Glazier 2018).

Interaction between cultures should be stimulated because it can encourage a better understanding of the differences (Verkuyten, Yogeewaran & Adelman 2019). This study explores how people of different religions in Indonesia use cultural zones to build understanding with one another. It focuses on the study of Alor as an identity that has survived since ancient times which is used to build tolerance (Tambunan 2018). This research however, does not include the involvement of traditional leaders and religious leaders in strengthening inter-religious harmony. In a study conducted in Australia, the possibility for young people to experience discrimination was found to be significant, it however, also recognised the benefits and opportunities of cultural and social diversity (Markus 2017). Thus, the concept of inter-religious harmony must be taken seriously by continuously exploring it in any part of the world so that the tolerance between religious communities can be improved and enhanced for the better.

This study explores three essential aspects of religious moderation through a cultural approach of: application of wisdom values, institutional roles consisting of traditional and religious leaders, and the socialisation processes that emphasise strengthening of tolerance. This study

serves to strengthen the tolerance between different religious communities with the support of local wisdom and religious values in a country with a plural society. Discrimination and even anarchy carried out by a community group against another community are contrary to human values and a religious and cultural plurality (Miftah 2016). In this situation, a moderate religious attitude is needed, standing above humanity regardless of ethnicity, race, and religion (Hasan 2018).

Values that are very important to foster tolerance come from religion or ancestral beliefs, as beliefs and memories of the past are used as guidelines for carrying out any religious rituals and even as a source of moral values (Idaman 2012). On the contrary, archipelago society can maintain its deep authenticity even after being affected by these interactions (Rahardjo 2002). Three essential things in the advice of wise men and late kings that are still relevant today are as follows: (1) equality of degrees as God's creation; (2) human desires that consistently tend to do good; and (3) humans in building values and socio-cultural institutions always try to achieve harmony between collective interests and individual interests (Mattulada 2015). The social identity attached to a community group distinguishes it from other groups. This is reflected in their language, traditions, clothing, and the norms and values they believe in (Haryanto 2015).

In South Sulawesi Province, Indonesia, the people are from four most prominent ethnic groups – the Bugis, Makassar, Toraja, and Mandar tribes (Mattulada 1982). The Toraja tribe is unique in upholding tolerance between different religious communities, despite the fact that sometimes one household can consist of members from different religions. The name Toraja was initially given to the Bugis-Sidendreng tribe and the Luwu people. The word Toraja comes from joining two words: 'To' and 'Riaja'. The word 'To' means people or humans (*bugis*) and 'Riaja' means above. So, Toraja means people who live at the top or in the highlands (mountains) as opposed to the word 'Luu' which means coastal people, who previously had a predominance in the highlands (Waterson 2009). Toraja has succeeded in selective absorption and resistance to cultural forces from the lowlands dominated by Islamic forces (Bigalke 2005).

The contribution of this study will affirm the importance of family, cultural values, involvement of religious figures, and the importance of socialisation forums in encouraging the creation of harmony in the context of positive tolerance. Cultural and religious values such as hospitality are the key to success, lineage is a gift, and serving guests also bring happiness as an ethos that emphasises hard work and good behaviour. Therefore, family and cultural values have become an influential instrument in religious moderation (Prasojo et al. 2019). Religious moderation enculturated in various segments of people's lives will improve the quality of tolerance.

Literature review

Genealogy roots of Islamic moderation

Indonesia has hundreds of local religions and major world religions, tribes, and customs (Astuti et al. 2019; Sumadi et al. 2019), which are bound by the basic principle of *Bhineka Tunggal Ika*, unity in diversity – the official national motto of Indonesia (Nakaya 2018). The plurality of the Indonesian society requires a unifying instrument. From the beginning, all community members have been proactively passionate about preserving the local colours as the nation's strength (Arifinsyah, Andy & Damanik 2020). Moderate Islam became one of the unifying instruments inspired by the term *wasathiyah*. *Wasathiyah* originated from the word *wasath*, which can be translated as *sawa'un* [the middle of two boundaries with justice] (Dodego & Witro 2020). The word *wasathiyah* comprises the three main characteristics of Islam, namely, *tawasuth* [middle], *ta'adul* [fair] and *tawazun* [balanced] (Muhajir 2018). Therefore, religious moderation means placing oneself in the middle between the extreme right and left attitudes, in seeing and solving problems (Dodego & Witro 2020). These negative attitudes can take various forms, ranging from harsh and excessive speech, a closed attitude towards other groups, to extreme actions such as destroying other people's lives with violence, and inclusively respecting the religious practices of others with different beliefs (Hernawan et al. 2021; Shihab 2019).

