RELIGIOUS TOLERANCE AND LOCAL WISDOM VALUES KEEPING HARMONY AND PEACE IN SOUTH SULAWESI PROVINCE

Md. JAHIRUL ISLAMB, Dr. CECE SOBARNA C, Dr. TAJUDIN NURD,
Dr. MUMUH MUHSIN ZAKARIA
Universitas Padjadjaran Indonesia

ABSTRACT

Religious Tolerance means accept and respect other's religious opinion, allow religious believes, facilitate each other, mutual respect among all religious believers which is called religious freedom. Local wisdom is known as indigenous or local knowledge which is the basis of cultural identity. The purpose of this study has to find religious tolerance and local wisdom values maintaining harmonious and peaceful relation in South Sulawesi province. Study method was qualitative descriptive approach. Primary and secondary data were used to find the proper result. Primary data were collected by in-depth interviews with respective religious and society leaders. Secondary data were collected from documents, books, article, website and other related areas. The findings of this research were that South Sulawesi people's daily life so much influenced by religion and local knowledge, these two values keeping harmonious and peaceful relation among different religion and different tribes.

Keywords: Religion, Tolerance, Local Wisdom, Harmony.

I. INTRODUCTION

Indonesia is a pluralistic nation consisting of various tribes' nations, religions, and languages. This diversity exists in the bonding of Indonesia. Indonesia is one of the largest and most populous countries in the Southeast Asian region. It is the fourth most populous country in the world as well as the country with the largest Muslim population in the world. 237 million people live on about one thousand permanent islands (The Central Statistics Agency BPS announced in view of the National Census, 2010) (Amaral et al. 2013a).

In Indonesia Muslim 87.2 per cent, Christian 7 per cent, Roman Catholic 2.9 per cent Hindu 1.7 per cent, other 0.9 per cent (includes Buddhist and Confucian), unspecified 0.4 per cent. in Indonesia there are minority groups like Sundanese 15.5 per cent, Malay 3.7 per cent, Batak 3.6 per cent, Madurese 3 per cent, Betawi 2.9 per cent, Minangkabau 2.7 per cent, Buginese 2.7 per cent, Bantenese 2 per cent, Banjarese 1.7 per cent, Balinese 1.7 per cent, Acehnese 1.4 per cent, Dayak 1.4 per cent, Sasak 1.3 per cent, Chinese 1.2 per cent, other 15 per cent (Indonesia census 2010).

The Indonesian government recognizes the existence of peoples referred to as *komunitasadatterpencil* (geographically-isolated indigenous communities), yet there are many more who self-identify as indigenous. According to the national indigenous civil society organizationAliansi Masyarakat Adat Nusantara (AMAN), there are between 50-70 million indigenous people in Indonesia. Ahmadi Muslims number between 400,000 to 500,000. Ahmadiyya is an Islamic movement considered heretical by some hardliner Muslims.

Attacks and persecution of Ahmadiyya followers have been increasing in Indonesia, particularly after the country's top Islamic body declared Ahmadiyya heretical in 2005, and a government decree in 2008 prevented them from proselytizing. The approximately 55,000 members of *Gerakan Fajar Nusantara (Gafatar)*, another smaller Islamic following that combines aspects of Christianity and Islam, have also been increasingly under threat. In March 2016, the Indonesian government issued a decree banning *Gafatar*; the move coincided with a wave of mob violence, evictions and detentions   (world Directory of Minorities and Indigenous Peop(World Directory of Minorities and Indigenous Peoples - Indonesia：Overview 2018)(World Directory of Minorities and Indigenous Peoples - Indonesia：Overview 2018).

