



THE ROLE OF LINGUISTICS AND LOCAL WISDOM ON KNOWING HARMONY BETWEEN RELIGIONS AT TANA TORAJA

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Abstract

Harmony between religious communities is everyone's dream, but living in a plural society is very difficult to avoid conflict. Therefore, this research is presented in order to provide views related to the concept of knitting harmony between religious communities through linguistics and local wisdom. This study aims to identify and describe the role of linguistic concepts and local wisdom in knitting inter-religious harmony at Tana Toraja land with a phenomenological approach. This research is a qualitative research with observation and interview methods. Data obtained from interviews with Tana Toraja speakers by voice recording and field note-taking. In addition, the researcher was assisted by the experience of the informants by using the reflective-introspective method.

The results of the study show that (1) the linguistic concept can prevent misunderstandings, violence, fanaticism, be sensitive and be able to make inter-religious people aware of the grace of diversity at Tana Toraja land so as to create humanist communication. (2) the role of local wisdom can build solidarity, togetherness, harmonious relations, and religious awareness in a plural society so as to create peaceful social relations. The role of linguistics and local wisdom can make Tana Toraja societies have harmony relation with others without see the status (race, ethnic, religion, and so on).

Abstrak

Kerukunan antar umat beragama merupakan dambaan setiap orang, namun hidup dalam masyarakat majemuk sangat sulit untuk menghindari konflik. Oleh karena itu, penelitian ini dihadirkan untuk memberikan pandangan terkait konsep merajut kerukunan antar umat beragama melalui linguistik dan kearifan lokal. Penelitian ini bertujuan untuk mengidentifikasi dan mendeskripsikan peran konsep linguistik dan kearifan lokal dalam merajut kerukunan antar umat beragama di tanah Tana Toraja dengan pendekatan fenomenologis. Penelitian ini merupakan penelitian kualitatif dengan metode observasi dan wawancara. Data diperoleh melalui wawancara dengan masyarakat Tana Toraja dilengkapi dengan teknik rekam dan catat. Selain itu, peneliti dibantu oleh pengalaman informan dengan menggunakan metode reflektif-introspektif. Hasil penelitian menunjukkan bahwa (1) konsep kebahasaan dapat mencegah terjadinya kesalahpahaman, kekerasan, fanatisme, peka dan mampu menyadarkan umat antar umat beragama akan anugerah keberagaman di tanah Tana Toraja sehingga tercipta komunikasi yang humanis. (2) peran kearifan lokal dapat membangun solidaritas, kebersamaan, hubungan yang harmonis, dan kesadaran beragama dalam masyarakat majemuk sehingga tercipta hubungan sosial yang damai. Peran linguistik dan kearifan lokal dapat membuat masyarakat Tana Toraja memiliki hubungan yang harmonis dengan orang lain tanpa melihat status (ras, suku, agama, dan sebagainya).

Keywords: linguistics concepts; local wisdom; harmony and peace in diversity; Tana Toraja society

INTRODUCTION

Inter-religious harmony is everyone's dream, but living in a pluralistic society is very difficult to avoid conflict. Indonesia is a very diverse country in terms of ethnicity, race, religion, culture and language. Thus, it is undeniable that it will be vulnerable to conflict. Muta'allim, Munir, Pathollah, Nawiroh & Muhalli (2022) stated that Indonesia is a plural country because it consists of various ethnic groups, races,

religions, beliefs, cultures and languages.¹ Besides, Mudzar, 2001;² Putra, 2013;³ Widiyowati, Krisyantono & Bambang, 2018;⁴ Akhmadi, 2019;⁵ Radjab, Genda, Haris & Abdullah, 2020;⁶ Muta'allim et al, 2022⁷; & Maknun, M. L, Nugroho, M. A & Libriyanti, Y, 2022⁸ argued that Indonesia is known as a diversity country because it consists of multi religious, cultures, languages, ethnic, races, beliefs, etc. Below is the picture of Indonesian diversity.⁹

¹ Muta'allim, Munir, M., Pathollah, A.G., Nawiroh, L., & Muhalli. "Concepts of Religious Moderation Education at TapalKuda: Linguistic Analysis and Local Wisdom". In Proceedings AnCoMS IV. Surabaya 26-27 February 2022, UIN Sunan Ampel Surabaya Jl. A. Yani 117 Surabaya.

² M. AthoMudzar. *Pendekatan Studi Islam dalam Teori dan Praktek*. (Cet. III; Yogyakarta: Pustaka Pelajar, 2001).

³ Putra, M. G. Bagus Ani. "Peran Kearifan Lokal dalam Resolusi Konflik Keyakinan Beragama di JawaTimur". *Masyarakat, Kebudayaan dan Politik* Vol. 26, No. 1. (2013): 1-14, <http://journal.unair.ac.id/download-fullpapers-mkp26bd291a37full.pdf>.

⁴ Widiyowati, Estu., Kriyantono, Rachmat., Prasetyo, B.D. "Model Manajemen Konflik berbasis Kearifan Lokal: Konflik Perguruan Pencak Silat di Madiun – Jawa Timur". *Jurnal Komunikator* Vol. 10, No. 1. (Mei 01, 2018): 34-47, DOI: <https://doi.org/10.18196/jkm.101004>.