Religious moderation is part of Islamic teachings, as it is found in the Qu'ran. Hence, religious moderation is an attitude that stands in the middle, not taking sides neither left nor right, but being in the centre of seeing and solving a problem. The purpose of religious moderation is to create a tolerant, peaceful, and harmonious atmosphere in religion and nation, and to support a multicultural life (Dodego & Witro 2020). Theologically, the attitude of *tawasuth* or moderation is reflected in God's commands in Islam, which are contained in QS. Al-Baqarah verse 143 states: *And thus we have made you a just community that you will be witnesses over the people, and the Messenger will be a witness over you* (Departemen Agama 2005).

The concept of *wasathiyah* can be the basis of thinking for the Muslim communities in the modern era to build relationships with other civilisations, especially Western civilisation. Strengthening discourse and action related to religious moderation is both a challenge and opportunity to encourage a more moderate interpretation of religious texts (Junaedi 2019), and reduce the potential for religious radicalism that can trigger conflict (Ibrahim, Prasojo & Sulaiman 2019). It is crucial to transfigure the antisocial group's destructive actions into creative and cooperative energy in order to improve people's productivity (Latif 2011). Moderate and tolerant religious principles are needed to strengthen tolerance as an inner, deep dimension of religion. Humans can live side by side in harmony because of the call of faith (Mu'ti & Islam 2009).

Many local values can be used as a spirit to foster inter-religious harmony. For example, the teachings about *siangga, sikamali na Siangkarran* [mutual respect, longing for each other, and helping each other] without discriminating against religious differences (Umar 2019). Almost all regions in Indonesia own this social asset, encouraging moderate, fair and balanced religious practices.

Cultural approach

Indonesia has a very high cultural and religious diversity. Until now, the Indonesian people still preserve their local wisdom to maintain the unity and integrity of the nation. Local wisdom is a significant social asset to build a moderate perspective, attitude, and religious behaviour (Kementrian Agama RI 2019). Among society's social assets is the culture of *gotong royong* – *gotong* means to lift or carry, and *royong* means together. In addition, another social asset is a culture of deliberation in solving all forms of problems (Kementrian Agama RI 2019).

The cultural approach aims to promote the human characteristics of humanity or develop the attitudes and behaviour of humans themselves (Hidayat 2015). Every ethnic, religious, racial, or ethnic community always express their culture as a value system in life. They can survive through unique ways of interacting with their environment. In simple terms, local wisdom is the ability to adapt, manage, and process the universe's resources for the common good (Pesurnay 2018). Local wisdom is sometimes also associated with myths, legends, and traditions. However, it also grows dynamically following human innovation and creativity (Effendi 2019). Religion teaches about theology and also the values in it according to the essence of humanity. Religion is the last resort in solving problems that humankind faces, including social, cultural, political, and religious problems (Husna & Thohir 2020).

In the context of Islam, the *da'wah* approach can be the guiding force in building a harmonious relationship with the other religious groups' cultural mosaics. The spirit of Islam is a substantive spirit that is more concerned about the content than the container, as Islam can be expressed through various vehicles and symbols (Suparto 2009). The cultural approach can also be interpreted as an activity of interacting with different religions by paying attention to the potential and tendencies of humans as cultural beings in the broadest sense in order to produce a new culture with Islamic nuances or *da'wah* activities by utilising local customs, traditions, arts, and culture in the process of leading an Islamic life. This concept is framed by Islamic teachings' views and value systems that carry the message of *rahmatan lil alamin* [a mercy to all creation].

The Toraja people have a unique culture that is used to foster tolerance between religious communities. It is called *Rambu Solo*, which is a death ceremony, and *Rambu Tuka*, a harvest ceremony (Pulubuhu et al. 2019). In this case, the Aluk Todolo belief manifested through the *Rambu Solo* and *Rambu Tuka*

rituals for the Toraja people has become an integrator of social life and serves to maintain the Toraja peoples' identity (Handayani, Ahimsa-Putra & Budiman 2020). Cultural values in society are also accompanied by cultural norms that are believed and implemented in a community. These cultural values and norms are the basic rules in conducting social interactions to regulate and control socio-cultural activities.