Most islands are multiethnic, with large and small groups forming geographical enclaves. Towns within such enclaves include the dominant ethnic group and some members of immigrant groups. Regions, such as West Sumatra or South Sulawesi, have developed over centuries through the interaction of geography (such as rivers, ports, plains, and mountains), historical interaction of peoples, and political-administrative policies. Some, such as North Sumatra, South Sulawesi, and East Java are ethnically mixed to varying degrees; Some regions, such as South Sumatra, South Kalimantan, and South Sulawesi, share a long-term Malayo-Muslim coastal influence that gives them similar cultural features, from arts and dress to political and class stratification to religion. Upland or upriver peoples in these regions have different social, cultural, and religious orientations, but may feel themselves or be perforce a part of that region (Culture Indonesia online Report 2019)

There are thirty-four provinces with different customs, culture and languages' province includes many ethnics with their own languages, culture, and local wisdom. South Sulawesi is one of the provinces in Indonesia which is situated middle part of Indonesia. Makassar is the capital city of South Sulawesi. Most of the citizens of South Sulawesi are Muslim but there are other minority's religious citizens also living together with peace and harmoniously like –Hindu, Buddhist, Christian catholic, Christian protestant, and Cong Hu Cu. There are twenty-one districts and three big cities in South Sulawesi province mostly Muslims populated except Tana Toraja. TanaToraja is one of the districts which is Christian majorities. There are twenty-five ethnic groups in South Sulawesi. Dominant Ethnic groups in South Sulawesi are Bugis, Makassar, Mandar, and Tator (Tana Toraja). Most of the ethnic group has their own Language, Tradition culture and local wisdom and still maintaining strength. Although religion, language, culture, tradition and local Wisdom are different among tribal groups but still they are living very friendly.

Content of Article 29 of the 1945 Constitution on Freedom of Religion. (1) The state is based on the One Supreme Godhead. (2) The State guarantees the freedom of every citizen to embrace his or her own religion and to worship according to his religion and belief. From the contents of Article 29 paragraph, 1 described the ideology of the state of Indonesia is the Supreme Godhead because all activities in the country of Indonesia should be based on Belief in the One Supreme. And that is absolute. The Divine Principles embedded in the 1945 Constitution is the embodiment of religious recognition. Therefore, every person is free to embrace religion and worship according to his or her religion whose citizens are right and deserve proper education, as well as the right of every citizen to obtain a decent and comfortable place to live and have the right to determine their own nationality. Article 29 paragraph 2 explained that every citizen has his own religion and belief without any element of coercion from any party. And no one can forbid people to choose the religion they believe in. Every religion has various ways and processes of worship; therefore, every citizen should not forbid the worshipers. So, there are not many conflicts that arise in Indonesia. Article 28 E Paragraph (1) of the 1945 Constitution "Everyone is free to embrace religion and worship according to his religion, to choose education and teaching, to choose a job, to choose

citizenship, to choose a place of residence in the territory of the state and to leave it, and to be entitled to return. "Article 4 of Law no. 39 The year 1999 on Human Rights ("Human Rights Law") "Right to live, the right not to be tortured, the right of personal freedom, the mind and conscience, the right to religion, the right not to be enslaved, the right to be recognized as a person and equality before the law, and the right not to be prosecuted on the basis of retroactive law is a fundamental right human beings who cannot be reduced under any circumstances and by anyone."(The 1945 Constitution of the Republic of Indonesia**) .**

The Trilogy of Religious Harmony

1. Internal harmony of the religious community

The existence of understanding and unity to do deeds and religious teachings embraced with respect for differences that can still be tolerated.

2. Interreligious harmony

Creating inter-religious unity in order, not to mutually degrading and regarded religion is the best faith.

3. Interfaith harmony with the government (*Peraturanbersamamenteri agama dan menteridalamnegerinomor : 9 tahun 2006 nomor : 8 tahun 2006)*

Lorraine V. Aragon. (2000). In Fields of the Lord: Animism, Christian Minorities, and State Development in Indonesia explained that Religious and ethnic violence between Indonesia's Muslims and Christians escalated dramatically just before and after President Suharto resigned in 1998. In this first major ethnographic study of Christianization in Indonesia, Aragon delineates colonial and postcolonial circumstances contributing to the dynamics of these contemporary conflicts. Aragon's ethnography of Indonesian Christian minorities in Sulawesi combines a political economy of colonial missionization with a microanalysis of shifting religious ideology and practice. Aragon's portrayal of "near-tribal" populations who characterize themselves as "fanatic Christians" asks the reader to rethink issues of Indonesian nationalism and "modern" development as they converged in President Suharto's late New Order state. Through its careful documentation of colonial missionary tactics, unexpected postcolonial upheavals, and contemporary Christian narratives, Fields of the Lord analyzes the historical and institutional links between state rule and individuals' religious choices. Beyond these contributions, this ethnography includes captivating stories of Salvation Army "angels of the forest" and nationally marginal but locally autonomous dry-rice and coffee farmers. These Salvation Army "soldiers" make Protestantism work on their own ecological, moral, and political turf, maintaining their communities and ongoing religious concerns in the difficult terrain of the Central Sulawesi highlands(Aragon 2019).