⁵ Akhmadi, Agus "MODERASI BERAGAMA DALAM KERAGAMAN INDONESIA". *JurnalDiklatKeagamaan*, Vol. 13, No. 2. (April 23, 2019): 45-55, <https://bdksurabaya.e-journal.id/bdksurabaya/article/view/82>.

⁶ Radjab, M., Genda, A., Haris, A., & Abdullah, S. "Religious Tolerance Practices: A Case Study of Family with Different Religions in Toraja Ethnicity South Sulawesi Province, Indonesia". *International Journal of Management*, Vol 11, No 5. (May, 2020): 1145-1154, DOI: 10.34218/IJM.11.5.2020.104.

⁷ Ibid

⁸ Maknun, M. L, Nugroho, M. A & Libriyanti, Y, "Kontribusi Ulama Nusantara terhadap Keilmuan Islam di Indonesia: Studi Kasus Inventarisasi Manuskrip Ponpes Tremas dan Tebuireng". *Jurnal Muslim Heritage*. Vol. 7 No, 1. (Juni 24, 2022): 111-140. Doi : 10.21154/muslimheritage.v7i1.3625.

⁹ Ibid.



Figure 1.1: *The Diversity of Indonesian Society.*

Source: Muta'allim, et al (2022).¹⁰

In this very diverse country, conflicts that often occur are conflicts over religion. This is because it involves the beliefs and guidelines of social life. However, this is different from the Toraja people, namely the Toraja people have a humanist and harmonious relationship even though the people follow different religions. The Toraja community not only tolerates other communities who have different religions, but also gives a very high tolerance for religious freedom, including their own families, as stated by Yunus & Mukoyyaroh (2022) that in the Toraja community there are adherents of different religions in their religion.¹¹ One family and even one house can be found, but they remain in harmony and peace thanks to the customs and philosophy of local wisdom of Tongkonan.

In addition, the Toraja people allow interfaith marriages, even in one family there are two to three religions, namely Christianity, Islam and Catholicism. This is supported by the statement of Radjab, et al, (2020) that in addition to tolerance in the context of inter-community in Tana Toraja, there is also tolerance in the family as in the Toraja tribe, namely in the Toraja tribe, interfaith marriages are often found.¹² This is the high tolerance attitude of the people of Tana Toraja. In addition, there are also children who choose a different religion from their parents and other siblings. Therefore, the Marriage Law Number 1 of 1974 Article

¹⁰ Ibid.

¹¹ Yunus&Mukoyyaroh. "PluralitasdalamMenjagaToleransi di TanaToraja". *Dinamika* Vol. 7, No. 1. (June 01, 2022): 49-74, DOI: <https://doi.org/10.32764/dinamika.v7i1.2488>.

¹² Ibid

57 regulates mixed marriages (Wahyuni, 2016).¹³ One of the factors that make Tana Toraja people have a high tolerance is influenced by cultural heritage. Nuryani (2015) states that the TanaToraja community has a “Tongkonan” cultural heritage which is used as a pattern of social interaction from generation to generation to the next generation.¹⁴ The Tongkonan cultural heritage is a kinship social institution (Fuad, 1985).¹⁵

So far, researchers have not found any research that examines the role of linguistics and local wisdom in building inter-religious harmony in Tana Toraja. However, there are several studies that have similarities with the research above, including; Muta'allim, Et al (2022) aim to explore and describe the concept of religious moderation education at Tapal Kuda with a linguistic approach and local wisdom. The results of his research show that with a linguistic approach and local wisdom, violent conflicts caused by politics, radicalism, sentiment, extremism and others can be resolved by local wisdom, while misunderstandings, differences of opinion, etc. can be resolved and dammed through a linguistic approach.¹⁶

Furthermore, Sabaruddin and Rahman (2018) aim to describe the harmony between Muslims and Christians in Tana Toraja. The results showed that the people of Tanah Toraja live in harmony and harmony even though there is no coercion, this is due to the existence of local wisdom such as very strong kinship relations, traditions, blood ties, customs.¹⁷ Then, Noorbani (2019) aims for this study aims to determine the challenges faced by the residents of Kampung Sawah in maintaining peaceful conditions in inter-religious relations. The results show that the peaceful conditions in inter-religious relations in Kampung Sawah that have been maintained until now are the result of activism that has been going on for a long time, even since the beginning of Kampung Sawah was built. The roles of kinship ties, community and religious leaders, as well as social capital in Kampung Sawah are intertwined, making Kampung Sawah able to maintain peaceful conditions to this day. The

¹³ Ibid

¹⁴ Nuryani. *Pola Hubungan lintas Agama di TanaToraja*. (Alauddin University Press. Percet. Utami Berkah Makassar. Jl. Sultan Alauddin Makassar, 2015).

¹⁵ MohFuad. *Islam di TanaToraja, Posisi Sosial Religius dari Persekutuan Masyarakat Muslim Madandan di TanaToraja* (PLPIIS Unhas: Ujung Pandang, 1985).

