ONE WORLD, MANY RELIGIONS: THE LOCAL WISDOM VALUE AND SOCIAL RELIGIOUS ORGANIZATIONS IN STRENGTHENING TOLERANCE

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Abstract

The index of tolerance for harmony among religious communities in Indonesia is fluctuates, tends to strengthen but is still affected by intolerance cases which should not have happened at the first place. This study aims to identify the local wisdom value in maintaining diversity, and the role of socio-religious institutions to strengthen diversity. Qualitative research methods involve 30 informants selected by using purposive sampling and data collected within-depth interviews, in January-February 2023. data were analyzed thematically and carried out through three stages; data reduction, data display, and drawing conclusions and verification. The results of the research show that there is an implementation of the contact theory by utilizing local wisdom in the ethnic groups that inhabit this research locus are Sipakatau, Sigunakannge, and Sipakalebbi, Teposliro, Meyama-Braya, Asah, Asih, Asuh, and Banjar traditions. The implementation of these values is strengthened by socio-religious institutions consisting of religious and traditional leaders, youth, educational institutions, politicians, the economy, which also strengthen community contact activities, which functionally play a role in accordance with their respective fields. The contribution of this research is practically to strengthen tolerance in a diverse society, which is often affected by intolerance cases. The declaration of Kampung Pancasila at the research locus is a concrete manifestation of the will of the entire community to live together in a peaceful atmosphere.

Keywords: religion, local wisdom, religious social institutions, tolerance

INTRODUCTION

Religious tolerance is an important issue in all parts of the world, even in the future it will still be a crucial issue covering human civilization. Various countries face the tolerance problem, starting from the Arab lands which often get discrimination as a source of intolerance (Hoffman, 2019), in the multicultural country of Indonesia (Pajarianto, 2022; Pajarianto et al., 2022; Pajarianto & Junaidi, 2020; Wijaya Mulya & Aditomo, 2019), which are still relatively under control, including in Thailand which shows the existence of a Muslim community that lives in a Buddhist community and emphasizes close relationships, mutual respect and harmony which are different characteristics from the tensions and conflicts of interfaith groups in other communities in the wider Southeast Asian region and Southern Province of Thailand, and has a track record of educational leadership in a multicultural context (Saleemad et al., 2022; Sohsan, 2022). Even in India, social and economic inequality and the involvement of external factors have become

triggers for conflict, including politics (Mirlotfi et al., 2022; Sircar, 2022).

Why is the study of tolerance still important? As a matter of Fact, there are still violent attacks on Ahmadiyah and Shia Muslims, closures of Christian churches, and tensions between radical groups and the dominant Muslim community (Rogers, 2018). In 2015 there were 85 cases, and in 2016 there were 97 cases (Wahid et al., 2015), and in 2020 there were 422 acts of violation of religious freedom (Lidwina, 2021). Indonesia still has to work hard to overcome the problem of religious diversity (Ju Lan, 2011), with some conflicts occurring as a result of negative stereotypes (Nakaya, 2018). Although, the data show the Religious Harmony Index in Indonesia fluctuates but tends to increase, in 2017 it was 72.27, in 2018 it was 70.90, and in 2019 it was 73.83. Significant factors influencing the increase of this index are; family education, implementation of local wisdom, income, religious heterogeneity and the role of the ministry of religion (Research and Development Center for Education and Training of the Republic of Indonesia Ministry of Religion, 2019).

Many studies of tolerance in Indonesia have been carried out, but more in the individual realm (Batool & Akram, 2020; Darmana et al., 2022), and is associated with several variables that can strengthen tolerance in individuals (Lubis & Sianipar, 2022), as well as utilizing key themes of Islamic spiritual, postmodern, and religious conservatism discourses (Wijaya Mulya et al., 2022). Some of these studies have not touched on how an ecosystem of tolerance is formed in a diverse community. Even though the ecosystem has enormous implications for the formation of an attitude of tolerance in individuals or communities. This is not only related to maintaining the system of values and norms formed in society, but will have implications for long-term efforts to maintain diversity from social divisions which at an extreme level will lead to wars motivated by religion, ethnicity, or certain races.