According to Birgit Bräuchler (2015) in Decentralization, Revitalization, and Reconciliation in Indonesia. In: The Cultural Dimension of Peace. During the more than three decades of President Suharto's authoritarian regime in Indonesia, the so-called OrdeBaru (New Order, 1966–1998), there was seemingly no need for any official discussion about reconciliation and peace. Conflicting opinions and emerging tensions – in particular conflicts based on ethnicity, religion, race, or class (Suku, Agama, Ras, dan Antargolongan, SARA) – were vehemently suppressed. Reconciliation and peace took on new meaning after a leadership change in 1998 when the political sphere opened up, local polities and institutions were (re)empowered, and people publicly began demanding for justice, truth, and peace. The radical political transformation, the massive waves of violence that ran through the country after 1998, and the fact that culture was the only means available to local people to reconcile

in places such as Maluku make Indonesia a most interesting case to illustrate how the cultural turn was (and had to be) introduced into peace research. Decentralization was not the cause of the recent violence, which instead had its main roots in the structural injustices and marginalization policies of the Suharto era and its legacies, such as the poor performance of the security forces and the absence of an effective judicial system. However, the new autonomy laws allowed for the very emergence of a dimension in those clashes that had so far been suppressed, the so-called SARA conflicts.

The recent politicization of ethnic and religious identities makes observers such as Jacobsen (2002: 226) worry about a '*Balkanisation* of the nation' or at least a serious destabilization of it. the decentralization policies introduced from 1999 onwards and analyzes its challenging ambivalences. One of the most prominent effects of the autonomy laws was the revitalization of tradition or adat all over the country, which involves the reclaiming of resources, land, and traditional leadership. This, again, is closely interlinked with current debates on conflict resolution and the restoration of social harmony in Indonesia, in which customary law and the grassroots figure prominently.

Religious tolerance assumes that one does not discriminate against the religious beliefs of others, even if they think that one's beliefs are wrong. Religious tolerance is different from religious acceptance. For example, someone from Judaism might think that Jesus is not the Messiah. Someone from the Christian faith may not believe that the Torah is the full version of the Bible. Everyone can agree covertly with other people's religious belief systems without discriminating against them or making them feel less about themselves. This is the basis of religious tolerance. Religious tolerance does not involve believing that all religions are true.

The lifestyle of Indonesia has been shaped by long correspondence between remarkable indigenous conventions and various remote effects. Indonesia is mostly arranged along with outdated trading courses between the Far East and the Middle East, achieving various social takes a shot at being unequivocally influenced by countless, including Hinduism, Buddhism, Confucianism, Islam, and Christianity, all strong in the huge trading urban territories. The result is an unpredictable social mix inside and out not quite the same as the primary indigenous social orders.

Local knowledge is embedded in practice, action, morality, and spirituality; it has a central role in social relations and reciprocity among people, as well as in the unity of people and nature. The fact that local knowledge is described as being based on people's daily life experiences means that local knowledge is attached to the physical places where people live, work and act. Therefore, there are inherent barriers to external actors documenting and translating local knowledge. According to Relph (1976: 45), places have identities and meanings for the people who live there. 'The identity of a place is an expression of the adaptation of assimilation, accommodation and the socialization of knowledge to each other.' With this understanding, the concept of place means different things to different people depending on their personal relationship to it.

Even though Indonesian culture and tradition day by day influenced by foreign cultures, some Indonesian regions still strongly practicing their own indigenous culture. Mentawai, Asmat, Dani, Dayak, Toraja, Bugis, Makassar, Kajang,badui and various others are till now practicing their ethnic functions, traditions, own tribes' lifestyle and wearing their own tribe's traditional customs.