Research methods

Tana Toraja was chosen as the research location based on several reasons. Firstly, the robust Aluk Todolo culture (literally, past habits) is still dominated sociologically in Tana Toraja. This cultural root is still a prominent reference for the religious norms and values adopted by the Toraja people. Secondly, academically-pedagogically, the cultural approach is highly emphasised in solving nuclear and extended families' problems. Finally, politically, the terminology of majority and minority is no longer an intrinsic issue in Toraja because of the fact that people are affiliated based on family closeness, not on the basis of religion and ethnicity (Pajarianto & Mahmud 2019).

This research was conducted using qualitative analysis. Qualitative methods are used to answer questions about experience, meaning, and perspective, most often from the participant's point of view (Hammarberg, Kirkman & De Lacey 2016). Determination of data sources is carried out by purposive sampling, based on the specific characteristics that are closely related to previously known characteristics, in accordance with the research objectives. The subjects of this study were Muslim families who have family members of different religions in Tana Toraja, with as many as 21 participants. Data were collected using focus group discussions (FGDs) and in-depth interviews during the period from June 2020 to September 2020 in Tana Toraja for 4 months.

The steps or strategies to increase the credibility of the data and avoid data bias include: triangulating sources, namely matching data with different sources, and triangulating techniques, namely matching interview data with observations and FGDs (Bungin 2009). The data are analysed thematically and carried out through three stages: data reduction, data display, and conclusion and verification (Sugiyono 2017). In this way, the reliability of the data can be ensured and data bias can be minimised.

Findings and discussion

Value of local wisdom to strengthen tolerance

The Toraja society is a society that lives communally, but individualism still exists. Even this attitude of individualism must remain subject to *kada rapa'*, which means following what has been decided together (Muhiddin et al. 2020). Toraja people are familiar with the term *Saroang* in the form of community groups based on the status of their descendants. The *Saroang* group is highly considered in determining the

decisions of families and even individuals who are members of the group, especially regarding decisions on customary implementation. The better the existence of a *Saroang*, the more prominent and more important his role in society will be. Thus, the self-representation of the Toraja people, especially self in the collective sense (we/us), can be seen from the existence of this *Saroang* (Muhiddin et al. 2020). Outside the Toraja area, many family associations were formed by Toraja people who migrated to strengthen kinship relations outside Toraja.

Researchers identified the values of local wisdom used by the people of Tana Toraja in maintaining a culture of tolerance that has been implemented as part of practising religion and culture. These values comprise: *kasiuluran* [kinship], *tengko situru* [togetherness], and *karapasan* [tenacity], which became the essence of Toraja kinship (see Table 1).

The research findings shown in Table 1 can be explained in detail as follows. Firstly, the value of *kasiuluran* [kinship] is applied by interacting and associating with other community members despite different religions, by emphasising communal lifestyles and interests of extended families, and prioritising family harmony despite different religions. Secondly, the value of *tengko situru* [togetherness] is practised by making religion a personal matter for each, providing support for other religious events both morally and materially, and providing full support to extended families who are holding traditional events. Lastly, *karapasan* [persistence] is implemented by maintaining peace in the community, feeling shame when violating tradition and religion, and obeying religious and traditional rules.

In Tana Toraja, it is common to have members from different religions in one household. Despite this, the family members respect each other individually and their religion. There is a philosophy of *tangla napoka'tu rara, tangla napopoka book* [blood relations in the family will not break, like a bone that does not crack]. Blood ties and kinship in the Tongkonan spirit become a strong glue even though there is a fragmentation of affiliation to specific religions and beliefs. Toraja people's faith can experience conversion at any time along with its openness to culture from outside, but brotherhood through blood ties is carried to death (interview, Kr, 2019).