¹⁶ Ibid

¹⁷ Sabaruddin dan Rahman, R. “Anatomi Kerukunan Masyarakat Islam dan Kristen di Kecamatan Sesean Kabupaten Toraja”. *Jurnal Sosioreligius*, Vol 3, No 2. (2018): 1-16, Doi: <https://doi.org/10.24252/sosioreligius.v3i2.9570>.

challenges faced by the residents of Kampung Sawah in maintaining peaceful conditions in inter-religious relations currently include at least two things; the brunt of the flow of information through social media and the high rate of growth of the immigrant population which is compartmentalized in exclusive housing blocks.¹⁸

Furthermore, Rachmadhani (2014) aims to determine the role of local wisdom in building religious harmony among the Timorese. The results of the study show that (1) harmony between people is created through the marriage process; (2) The harmony of the Muslim and Christian population is symbolized by Nun Ham Tuak which means “The Banyan Tree Hugs Lontar”; (3) If there is a conflict in Amarasi, the form of conflict resolution uses the Betel Pinang Tradition (Okomama).¹⁹ In addition, Usman (2019) aims to determine the factors that cause religious harmony in the Transmigration Settlement of Karave Village. The results of the study indicate that the social harmony of religious communities persists to this day due to the supporting factors for the creation and establishment of social harmony, namely: 1). Awareness of diversity. 2). Conducting competitions and competitions in August as well as other positive activities in order to strengthen the relationship and 3). Strengthening social networks in oil palm farmer groups.²⁰

Then, Mustafa (2019) aims to describe the general condition of religious harmony in Manokwari and reveal local wisdom that functions to maintain religious harmony. The results of the study indicate that the condition of religious harmony in Manokwari is still maintained, although there are certain frictions, but it does not cause inter-religious conflict because of the synergy between government institutions, customs, and religions that continue to carry out dialogue to reduce potential conflicts. *Naniakeisutdani, danidekeisutnani*, (you are good to me, I am good to you) is one of the local wisdoms of the indigenous Manokwari tribe which is full of nuances of religious harmony.²¹

¹⁸ Noorbani, M. A. “Kerukunan Umat Beragama di Kampung Sawah Kecamatan Pondok Melati Kota Bekasi”. *Jurnal Al-Qalam* Volume 25 Nomor 2. (Oktober 03, 2019): 285-307, <http://www.jurnalalqalam.or.id/index.php/Alqalam/article/view/718>.

¹⁹ Rachmadhani, A. “Membangun Kerukunan Umat Beragama melalui Kearifan Lokal Orang Timor”. *Jurnal Pusaka*, Vol. 2, No. 2. (Agustus 04, 2014): 193-204, Doi: <https://doi.org/10.31969/pusaka.v2i2.128>.

²⁰ Usman, M.I. “Mencropong Kerukunan Sosial Umat Beragama di Peremukian Transmigrasi Desa Karave”. *Jurnal Al-Qalam* Volume 25 Nomor 2. (2019): 309-319, <http://jurnalalqalam.or.id/index.php/Alqalam/article/view/751>.

²¹ Mustafa, M.S. “Merawat Kerukunan Umat Beragama Berbasis Kearifan Lokal di Manokwari Papua Barat”. *Jurnal Al-Qalam* Volume 25 Nomor 2. (Desember 30,

Yunus & Mukoyyarah (2022) aim to reveal the concept of maintaining religious tolerance in Tana Toraja. The results show that the belief of Aluk Todolo in establishing religious harmonization in Tana Toraja is very important because diversity will never be able to build a dynamic and integrative social order if it is not managed properly. Moderation values such as tolerance are important to inculcate especially for the Toraja people, namely, learning to live in differences, building mutual trust, maintaining mutual understanding, upholding mutual respect, being open in thinking, appreciation and interdependence, conflict resolution, and reconciliation.²² Mahamid (2022) aims to re-dissect the contents of the JKDN episodes I and II films, then link the history of the development of Islam with the transnational Islamic ideological movement in Indonesia contained in the film's narrative. The results of the research show that the communication link between the Islamic sultanates in the archipelago and the Islamic Khilafah, then the spirit of unity that arises between the two, as well as high dedication to upholding Islamic law.²³ Suprianto (2021) aims to find out the intent of establishing the customary law of Pati Nyawa Cross-Ethnic Malays, Muslims and Dayaks, Kapuas Hulu District. The results of the study show that in this customary law it symbolizes the symbol of maintaining village peace and comfort in society and also the laws explained in various villages through customary law documents.²⁴

Radjab, Genda, Haris & Abdullah (2020) analyzes the practice of building and managing tolerance by using constructivism approaches. The results showed that each of the four families interviewed has a history of practicing tolerance among family members; religion of the children born from interfaith marriages was not always determined by the parents. There are also parents who give freedom to children for choosing their own religion; when the children grow up, they have the freedom to choose the religion of their own belief and their family or other relatives will accept it by tolerance.²⁵ Paisal (2019) aims to reveal

2019): 271-284, <http://jurnalalqalam.or.id/index.php/Alqalam/article/view/755>.

²² Ibid

²³ Mahamid, M. N. L. "Gerakan Ideologi Islam Transnasional di Indonesia dalam Film JKDN Karya Nicko Pandawa". *Jurnal Muslim Heritage*. Vol. 7 No, 1. (Juni 24, 2022): 83-109. Doi: 10.21154/muslimheritage.v7i1.3546.