The contribution of this research is very important in identifying, analyzing, and formulating an inter-religious tolerance ecosystem map. The Roadmap for Strengthening Religious Moderation 2020-2024 maps out 6 (six) ecosystems that need to be strengthened are society, education, religion, media, politics, and the state (Working Group, 2020). A research result also proves the existence of contact theory, the diversity of social interactions can lead to tolerance (including religious tolerance), because social interaction with different parties allows one to recognize different backgrounds, ways of life, and views (Driel & Verkuyten, 2022; Frisch et al., 2022). Interaction and contact between ecosystems will foster mutual acceptance between different communities, and slowly inter-religious tolerance institutions will be easily achieved.

Tana Luwu is one of the locus that can become a miniature of Indonesia, because of the tribes diversity, customs and religions that form cohesiveness among citizens. One of the ancient manuscripts that also provides information about the fame of the Luwu Kingdom in relation to other kingdoms in the archipelago in the past, is the *Negarakertagama* book written and completed by *Mpu Prapanca*. The book was completed in the month of Aswina in 1287 Saka or 1365 AD (Pegeaud, 1960). Some areas that have interesting diversity including Mappedeceng in North Luwu, Mangkutana and Tomoni in East Luwu, and Lamasi in Luwu.

Based on the information gap from facts about tolerance and theoretical gaps with previous research, this study is directed to; first, identify the value of local wisdom in maintaining diversity; and second, the institutional role of socio-religious institutions to strengthen diversity. These two focuses are interrelated with one another because and have real implications for strengthening tolerance and diversity.

Literature Review
Tana Luwu Miniature Indonesia

Mpu Prapanca in the Negarakertagama book which was completed in the month of Aswina in 1287 Saka or 1365 AD reveals the fame of the Luwu kingdom in relation to other kingdoms in the archipelago, and is mentioned as a country (Mattulada, 1995). This book was originally named *Desawarnana* which means the history of the villages. Since it was rediscovered by

archaeologists, this ancient manuscript was later named *Negarakertagama* or which means the story of the country's development (Pegeaud, 1960). Luwu is mentioned along with other areas located in Sulawesi such as Bantayan (Bantaeng), Salayar (Selayar), Makassar and Buton are very important countries and are located in one island. Until now, Tana Luwu has not only been able to support its own territory, but has become one of the areas that has strengthened the socio-cultural and economic order, as well as a miniature of Indonesia which has various ethnic groups and religions and lives in harmony and peace with mutual respect.

Tana Luwu as a profile and miniature of Indonesia cannot be separated from the transmigration program to manage vast tracts of land throughout Indonesia and accelerate development. Based on Presidential Decree No. 2 of 1973; January 4th 1973, South Sulawesi was appointed as the recipient of transmigrants, so that residents from Java, Lombok, Bali and several surrounding areas came to Tana Luwu to live and develop their lives. In fact, from other sources, the transmigrants had been in Tana Luwu since 1938 and entered South Sulawesi (Jasruddin & Quraysh, 2015). After that, they spread out and formed settlements based on tribes and groups.

Local Wisdom Values, Religious Social Institutions, and Diversity Channels

Local wisdom is a cultural characteristic of a region, tribe, nation, it can be in the form of ideas or activities that include how to interact with other humans, humans with their environment, and humans with their belief systems (Jumriani et al., 2021). Local wisdom is very useful as a value to maintain social stability because it is born from people's lives so that its application is applicable. Several ethnic groups living in Tana Luwu have various local wisdoms. The people of Luwu are known for their culture *mappalesso samaja* which has mutuality value (Ansaar, 2021). In Makassar, the Bugis community is known as *Assamaturu'* or cooperation culture (Rahman & Nasruddin, 2022), the Toraja people know Rambu Solo and Rambu Tuka' which unite all different communities (Sarto, 2020; Wahyunis, 2022). In Javanese society, the culture of *gotong royong* is known as social

capital (Lukiyanto & Wijayaningtyas, 2020). In Balinese society, the *Meyama Braya* culture is known in building interfaith dialogue (Ludji et al., 2020). In the Sundanese people there is the *Babarit* tradition which is also related to mutual cooperation (Fatima, 2019).