For Toraja people, Tongkonan is the mother culture and the centre of social life because traditional values and norms

related to Tongkonan are essential in their spiritual life with their ancestors and their relationship with the nuclear and extended family. Toraja kinship is usually formed in each village consisting of an extended family member. The extended family is then called Tongkonan. Usually, the family has a name used as the village's name (Rima 2019). Many of the old sayings that have become the motto of the Toraja people are related to togetherness. One example of a very popular saying is *Misa 'kada dipotuo, Pantan kada dipomate* [united we stand, divided we fall] (interview, An, 2020).

Culturally, Torajans firmly adhere to the *pepasan to matua* [parental message] and internalise their family members. One of the values that teach persistence is *karapasan*, which in the Toraja language means a persistent effort to keep and maintain harmony and peace even if you have to sacrifice property. The expressions which indicate this concept include *unnali melo* [buying goodness] or *la'biran tallan tu barang apa kela sisarak mira tu rara buku* [willing to sacrifice one's property, rather than sacrificing brotherhood] (interview, Mg, 2020). This activity is a symbol or place where religious and traditional leaders sit and discuss together to strengthen togetherness and the sense of companionship in the Toraja community (Bachrong & Ansar 2021). Interaction in the family also contains the value of *longko'* and *siri'* – *longko'* implies tolerance which means to be polite and respectful and not to embarrass people; *siri'* is inferred as self-respect and shame. Acts done outside of *aluk* and *pemali* will lead to sin and *siri'* that can embarrass not only the individual who commits the sin but also his/her extended family (interview, Mg, 2020).

The roles of religious leaders, institutions, tradition, and family

In the Indonesian Dictionary (the KBBI dictionary), public figures mean prominent and famous people (Kemdikbud 2020). It means that a character has a significant role in the growth, development, and control of values and norms in a society. They become a reference and model for the people around them in speech, attitude, and behaviour. According to social role theory, a character has an essential role in carrying out his rights and obligations in an organisation. Characters are expected to display the expected behaviour and fulfil social status expectations in a unified system (Muzaki 2010). In this study, the roles of religious leaders, institutions, traditions and family are depicted as ones that can unite the diversity in the community.

In this context, the role is closely related to the status of a figure in carrying out his rights and obligations. The two cannot be separated because they are dependent on one another. According to Ridwan et al. (2019), religious leaders' activities have shifted from being religious leaders to opinion makers. However, this shift has strengthened them as the owner of religious authority (Ridwan et al. 2019).

TABLE 1: Focus, value, and findings on the value of local wisdom.

Focus	Value	Findings
Local wisdom value	<i>Kasiuluran</i> /Kinship	<ul style="list-style-type: none"> Getting along well despite having different religions Communal Family comes first
	<i>Tengko Situru</i> /Togetherness	<ul style="list-style-type: none"> Religion becomes private Supporting religious activities Supporting traditional ceremonies
	<i>Karapasan</i> /Persistence	<ul style="list-style-type: none"> Maintaining peace Feeling shame upon violating customs and religions Obeying religion and customs

From Table 2, it can be deduced that in Tana Toraja, family, religious leaders, indigenous leaders, and community leaders play a huge role in strengthening the quality of tolerance. As religious figures, institutional roles are carried out by; (1) emphasising to community members that religious differences are private and common; (2) respecting differences; and (3) always being present at both traditional and religious events. Meanwhile, the roles of indigenous leaders include the following: (1) encouraging tolerance; (2) protecting all communities of different religions; and (3) teaching and setting an example in fostering peace.

The nuclear families and extended families in Toraja society with ties to Tongkonan respect differences in religion and belief. Even at traditional events, all family members attend and contribute both morally and materially regardless of their religion. Likewise, religious leaders and traditional leaders strongly encourage tolerance, protect all, and teach peace both with religious instruments and customs. With the spirit of *karapasan*, family members are persistent and steadfast in maintaining unity, and peace in the family, even at the expense of property and material. The expression *unnali melo* [buying goodness], willing to sacrifice his property rather than abandoning the brotherhood (interview, Mn, 2020). This spirit is still very firmly attached to the Toraja people today and is one of the steadfast pillars of tolerance.