²⁴ Suprianto, B. "Tradisi Hukum Adat Pati Nyawa Lintas Etnis Melayu Islam dan Dayak Kabupaten Kapuas Hulu". *Jurnal Muslim Heritage*. Vol. 6, No, 2. (Desember 03, 2021): 257-275. Doi: : 10.21154/muslimheritage.v6i2.3195.

²⁵ Ibid

the practice of inter-religious harmony in the Tana Toraja community. The findings of this study indicate that the practice of religious harmony was created due to local wisdom and the people's love for a peaceful life in togetherness. The local wisdom was adopted from the tongkonan philosophy and decreased into verbal pepasan (messages) including in the form of utterances of *siangga* (mutual respect) and *Siangkaran* (helping each other).²⁶

There are several reasons why the researcher chose this title as a research topic, namely there has never been a study that specifically examines the role of linguistics and local wisdom in building harmony between religious communities in Tana Toraja; The people are multi-religious, have a very high tolerance for local wisdom, live in harmony with each other between religions, have harmonious relationships, establish humanist communication, have high solidarity, work together, togetherness and others. Thus, researchers need to explore and describe the linguistic concepts and local wisdom built by the Toraja people in building inter-religious harmony in Tana Toraja. Based on the above background, the researcher formulates the problem, namely what and how is the role of linguistics and local wisdom in building harmony between religious communities in Tana Toraja?. To answer the above problems, it is necessary to use linguistic theory and local wisdom with a phenomenological approach.

Research on the role of linguistics and local wisdom in realizing social harmony is a very interesting and relatively new study. It is said that, because in this case, linguistics does not only act as a symbol of identity, but linguistics as a strategy in solving problems and being able to prevent conflicts. Meanwhile, local wisdom is not only a mere tradition, but there are norms that can unite and unite the community. Thus, the role of linguistics and local wisdom lies not only in social relations but is able to prevent conflicts, create harmony, stem conflicts due to differences of opinion, religion, belief, ethnicity and so on.

Based on the explanation above, this research has several differences with previous research, namely in the study and its contribution. This research was conducted in Tana Toraja where the community consists of several religions, namely Islam, Christianity, Hinduism, Protestantism

²⁶ Paisal. "Torayaan Menjalin dan Merayakan Kerukunan (Praktik Kerukunan Umat Beragama di Tondok Lepongan Bulan Tana Toraja)". *Jurnal Al-Qalam* Volume 25 Nomor 2. (Oktober 05, 2019): 321-340, <https://moraref.kemenag.go.id/documents/article/98810827380888164>.

and others. research conducted by Sabaruddin, et al (2018) only focuses on harmonious relations between Muslims and Christians in Tana Toraja²⁷, while research conducted by Yunus, et al (2022) focuses on the concept of religious tolerance in Tana Toraja.²⁸ It is very different from the research conducted by researchers, which is about realizing inter-religious harmony through a linguistic approach and local wisdom in Tana Toraja. Besides, linguistics is the alternative strategy that have the big role on prevent the problems on their perspectives problems. Then, linguistics can solving problem throught the language politeness strategies and figurative language. The research about the role of linguistics on knowing harmony between religions is the new research and new theory that have not done before. So, this research give the new insight and perspective on knowing harmony throught linguistics. Thus, this research is a relatively new study that has a very large and novel contribution. Based on the above background, the researcher give the research problems, namely what is the theory that used to make their religions on knowing harmony and how is the role of linguistics and local wisdom in building harmony between religious communities in Tana Toraja?.

This research is a qualitative research with observation and interview methods. The technique used in collecting data is a conversational engagement listening technique which is equipped with recording and note-taking techniques. In addition, the researcher was assisted by the experience of the informants by using the reflective-introspective method. Data obtained from interviews with Toraja speakers by voice recording and field note-taking. Data obtained through recording, then copied in written form. After that, the data is classified, verified and analyzed based on the topic of the problems.

THE ROLE OF LINGUISTICS IN SOCIAL SOCIETY

In general, language is always used to give an idea, information and to interact with each other. The function of language is very important, it is not merely in in teaching and learning activities, but it also has a function for giving the politeness information. It is related with Ncoko, Osman, and Cockcroft (2000) that language as a means of teaching and

²⁷ Sabaruddin dan Rahman, R. "Anatomi Kerukunan Masyarakat Islam dan Kristen di Kecamatan Sesean Kabupaten Toraja". *Jurnal Sosioreligius*, Vol 3, No 2. (2018): 1-16, Doi: <https://doi.org/10.24252/sosioreligius.v3i2.9570>.

²⁸ Ibid

learning is currently a much-debated topic. Language and culture are interrelated elements, it means cannot be separated because they are two systems inherent in humans (Muta'allim Et al., 2022), it can even be said that language and culture are the essence of social life.²⁹ Levi Strauss in Muta'allim (2022) said that language is one of the cultural reflections.³⁰ In addition, he argues that the relationship between culture and language can be seen through linguistic model structure. So, language and local wisdom is one of the alternatives used to build unity and create a sense of togetherness, even it can block the conflict.