Besides local wisdom, in society it is also known as social religious institutions which contain a set of rules that revolve around certain activities or needs, in this case social (Purwaningsih, 2020). Social institutions are urgently needed in order to strengthen and maintain diversity in a plural society. There are three keys to social institutions, namely, the existence of social values and norms, patterns of behavior that become general procedures, and the system of relationships and individual roles in society (Zia et al., 2020). The institution in question includes the socio-religious realm which usually in diaspora communities has a very important role as a form of unity and equality of fate because they are overseas. This important role is not only for the community, but also for outsiders to be in line with norms outside the community.

After the social institutions running well, Then society needs social channels to build cohesiveness as a whole. The difference if it is managed structurally and functionally will actually provide benefits to the community. Each different unit has a different function and in turn the community benefits from that function (Ismail, 2018; Legowo et al., 2019). Thus, it is very important to manage diversity from within (managing diversity from within) which means managing diversity based on the values of the local community which makes religion, including culture, the main source of values that binds society together (Tungkagi & Sila, 2022). This task must be carried out by socio-religious institutions in areas that have diverse ethnicities and religions.
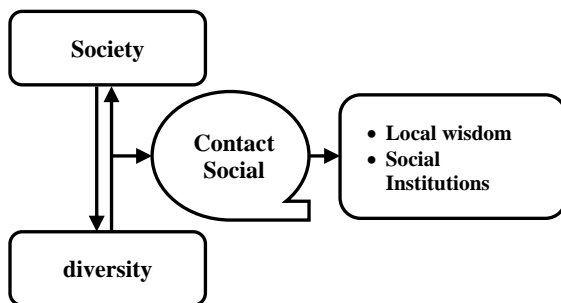
Conceptual Framework

This study uses contact theory to portray local wisdom between groups, institutions, and tolerance. The contact theory popularized by Gordon Allport in 1954 amidst the torrential racist actions and inter-ethnic conflict that plagued the United States (Dovidio et al., 2003). According to him, one of the ways to reduce racist actions and inter-

ethnic conflicts is to make members in two or more different groups involved in contact. A variety of social interactions can lead to tolerance (including religious tolerance), because social interaction with different parties makes it possible to recognize different backgrounds, ways of life, and views (Driel & Verkuyten, 2022; Frisch et al., 2022). Interaction and contact between ecosystems will foster mutual acceptance between different communities, and slowly institutional tolerance will be achieved.

Apart from that, it can also be approached by looking at intellectual humility which plays an important role in opening deep spaces for one group to another. This aspect is important so that all group members understand that each group or human has strengths and weaknesses that must be addressed humbly, including how to respond to differences that occur between them (Pajarianto et al., 2023).

Figure 1. Conceptual Framework

Source. Writers' theory analysis overview

In Figure 1. The conceptual framework can be explained that the community has diversity in the aspects of religion, ethnicity, and customs. This ecosystem was formed from a transmigration program involving diaspora from Java, Sunda, Bali, Lombok, and several areas in South Sulawesi. This diversity causes people to experience social contact that lasts a very long time. Social contact creates cohesiveness which is supported institutionally by the local wisdom of each community, religious social institutions, and social channels created by the people themselves.

RESEARCH METHOD

This research was conducted in North Luwu, in an area inhabited by people who are diverse in terms of ethnicity, culture, customs,

and religion. North Luwu was chosen based on several academic reasons. First, demographically North Luwu is a gathering place of various tribes and religions, most of them are transmigrants from Java, Sunda, Lombok and Bali who are united with the original Luwu people. There have even been marriages, forming a unique cultural acculturation. Second, academically-pedagogically, the cultural approach is highly emphasized to provide space for different communities, so that it does not cause social conflict, instead it strengthens Indonesian-ness. Third, politically the terminology of majority and minority is no longer a major issue, because people are affiliated based on family closeness, not religion and ethnicity (Pajarianto & Mahmud, 2019).

This research conducted by 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 et al., 2016). The subjects of this study were religious leaders, community leaders, youth, politicians and 30 residents. Data sources is determined by purposive sampling, based on certain characteristics which are closely related to characteristics that have been known before, based on research objectives. Data was collected by means of in-depth interviews, for four months from June to September 2022.

Step or strategies to increase data credibility and avoid data bias, by means of source triangulation, which are matching data with different sources, and technical triangulation; matching interview data with observations and FGDs (Bungin, 2009), then the data were analyzed thematically and carried out through three stages, namely, data reduction, data display, and drawing conclusions and verification (Sugiyono, 2017). In this way, data reliability can be guaranteed and data bias can be minimized. Through a series of procedures, it is hoped that the data and analysis will truly describe what happened.