All of the above discussions show that although Indonesia is a Muslim-majority country in terms of population, Indonesia has religious freedom which is firmly enshrined in the constitution. Every religion or religious person must respect other religions or religious activities. In Indonesia, we can see very harmonious relations between virtually all religions.

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Indigenous knowledge lies in our stories and narratives and within our oral traditions. It exists in our relationships to one another and to all of creation. Indigenous knowledge exists in the animals, birds, land, plants, trees and creation. Relationships among family and kinship systems exist within human, spiritual, plant, and animal realms. Indigenous knowledge systems consider all directions of life: east, south, west, north, beneath, above and ground levels. Life is considered sacred and all life forms are considered to have a spirit. We manifest this knowledge in our humility in offering thanks for life and in seeking life's direction. Indigenous knowledge has enabled Indigenous nations to live in harmony and balance with the earth, without harm. Our ancestors have used their knowledge to respect the laws of creation, while subsisting on the land, since time immemorial. Thus, practice that is derived from Indigenous knowledge would certainly entail methods that demonstrate respect and reverence within these understandings. Healing centers today, for example, have programs and services reconnecting people to the land, plants, medicines and elements. Youth programs venture outdoors where the natural world fosters and participates in the healing and recovery needs of young adults. Sitting by a fire is peaceful and water fosters a sense of serenity and calmness. Earth's elements are healing elements too (Absolon 2020)

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II.METHODOLOGY

This study utilized a qualitative method because of the scope of this study is a particular and big community. The important variable of this study is (1) Form of Religious tolerance; (2) Local wisdom values ;(3) practices of harmony (shared, regard, collaboration, satisfaction, shared help, and tolerance; administration of neighborhood knowledge and agreement in the social group).

In contrast, 'qualitative' methods are used to answer questions about experience, meaning and perspective, most often from the standpoint of the participant. These data are usually not amenable to counting or measuring. Qualitative research techniques include 'small-group discussions' for investigating beliefs, attitudes and concepts of normative behaviour; 'semi-structured interviews', to seek views on a focused topic or, with key informants, for background information or an institutional perspective; 'in-depth interviews' to understand a condition, experience, or event from a personal perspective; and 'analysis of texts and documents', such as government reports, media articles, websites or diaries, to learn about distributed or private knowledge (Hammarberg, Kirkman, and De Lacey 2016).

Rapid social change and the resulting diversification of life worlds are increasingly confronting social researchers with new social contexts and perspectives. These are so new for them that their traditional deductive methodologies—deriving research questions and hypotheses from theoretical models and testing them against empirical evidence—are failing due to the differentiation of objects. Thus, research is increasingly forced to make use of inductive strategies. Instead of starting from theories and testing them, "sensitizing concepts" are required for approaching the social contexts to be studied. However, contrary to widespread misunderstanding, these concepts are themselves influenced by previous theoretical knowledge. But here, theories are developed from empirical studies. Knowledge and practice are studied as *local* knowledge and practices (Geertz 1983) (Flick 2009)

Qualitative research means any type of research that produces findings not arrived at by statistical procedures or other means of quantification. It can refer to research about persons' lives, lived experiences, behaviors, emotions, and feelings as well as about organizational functioning, social movements, cultural phenomena, and interactions between nations. Some of the data may be quantified as with census or background information about the persons or objects studied, but the bulk of the analysis is interpretative. Actually, the term ''qualitative research" is confusing because it can mean different things to different people. Some researchers gather data by means of interviews and observations, techniques normally associated with qualitative methods (Beech 2000).