Linguistics has two aspects, they are Langue and Parole (Saussure in Muta'allim et al, 2022).³¹ Meanwhile, local wisdom is the character reflection than can be used for insight to develop peace and harmony on social situation (Haryono and Sofyan, 2010).³² Therefore, the perpose of this study aims to know the role of linguistics and local wisdom in building harmony between religious communities in Tana Toraja. The research is using the sociolinguistics and pragmatics theories. Sociolinguistics is the study about the use of language variation. Hasanuddin and Otoluwa, (2018) said that sociolinguists often used for describing the individual's language use on their functions.³³ While, Pragmatics is a study in which it discusses the use of language in communication, which is related to the meaning, function and context of speech (Muta'allim, Sofyan, and Haryono 2020);³⁴ (Muta'allim et al. 2021).³⁵ So, the function pragmatics to give the language politeness that its meaning on outside the sentence. Therefore, in this study using pragmatics and sociolinguistics theories.

²⁹ Ibid

³⁰ Ibid

³¹ Ibid

³² Haryono, A & Sofyan, A. "Penggunaan Bahasa dan Gaya Bahasa Sebagai Bentuk Kearifan Lokal Madura Yang Berfungsi sebagai Resolusi Konflik". *Sawerigading, Vol 16, No 3*. (Desember, 2010):313-323, <https://repository.unej.ac.id/handle/123456789/85742?show=full>.

³³ Hasanuddin, M., and Otoluwa, M.H. "Acculturation of Language and Culture among Native and Non Native Speakers of Togeana in Togeana Island Tojo Una Una Central Sulawesi Indonesia." *The International Journal of Social Sciences and Humanities Invention*. (2018).

³⁴ Muta'allim, Sofyan, A., and Haryono A. "Adjektiva Superlatif Bahasa Madura Dialek Kangean: Sebuah Kajian Pragmatik." *LEKSEMA: Jurnal Bahasa dan Sastra* 5(1): 15. (2020).

³⁵ Muta'allim et al. "Codes Switching and Codes Mixing of Sellers and Buyers in Traditional Markets: Case Study of Market Kampong Asembagus Situbondo." *RETORIKA: Jurnal Ilmu Bahasa* 7(2): 121-29, (2021).

The people at Tana Toraja live in harmony, peace and harmony even though the majority of the people are non-Muslims, namely Christians and Hindus. This is because it is supported by several factors, namely kinship factors, local wisdom, high tolerance, respect for each other's beliefs, the absence of hate elements, high solidarity, applying the concept of religious moderation, the role of linguistics, namely politeness in language (humanist communication and harmonious relationship). The role of linguistics, local wisdom and religious moderation at Tana Toraja can build solidarity, togetherness, harmonious relations, and religious awareness in a plural society so as to create peaceful social relations.

The Role of Local Languages

The use of the local language at Tana Toraja greatly affects kinship. The people of Tana Toraja often use the local language when interacting with each other. It does not merely use the local language, but intends to establish humanistic communication in order to create a harmonious relationship. On the other hand, if the community uses a language other than the local language that is often used by the Tana Toraja community, it will cause social estrangement in the community. This is considered to keep a distance, maintain an image or limit yourself in social interactions if you don't use the local language. Thus, the speaker and the interlocutor look unfamiliar so that it fades the kinship in society.

Language Politeness Strategy

In some literatures it is found that politeness in language can lead to high tolerance towards fellow people in Tana Toraja even though they have different religions. As stated by the informant that "*Islam mengajarkan supaya Umat Islam berbuat baik kepada sesama manusia walaupun memiliki agama yang berbeda*". The sentence is a polite language sentence that invites every religion to do good to others regardless of ethnicity, belief, race and religion. This is because that in essence, humans were created not to be hostile to each other but to spread goodness to each other as God's purpose in creating humans is as caliph on Earth. Thus, the influence of the sentence makes the people of Tana Toraja live peacefully and side by side with other people regardless of social status, background, ethnicity, race, religion and belief. Thus,

humanist communication is always established so that a harmonious society is formed.

The Role of Language in the Ideology of Society

Linguistics plays a very important role in influencing the ideology of the Tana Toraja people. That said, the people of Tana Toraja give freedom to their families to embrace the religion they believe in. In addition, the people of Tana Toraja do not prohibit interfaith marriages. This is not a problem for the people of Tana Toraja even though they live under the same roof. It is said so, because the people of Tana Toraja have the principle that religion is not a trigger or a barrier in socializing. However, religion is a gift from God that needs to be grateful for. In addition, there is a sentence that *“tidak ada masalah memeluk agama yang berbeda, karena inti dari manusia itu adalah hidup rukun secara berdampingan”*. The sentence emphasizes that religious differences are not a problem because basically, the essence of humans is to help and benefit each other. Besides, the difference is a blessing from Allah SWT, so if we help someone because they embrace another religion, it means they are not grateful for Allah’s mercy, even they deny Allah SWT. Thus, the sentence *“tidak ada masalah memeluk agama yang berbeda, karena inti dari manusia itu adalah hidup rukun secara berdampingan”* gives the view that humans are the same and that difference is a blessing, so that the goal in life is to compete in goodness, not in hatred. In this case, competing to create a harmonious life.