DISCUSSION
Local Wisdom Value

The locus of this research is North Luwu district which has several sub-districts which are enclaves of transmigrants. This is

what forms a pluralistic and diverse society in terms of religion, ethnicity, and customs. Contact between groups minimizes each other's social identities, and psychologically fuses (Afandi et al., 2021). This situation will shape positive behavior by reducing negative prejudice and increasing the quality of social interaction between groups.

Figure 2. Transmigrant Distribution Map

Source: http://infosulawesiselatan.blogspot.com
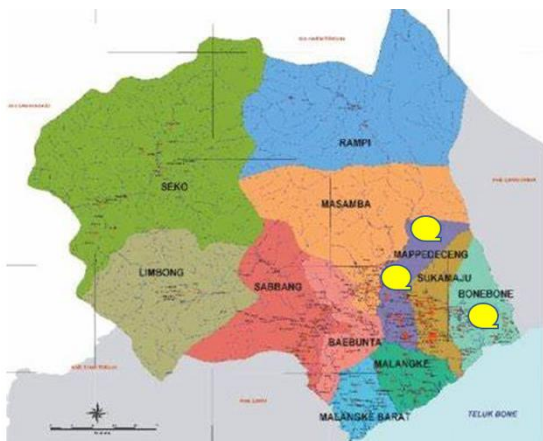
In figure 2. several areas in North Luwu that have the largest transmigrant enclaves and form social, religious and cultural diversity are in the Mappedeceng, Sukamaju and Bone-Bone areas. These three areas have areas that are connected and border each other. In this area it is very easy to find houses or places of worship for all religious people who live, even though they form residential areas in groups based on their ethnicity, social interaction goes very well.

The researcher identified the local wisdom values of ethnic groups living in the area. The value of this local wisdom is very important because it comes directly from ancestral heritage passed down from generation to generation. The local wisdom identified is related to how this community group views other people, as well as how to respond to the various differences that exist in their environment. This has been the key to harmony between religions and ethnic groups in several areas of North Luwu, for decades.

Table. 1: Ethnic Local Wisdom

Tribes	Local wisdom	Findings
Luwu-Bugis	*Sipakatau, Sigunakannge, Sipakalebbi'*	Communities accept each other, work together, and support each other
Java	*Teposliro*	
Bali Sunda Lombok	*Menyama-Braya love, care, foster Banjar*	in social religious activities

Source: data analysis, 2023

In table 1, there is a local wisdom value related to tolerance. The indigenous tribes that live are the Luwu people, who are more inclined to describe their ancestors, who lived in the Sawerigading era, as the forerunners of the tribes in South Sulawesi, and not as a Bugis sub-ethnicity (Aditjondro, 2006). In Luwu there are 12 tribes scattered throughout Tana Luwu. The local wisdom of the people of Luwu which is also adhered to by the people of South Sulawesi is *Sipakatau* (humanizing each other), supported by the value of *Sipakalebbi* (mutual respect), and guarded by the value of *Sipakainge* (reminding each other). This value is reflected in the socio-religious relations of the Luwu people who highly uphold humanity, respect for others, and remind each other of the truth. This has been the bond between Luwu residents and transmigrants for decades, and is supported by other aspects.

In Javanese society, the value of *teposliro* is also known, which is also known as tolerance. The word *tepo* means good, and *sliro* means you, I become us (HP: interview, 2023). With this value, Javanese people who live in North Luwu pay respect to other residents. The manifestation of this value can be seen from the settlements which are usually neatly arranged consisting of alleys that are connected to one another. Residents let their land be used for the public good (RS: interview, 2023). Communities work together in advancing their lives in overseas diaspora from their hometowns, interacting with respect for one another, including those of different ethnicities and religions.

In Balinese society, the value of Meyama-Braya is known, which is sociologically, an interactional lifestyle, a solution to social and ethical problems of the Balinese Hindu community and community. Social life depends on social interaction and the most prominent social interaction in Balinese Hindu society is samama-braya. In other words, *sama-braya* is an integrative lifestyle (Arjawa, 2021). The practice of *Menyama-Braya* for the Balinese people in North Luwu is to unite with all other

components of society, so that their existence is accepted. Balinese people can hold *Ngaben* and the *Ogoh-ogoh* festival which are all accepted, even supported by other communities (GA: interview, 2023).