In the Toraja community, traditional leaders known as Pareng, are appointed and elected by the community in a Tongkonan based on lineage, devotion, and mastery of customs to carry out tasks such as resolving conflicts in society (Abdullah, Sultan & Matande 2018). In this context, clans, religious leaders, and traditional leaders act as institutions that strengthen social cohesion. The existence of equality in meeting needs and interactions creates coalitions. Coalition in any community is integral for improving the quality of life. A well-established interaction will give rise to a balance of power between two or several communities. Social cohesion is not a construction of contemporary discourse. It has long historical roots, starting from theoretical debates about what constitutes a social order in society and why it can be maintained even in times of social change (Agung, Fu'ady & Surur 2018). Social cohesion is usually seen as a multidimensional construct consisting of phenomena at the micro (e.g. individual attitudes and orientations), meso (community and group features), and macro (social, institutional

TABLE 2: Focus, aspect, and findings on an institutional level.

Focus	Aspect	Findings
Institutional	Religious figures	<ul style="list-style-type: none"> Religious differences are common Respecting the differences Coming to the religious/indigenous activities
	Indigenous figures	<ul style="list-style-type: none"> Supporting tolerance Protecting all Teaching peace
	Extended family	<ul style="list-style-type: none"> Teaching tolerance in customs Nurturing all religions Supporting peace

features) levels (Schiefer & Van der Noll 2017). Developing social cohesion also aims to promote cooperation, mutual understanding, and creation of common interests to maintain mutual peace.

Socialisation to strengthen tolerance

Socialisation is a person's learning process to learn the pattern of life according to values, norms and habits. This definition emphasises the process. It means that socialisation requires a process, which will determine the programme's success in achieving its goals. In the process of socialisation, each individual tries to harmonise their life amid society. Sometimes adjustments must be aligned with the norms and values that apply in their environment, including what can and cannot be done (Narwoko & Suyanto 2004).

From the results of data analysis, socialisation in strengthening tolerance is carried out in the realm of traditional ceremonies, religion, and social activities (see Table 3).

As seen from Table 3, firstly, the socialisation process is carried out by utilising traditional activities; (1) involve all family members; (2) all family members participate in traditional events even though they are of different religions; (3) provide mutual assistance in the implementation of traditional events. Secondly, socialisation is carried out in the realm of religious activities by the following: (1) visiting each other on religious days such as Eid al-Fitr and Christmas; (2) taking care of each other in the implementation of worship; (3) respecting the religious events of other people. Thirdly, in the social sphere, this is done by; (1) acting together in social activities; (2) providing mutual support in social activities; (3) cleaning the house of worship.

Until now, the Toraja people still maintain the original beliefs of *Aluk Todolo*, as the beliefs of their ancestors in the form of rituals, customs, and rules. Over time, because of the need for the citizen identification card administration, *Aluk Todolo*, as the local religion of the Toraja people, was converted to Hinduism (Nazaruddin 1979). Linguistically, *Aluk* means rules, religion; *Todolo* means ancestors. So, *Aluk Todolo* means ancestral religion (Tangdilintin 1974).

Toraja people recognise two main ceremonies involving the life cycle, namely *Rambu Tuka* (*Alluk Rampe Matollo*) and *Rambu Solo* (*Alluk Rampe Matampu*). The *Rambu Tuka* ceremony is held to welcome joyful events such as marriage,

TABLE 3: Focus, aspect, and findings on a social level.

Focus	Aspect	Findings
Socialisation	Indigenous activities	<ul style="list-style-type: none"> All family members present indigenous activities Coming to the indigenous activities despite religious differences Helping each other in indigenous activities
	Religious activities	<ul style="list-style-type: none"> Visiting each other on Christmas/Eid Protecting each other in praying Respecting others' religious ceremonies
	Community activities	<ul style="list-style-type: none"> Participating in any activities in their neighbourhood Participating in communal works Working together in cleaning religious places

harvesting (*Alluk Pare*), or entering a new house (*Mangrana Banua*). While *Rambu Solo* 'is a reversal ceremony of the soul that died before being buried. Carrying out the *Rambu Solo* ceremony for parents' bodies is the primary obligation of every child in the life of the Toraja tribe (interview, Mn, 2020).

This togetherness is not only seen in traditional ceremonies, but also in social and religious events. In every religious celebration, such as Christmas and New Year, Muslims are invited to attend the event. Sometimes they bring their own food, or it is cooked with special equipment (interview, Mn, 2020). There is no disrespect towards one another because it has become an unwritten agreement between the family and the Toraja community in general to respect all religions and all people. If there is construction or rehabilitation of a church, Muslims help with labour, such as levelling the yard or carrying bricks. On the other hand, if there is construction or renovation of a mosque, Christians will also help with the energy. Religious, customary, and community leaders without exception encourage inter-religious harmony through the culturalisation of Tongkonan values in the family.