Besides, they hold fast to the quote in the Qur’an which reads *“manusia diciptakan berbangsa-bangsa dan bersuku-suku supaya saling mengenal dan saling menghormati”* (QS. Al-Hujurat/49:13). The verse explains that humans are indeed created with various differences, both differences in ethnicity, background, social status, belief, culture, language and religion. This is so that they understand each other, understand, and get to know each other. In addition, he can also exchange ideas, share knowledge, needs and so on because basically, humans are social creatures who need the help of others. Thus, the Toraja community does not limit socializing and helping each other to people who have different religions because this includes being grateful for the blessings and gifts given by Allah SWT. More specifically, the Toraja people are practicing Allah’s commands as stated in Surah Al-Hujurat/49:13. This is done because the people of Tana Toraja understand what the

essence of real life is like obeying their orders. Sari (2020) shows that The revelation of the Qur'an as a revelation to the Prophet Muhammad peace be upon him has the purpose of guiding people to a clear goal and a straight path, upholding the lives of individuals and in society based on faith in God and His message. Also invites them to address issues, contemporary events, and future news related to worship, *Muamalah* and *Jinayah*.³⁶

RELIGIOUS TOLERANCE AND MODERATION AT TANA TORAJA

The concept of religious tolerance and moderation in Tana Toraja is different from the concept of religious tolerance and moderation practiced in other cities such as in the Horseshoe area. The concept of tolerance and moderation in the Horseshoe area is by not disturbing or hurting non-Muslims³⁷, but the concept of tolerance and religious moderation in Tana Toraja does not only practice the concept as is done in the Horseshoe area, but mingle, work and be responsible together equal both morally and physically. One example of the concept of religious tolerance and moderation that is practiced morally and physically in Tana Toraja is the construction of places of worship (Musholla, Church, Temple and others). They (Muslims, Hindus, Christians) help each other physically and materially when they are building a place of worship. Well, this is one of the most unique and very interesting things to be known by the general public, not only in Indonesia but also in the world.

Some of the research that has been done before are Yunus & Mukoyyaroh and Paisal. Yunus & Mukoyyaroh (2022) conducting research on plurality in maintaining tolerance in Tana Toraja. Yunus, Et al aim to reveal the concept of maintaining religious tolerance in Tana Toraja. The results show that the belief of Aluk Todolo in establishing religious harmonization in Tana Toraja is very important because diversity will never be able to build a dynamic and integrative social order if it is not managed properly. Moderation values such as tolerance are important to inculcate especially for the Toraja people, namely, learning to live in differences, building mutual trust, maintaining mutual understanding, upholding mutual respect, being open in

³⁶ Sari, D. N. "Implementasi Hukuman Qisas sebagai Tujuan Hukum dalam Al-Qur'an". *Jurnal Muslim Heritage*. Vol. 5 No. 2. (Desember 26, 2020): 263-286. DOI: 10.21154/muslimheritage.v5i2.2342.

³⁷ Muta'allim, Et al (2022)

thinking, appreciation and interdependence, conflict resolution, and reconciliation.³⁸ While, Paisal (2019) conducted research on *Torayaan Establishing and Celebrating Harmony (Practices of Religious Harmony in Tondok Lepongan Bulan Tana Toraja*. Paisal aims to reveal the practice of inter-religious harmony in the Tana Toraja community. The findings of this study indicate that the practice of religious harmony was created due to local wisdom and the people's love for a peaceful life in togetherness. The local wisdom was adopted from the tongkonan philosophy and decreased into verbal pepasan (messages) including in the form of utterances of *siangga* (mutual respect) and *Siangkaran* (helping each other).³⁹

Based on the researches before, the research conducted by Yunus, et al focused only on the study of maintaining tolerance for plurality in Tana Toraja. Likewise, the research conducted by Paisal was only focused on the practice of religious harmony in Tana Toraja. While research conducted by researchers regarding the role of linguistics and local wisdom in knitting religious harmony in Tana Toraja. In addition, this research does not only focus on religious moderation, but also includes the role of linguistics in realizing inter-religious harmony both in the interactions of the Tana Toraja people, celebrations of the solo tradition, burial procedures for the dead, religious freedom, and interfaith marriages. Thus, this study is a relatively new matter that can provide insight to the general public. It is said that because of the research has never been a study that specifically examines the role of linguistics and local wisdom in building harmony between religious communities in Tana Toraja; The people are multi-religious, have a very high tolerance for local wisdom, live in harmony with each other between religions, have harmonious relationships, establish humanist communication, have high solidarity, work together, togetherness and others. Thus, researchers need to explore and describe the linguistic concepts and local wisdom built by the Toraja people in building inter-religious harmony in Tana Toraja.