Meanwhile, the Sundanese people know the local wisdom of compassion, compassion, and foster care. According to this teaching, with differences in society, we can sharpen (learn), love, and care for each other. With the collaboration of these three things, mutual hatred, hostility, and mutual hurt can be avoided because of differences (Rachmawati & Ratnawati, 2020). Likewise, the people of Lombok have the local banjar wisdom, the besiru system, as well as several other collective activities such as building houses, building public places for begawe events, funerals and so on.(Murdi, 2018). All of these values are internalized to build interactions with other communities (HW, AG, FW: interview, 2023).

All the values of local wisdom in the ethnic groups that inhabit North Luwu, become the glue that is still maintained today. If this is analyzed by social contact theory, the local knowledge possessed by each different community plays a major role in social interaction and forms social harmony. In this situation, individuals who feel they are part of a social community will easily engage in contact with other groups (Wagner et al., 1999). Success in managing this diversity does not just happen, but through a long process involving all components, the government, religious leaders, and social institutions owned by the people in the area. Each social institution plays its role in convincing the community that differences are a big asset for regional development.

The implication of this local wisdom value is the existence of cultural acculturation that strengthens tolerance. For instance, at a Javanese wedding, meal for the guests will usually be separated between dishes and food. But currently it is done with a one-way buffet system, as is the tradition of the indigenous people (MIK: interview, 2023). The Balinese, when conducting a wedding or other event, also invite Muslim villagers to serve halal food. All work based on their respective understandings, that each religion has its own prohibition, and this must be guaranteed in every relationship that involves inter-religion, ethnicity, and race.

It is this tradition that undergoes institutionalization and forms cultural capital which has three sources, which are objective, institutionalized and Realized (Bhugra et al., 2021). The strength of this cultural capital must be able to be used to reduce post-migration pressures between all the different communities that meet in all specific geographies. Acculturation may play more of a role in the early stages of migration and may become less relevant for later adaptation when other factors exert a greater influence (Bierwiaczonek & Kunst, 2021). The large number of transmigrants in North Luwu, especially in Mappedeceng, Sukamaju, and Bone-Bone have established themselves as migrants who are able to adapt to their socio-cultural environment.

This local wisdom value applies to a community, but has universality that can be applied to other groups. Although local wisdom is often considered old-fashioned, the values they teach and the practices carried out are still a routine way of protecting the environment and good relations between and within religious communities because they still adhere to the belief that protecting nature means protecting life (Pranata et al., 2021). The majority of Indonesian people have local wisdom values that are still relatively well maintained and cared for.

Religious Social Institutions and Tolerance

In general, every human being cannot live by himself but needs other people to meet his needs as a social being, along with the growth and pattern of human relations in society, therefore humans cannot be separated from institutions, the formation of institutions (regulating institutions) starts from the community's need for coexistence of life.

Mainly, what is meant by social institutions or social institutions can be interpreted as organizations, associations or social groups (Sudarma, 2008). Social institutions are a set of norms in relation to the fulfillment of basic human needs (Hidayati & Ganggor, 2007). The process of a number of norms into social institutions is called institutionalization. Social institutions are procedures created to regulate relations

between humans who are members of a group in society (Soekanto, 1982).

The research findings show that religious social institutions in North Luwu are involved in caring for diversity, with the following findings:

Table. 2: The Role of Religious Social Institutions

Pranata	Findings
Religious-Traditional Figures	Encourage tolerance, mutual respect
Government	Facilitate all adherents of religion, without discrimination
Public figure	Caring for differences with awareness in the community
politician	Caring for differences as a political investment
Economy	Bermu'amalah with all religions and ethnic groups
Youth	Get involved in social religious events
Educational institutions	Sow Pancasila student profiles

Source: Data Analysis, 2022

In table 2, it can be seen how the role of social religious institutions in society is to care for differences and foster tolerance. Religious and traditional leaders, government, community leaders, politicians, economists, youth, educational institutions have the same views in maintaining tolerance in society. With this cooperation, the community will feel that they need each other to develop the area they live in.