Families use religious celebrations to build coexistence. Within the big multi-cultural families, Christmas, New Year, Eid al-Fitr and Eid al-Adha celebrations offer precious moments to implement the principle of togetherness with their extended family of different religions. When Christmas arrives, Muslim families invite other family members to provide moral and material assistance but do not participate in the Christmas sacrament because it is believed to be against the Islamic creed (interview, Mn, 2020). The family that consisted of many different religions was built on the awareness that religion and belief are impossible to unite in the theological area. Still, sociologically they could unite and provide support to one another. Inter-religious harmony in Indonesia has survived because of the empathy nurtured since childhood, encouraging interaction and communication among the community without caring about religious differences. When Islam and Christianity entered the village, this tradition was adapted to maintain the community's unity, harmony, and civility, so that inter-religious harmony creates a sense of nationality (Sinaga, Tanjung & Nasution 2019).

Pdt. Hendrik Lewy Payung from the Pentecostal Church in Indonesia (GPdI) in Tana Toraja stated that Toraja people place brotherhood based on blood ties as sacred as a brotherhood in religion. Commitment to culture and the religion adopted to strengthen a collaborative culture brings together the noble values of culture and religion in harmony (interviews: HLP, FL, MJ, 2020). In traditional societies, traditional parties can be the primary momentum to mobilise workers, increase socio-political power, and build and consolidate the meaning of relationships (Adams 2004). One theory that can be used to support socialisation and interaction in society is the theory of symbolic interaction. The theory of symbolic interaction is influenced by social structures that shape or cause certain behaviours, forming

symbols in people's social interactions. Symbolic interaction sees social reality created by humans who can interact symbolically, have the essence of culture, interact with each other, and socialise.

From the analysis above, the critical role that the local culture, traditional leaders, and religious leaders play in the religious moderation, social integration and the practice of tolerance in Indonesia can be inferred clearly. These three instruments are often marginalised or only get a place during electoral political activities such as General Elections and Pilkada to gain support. As a matter of fact, local wisdom characterises the ability to defend certain cultures against outside influences, accommodate elements from other cultures, and then integrate them into their lives (Pesurnay 2018), which is strengthened by traditional and religious leaders role in disseminating these values. Thus, the strategy in strengthening tolerance in a multi-ethnic and religious area such as Indonesia must integrate the involvement of traditional leaders, religious leaders, and local cultural values to realise social integration.

Conclusion

This study concludes that moderate religious practice is internalised in families with local wisdom values, namely *kasiuluran* [kinship], *tengko situru'* [togetherness], and *karapasan* [tenacity]. In the institutional aspect, religious leaders, both Muslim and non-Muslim, actively campaign for tolerance between religious communities, protecting all religions, and teaching peace. Likewise, traditional leaders and families emphasise tolerance in Tongkonan ties. Religious leaders, customs, and Tongkonan clans are social capital for the Toraja people to culturalise the value of tolerance in the nuclear family as well as the extended family. In socialisation, the Toraja people utilise traditional activities, religious activities, and social activities to build positive and dynamic interactions. They (Muslims and non-Muslims) visit each other during religious and customary celebrations.

Theoretically, the research contributes to building a very empirical relationship between local wisdom and absolute religion. The discourse of religious moderation by relying on national commitment, tolerance, anti-violence, and being accommodative to local culture will be strengthened by the results of this research. Meanwhile, practically, this research becomes a model for regions with similar characteristics to their locus to take advantage of the value of local wisdom and moderate religious understanding to build strong tolerance among religious adherents.

There are some limitations for this research. Firstly, this research was conducted in an area with unique characteristics and is ethnically homogeneous, so it requires expansion to be applied to other areas. Secondly, the subjectivity of informants may occur during the interview process. The researchers recommend that further researchers pay attention to more heterogeneous areas with the purpose that tolerance between religious communities can be depicted.

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Authors' contributions

H.P., I.P., and P.S. contributed to the design and implementation of the research, to the analysis of the results and to the writing of the manuscript.

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