Besides, in Situbondo, during the construction of the mosque, Christians helped him by donating the needs of the mosque. However,

³⁸ Ibid

³⁹ Paisal. "Torayaan Menjalin dan Merayakan Kerukunan (Praktik Kerukunan Umat Beragama di Tondok Lepongan Bulan Tana Toraja". *Jurnal Al-Qalam* Volume 25 Nomor 2. (Oktober 05, 2019): 321-340, <https://moraref.kemenag.go.id/documents/article/98810827380888164>.

it is rarely known that during the construction of the church, Muslims provided assistance to non-Muslims. This does not mean that it has never been done or is in the nature of cornering Muslims, but this is rarely practiced by the people in the Tapak Kuda area. However, unlike what was done in Tana Toraja, they helped each other when they built their respective places of worship. Not only that, the people of Tana Toraja also give their families freedom of religion and marriage of different religions. However, they still live in harmony side by side and harmoniously. Below are several concepts of religious tolerance and moderation practiced by the people of Tana Toraja, including interfaith marriages, freedom on religion, making places of worship, funerals, wisdom values and norms of local wisdom, solo sign tradition and instilling a high solidarity attitude.

Interfaith Marriages

In TanaToraja, Muslims are a minority. It is not surprising that in TanaToraja there are interfaith marriages, namely men from among Muslims marry women who are from among non-Muslims (Christians, Protestants or Hindus). This is something that the people of TanaToraja usually do and so far there is no opposition to it and there is no conflict due to interfaith marriages. So, interfaith marriages in TanaToraja can be categorized legally. It is different from what happened in the TapakKuda area, which is not only a matter of interfaith marriages, but also related to differences of opinion as happened in Jember, namely conflicts between the Robbany group and residents because of religion.⁴⁰ Thus, it indicates that similar cases are very vulnerable to conflict, but conflict is rare in TanaToraja because the Toraja community always use the language politeness when interact with each other. Thus, it is a unique thing that can attract the attention of people around the world.

Freedom on Religion

The people at TanaToraja are the most unique people, this is because in one family under one roof there are family members of different religions. However, this is not a problem that leads to conflict but has become a common thing. In this case, the Toraja people do not arbitrarily allow or not educate their children to embrace the religion adopted by their father or mother, but this becomes a gift of choice, namely parents

⁴⁰ Ibid

give freedom to follow the religion adopted by their mother or father. This is done so as not to cause a problem that leads to conflict. Unlike the case that occurred in the Horseshoe area, in Situbondo there were riots and church burnings.⁴¹ It indicates that Situbondo is prone to conflict over religious differences.

Attitude towards the Solo Sign Celebration

We realize that at TanaToraja there are Muslims who also understand Islamic Shari'a, namely the procedure for slaughtering animals such as buffalo, cows, goats and others. However, in TanaToraja most people slaughter animals that are not in accordance with Islamic law. However, Muslims in TanaToraja do not directly forbid or strictly prohibit this phenomenon because it will lead to violent conflict that destroys the brotherhood and unity of the people of TanaToraja. Thus, the Muslim community applies the concept of religious moderation that promotes tolerance and local wisdom of the local community. It is different from what happened in Pasuruan, namely the case of Sunni Shia.⁴² This indicates that the different perspectives in Pasuruan are very vulnerable to conflict and lead to violence.

Funerals

In the tradition of the TanaToraja people, usually at the death ceremony, the bodies are carried by both young and old men. Usually, along the way, the bodies are rocked by the bearers while shouting like people who are having a lot of fun. However, the Islamic community who live as TanaToraja people do not directly prohibit and forbid it because they understand the local wisdom that has become a habit and even passed down to the next generation. This is a tolerance for local beliefs and wisdom. This is called religious moderation.

Making Places of Worship

Talking about religious tolerance, perhaps the TanaToraja people are the number one society in practicing religious tolerance or moderation. It is said that, because at the time of making places of worship for Muslims and non-Muslims there was no conflict or prohibition. Even non-Muslims

⁴¹ Muta'allim Et al (2022).

⁴² Ibid

helped donate a piece of equipment and even participated in helping it. On the other hand, the Islamic community also helps in the construction of places of worship for Christians, Hindus, Protestants and others. This is a beautiful practice of religious moderation, appropriate and needs to be emulated. It is different from what happened in Situbondo related to the looting and burning of the Church as well as the conflict between residents and Ponpes Darus Sholihin Puger.⁴³ It shows that the concept of tolerance in Situbondo and Jember is easily prone to conflict if it shakes their *aqidah*.

VALUES CONTAINED IN PRESERVING LOCAL WISDOM

Values and Norms of Local Wisdom

The people at Tana Toraja are known as people who are pro to local wisdom. It is said that because there is almost no community who does not celebrate the local wisdom that exists at Tana Toraja. This shows the social totality of the Tana Toraja community in complying with local wisdom. Not only that, but in celebration of the local wisdom, the people of Tana Toraja slaughter several animals that cost around hundreds of millions. However, this does not prevent the people of Tana Toraja from complying with local wisdom, they continue to implement it according to local community policies even though they are in debt. In addition, the community or family concerned also does not stay silent to help and provide loans for the costs needed to finance their needs. This is very different from the issues that occurred in the Horse Tapal area, not only related to the values and norms of local wisdom, but also trivial problems, namely differences in perspective on an issue and differences in choices, so riots often occur. This happened due to lack of communication and *tabayyun* was not carried out.