Some interesting phenomena at the locus of research and describing tolerance being built and cared for are houses of worship of all recognized religions in Indonesia standing majestically. For Hindus, for example, they can hold religious ceremonies such as cremation and the ogoh-ogoh festival to welcome Nyepi Day for the Saka New Year, followed by Hindus throughout the district in Sukamaju and Mappedeceng. This event was supported by all existing communities, even opened by the Regent (MI, RA: interview, 2023). This event is not only an artistic activity, but also economic and youth creativity.

Likewise, politicians are also involved in maintaining this harmony. Why? because this is a very expensive investment not only to strengthen national political education, but also to achieve electoral potential. At a religious event, for example, a Muslim politician held a penjor competition, a Balinese-Hindu tradition of placing long bamboo ornaments and coconut leaves in front of each other's houses. This is a tradition that crosses ethnic and even religious boundaries (KR, IK: interview, 2023).

Likewise, in traditional and religious events, Muslims who grow as the majority adherents receive support from other adherents, and run very well. Religious activities such as Eid al-Fitr and Eid al-Adha which utilize large areas in the field also receive support from all components. This spirit of togetherness was then embodied by one of the villages in North Luwu by declaring "Kampung Pancasila" as a miniature plural society but living in an atmosphere of harmony, peace and mutual respect.

In the socio-economic aspect, residents interact with each other with the principles of *muamalah* which do not violate the teachings of their respective religions. Some wholesalers also come from immigrant communities who are non-Muslims, but are able to carry out the principle of mutually beneficial buying and selling. Likewise, the community understands that it is not permissible to trade goods that are prohibited in religious teachings.

It is the role of these socio-religious institutions, namely religious leaders, traditional leaders, youth leaders, the government that really facilitate citizens without discrimination, so that all feel protected and accept one another. In fact, some of them have even married and become a family bonding factor that strengthens one another.

Figure 3. Pancasila village in North Luwu
Source. Hadi Pajarianto (Personal documentation)

Interaction between different groups must be accompanied by strong empathy. Empathy is the main key to intergroup contact

and has a greater impact than other psychological aspects (Pettigrew & Tropp, 2006), and will reduce differences between groups because of positioning themselves on an equal footing with others (Hehman et al., 2010). The results of this research have been implemented well at this research locus so that it has an impact on tolerance and harmony between ethnic groups and religions. Noble values derived from local wisdom and the religion adhered to teach how to treat other human beings even though they are different.

Likewise on plural society, religion can be functioned as education, rescue, social supervision, forming brotherhood and transformative with the concept of bonding with God. Religious social institutions are organized based on a philosophy of life originating from one, God Almighty. The value system is built based on the individual value hierarchy in terms of collective consciousness. The social system is built on a situation of balance between social and religious which came to be constructed in a normal situation through reorganization (Sudjatnika, 2018).

For a society to have cultural capital, there must be institutions capable of appreciating certain symbolic goods and social groups capable of adopting them. The constitution of certain cultural goods as "cultural capital" is by no means automatic, but requires collective action on the part of elites (DiMaggio, 2019). Elites who play a role as religious social institutions in North Luwu function well in providing reinforcement of tolerance. It is this socio-religious institution that encourages people to unite in their respective cultural and religious teachings, all of which lead to harmonious and tolerant social practices.

Thus, local wisdom values and socio-religious institutions are used by the community as sacred moral and educational values in interacting with other groups in a pluralistic environment. Differences in ethnicity and religion are used as social capital to build the social, economic and religious life of the community. Difference is a gift from God which is unavoidable in every realm of human life, but by still living in one earth even though they have different religions.

CLOSING

In the previous section, data analysis was described which showed how local wisdom values and socio-religious institutions collaboratively care for and maintain diversity in society. The contact theory reinforces this unique phenomenon, that one way to minimize racist actions and inter-ethnic conflicts is by increasing contact between people who live in diverse environments. The values of local wisdom in the ethnic groups that inhabit this research locus are *Sipakatau, Sigunakannge, and Sipakalebbi, Teposliro, Menyama-Braya, Sharpening, Asih,* Fostering, and Banjar traditions. These values are implemented in all segments of the life of these different citizens. Meanwhile, religious social institutions also play a functional role, consisting of religious and traditional leaders, youth, educational institutions, politicians,

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