Solo Sign Tradition

The Rambu Solo' tradition is a very popular tradition at Tana Toraja. This tradition is usually carried out during big events such as wedding ceremonies, death celebrations, baby ceremonies and others. In the rambu solo' tradition, the host usually slaughters several slaughtered animals such as goats, cows, buffalo and others. The practice of slaughtering animals in Tana Toraja is not in accordance with the procedures for slaughtering animals in general. This is considered deviant by some

⁴³ Ibid s

people, but the Islamic community in TanaToraja joins in celebrating this tradition. This is an attitude of tolerance in religious moderation, because thus there has been no conflict between the people of TanaToraja regarding the differences in opinion on the procedure for slaughtering the animal, so that until now the Islamic, Protestant, Christian, Hindu and other communities have lived side by side in harmony and harmony. In addition, Muslims mingle in carrying out this tradition, showing that differences are a gift and need not cause conflict. This means that Islamic, Hindu, Christian, and Protestant communities both respect each other's beliefs and even help in celebrating it.

Instilling a High Solidarity Attitude

In celebrating or preserving local wisdom in Tana Toraja, the people of Tana Toraja seem very enthusiastic in celebrating it. This is because the people of Tana Toraja consider that the people of Tana Toraja are brothers. Thus, high tolerance and mutual assistance will be created, so that an attitude of solidarity or mutual cooperation will arise regardless of the identity of social status, ethnicity and religion. It is what can support local wisdom in TanaToraja to remain sustainable until now. In addition, this tradition also teaches about being together with one another to live side by side regardless of identity and without any racism and so on. Thus the people of Tana Toraja have a very high tolerance in celebrating their local wisdom. This is different from what happened in several cities in Indonesia, namely conflicts due to differences, such as what happened in Situbondo related to the riots and church burnings, then in Jember there was a religious conflict between residents and the Darus Islamic Boarding School. The case of the Sunni Shia in Pasuruan.⁴⁴ Raziqy (2020)⁴⁵; Fauzia (2011)⁴⁶ stated that based on the data and news found, there were several religious and youth organizations that seemed active and participated in securing Christmas activities. This shows that the concepts of tolerance and moderation developed by the Indonesian

⁴⁴ Muta'allim, Et al (2022).

⁴⁵ Raziqy, Moh. Arif. "*Analisis Wacana Penjagaan Rumah Ibadah Agama Lain*". *Religious: Jurnal Studi Agama-agama dan Lintas Budaya* 4, 1 (2020): 50-57 Website: journal.uinsgd.ac.id/index.php/Religious, 2020).

⁴⁶ Fauzia, Amelia. "Analisis Kasus-kasus Kebebasan Beragama dan Berkeyakinan (KBB)." In *Modul Kebebasan Beragama dan Integrasi Sosial di Indonesia*, diedit oleh Rita Pranawati dan Irfan Abubakar, 1 ed., 160. (Jakarta: Center for the Study of Religion and Culture, Universitas Islam Negeri Syarif Hidayatullah, 2011).

people are highly recommended in order to realize the harmony of the Indonesian people.

CONCLUSION

Harmony between religious communities is everyone's dream, but living in a plural society is very difficult to avoid conflict. In knowing harmony between religions at Tana Toraja, the researcher provide views related to the concept of knitting harmony between religious communities through linguistics and local wisdom. Besides, the researcher identify and describe the role of linguistic concepts and local wisdom in knitting inter-religious harmony at Tana Toraja land with a phenomenological approach. The linguistics concepts and local wisdom functions are prevent misunderstandings, violence, fanaticism, be sensitive and be able to make inter-religious people aware of the grace of diversity at Tana Toraja land so as to create humanist communication. Besides, it can build solidarity, togetherness, harmonious relations, and religious awareness in a plural society so as to create peaceful social relations. The role of linguistics and local wisdom can make Tana Toraja societies have harmony relation with others without see the status (race, ethnic, religion, and so on).

The people at Tana Toraja live in harmony, peace and harmony even though there are several religious adherents, namely Christianity, Protestantism, Hinduism and others. There are several factors that cause the Tana Toraja people to live in harmony side by side and even help each other in everything, both at the celebration of wedding ceremonies, baby salvation, death ceremonies and the construction of houses of worship, including the role of linguistics, local wisdom and religious moderation. By applying the concept of linguistics, local wisdom and religious moderation, Tana Toraja people can live in harmony side by side, kinship or a sense of brotherhood, high tolerance, respect for each other's beliefs, the absence of elements of hatred, high solidarity, so that humanist communication can be established and harmonious relationship. Thus, the role of linguistics, local wisdom and religious moderation at Tana Toraja can build solidarity, togetherness, harmonious relations, and religious awareness in a plural society so as to create peaceful social relations.

It is necessary to carry out further research regarding the role of linguistics and local wisdom on knowing harmony between religions at

Tana Toraja because this research still has room for the development of findings that will enrich scientific treasures. In addition, it is hoped that the results of the research can be used as a reference for future researchers so that they can conduct research in a more accurate and in-depth manner, not only from a linguistic and local wisdom point of view, but from various aspects such as a review of Islamic law regarding interfaith marriages, legal celebrating the Solo Sign tradition, freedom of religion, procedures for burying the dead, helping each other in making places of worship, applying local wisdom and so on. besides that, what is the history of the formation of the concept of harmony built by the Tana Toraja people and what impact it has.

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