Qualitative research is not based on unified theoretical and methodological concept. Various theoretical approaches and their methods characterize the discussions and the research practice. Subjective viewpoints are a first starting point. A second string of research studies the making and course of interactions, while a third seeks to reconstruct the structures of the social field and the latent meaning of practices. This variety of approaches results from different developmental lines in the history of qualitative research, which evolved partly in

parallel and partly in sequence. Qualitative research is oriented towards analyzing concrete cases in their temporal and local particularity and starting from people's expressions and activities in their local contexts. Therefore, qualitative research is in a position to design ways for social sciences, psychology, and other fields to make concrete the tendencies that Toulmin mentions, to transform them into research programs, and to maintain the necessary flexibility towards their objects and tasks(Taylor, Steven J 2016)

In this search, participants were carefully selected to collect 'rich' information and data. Creswell cleared up that "maximal assortment looking at is a consider demonstrating framework, in which the analyzer seeks cases or individuals that change on a couple of traits or characteristics. This procedure requires the specialist to perceive the characteristics and find areas or individuals that show the particular investigation of those properties." These participators were similarly picked in light of the recommendation that all around subjective research can be proficient through fitting and viably accomplished participators and research region. Subsequently, the researcher selected four influential local tribal leaders from four specific tribes (Makasar, Bugis, Mandar and Tana Toraja), as well as four more religious pioneers from each tribe (Islam, Hindu, Christian and Buddhist). Inspired by rich and significant data collection (Chriswell, 2008).

To guarantee the veracity and unwavering nature of the information, participants compelled four public pioneers and four religious pioneers from each clan who compulsorily met the criteria:

1. They are experienced and knowledgeable enough about their own special groups and tribes.

2. They had base knowledge about their own religion and the principles of religious rituals.

3. They voluntarily agreed to cooperate and to interrogate them about the research and to record their conversations.

4. Both tribal and religious leaders were educated.

5. Both tribal and religious leaders had sufficient knowledge about the values of their local knowledge.

This study focused on the approach of religious tolerance and local wisdom values in South Sulawesi province. Therefore, all methods of data collection were related to religion and cultural activities. The data were collected through interviews and document analysis. Two types of data had been used, primary data and secondary data. Primary data were collected by direct interviews with chosen (representative informant) such as community leaders, religious leaders, traditional leaders, government officers, and citizens who were considered as representative informants. Secondary data were collected from research-related books, websites, articles, journals, magazines, and periodicals to obtain historical and other type's information.

All of the interview questions indicate the need for the researcher to make quick, but thoughtful and strategic decisions during the interview. In each case, they have seized it, despite obstacles we can scarcely imagine.

The researcher followed during the interview
1. The researcher tried to make meaningful interviews.

2. The researchers tried to relate to the interviewer's 'situation, experience and relationship' based on what they already knew about the tribes.

3. Attempts were made to be sensitive to the interviewers, their needs and rights according to the researcher's ethical position and ethical practice.

4. Interviews are achieved through dialogue with the purpose - by stimulating interaction.
5. The researcher tried to ensure proper focus on relevant topics related to research and questions

Ranjit mentioned processing and analyzing data in a qualitative research depends on research plan to communicate the findings, Broadly, there are three ways in which can write about research findings in qualitative research:(1)developing a narrative to describe a situation, episode, event or instance ;(2)identifying the main themes that emerge from field notes or transcription of researcher in-depth interviews and writing about target groups, quoting extensively in verbatim format ; (3)in addition (2) above, also quantify the main themes in order to provide their prevalence and thus significance (Ranjit Kumar,2011),

There are three techniques analysis qualitative data: Data reduction, Data presentation, and conclusion, or verification. This process takes place continuously during the study, even before the data is actually collected. According to their three techniques, we applied; firstly, data reduced which are not related or not most impotent for this research. Secondly, data were displayed by comprehensive explaining and thirdly concluded or verified for the final result (Miles and Huberman, 1994).

III.THEORETICALLY FRAMEWORK

Researchers have contended that in acknowledging amicable connections, discussion, and discourse among conventions is critical with a specific end goal to accomplish accord (Kymlicka, 2001). This is required because of the assortment of qualities that each person inside society sees as worth living by and of which they may just pick some to live. Be that as it may, "this esteem is shared by numerous awesome religions or beliefs, and exchange is expected to empower them to surface in an individual's' mindfulness" (Raihani, 2011).

"Tolerance requires us to accept people and permit their practices even when we strongly disapprove of them. Tolerance thus involes an attitude that is intermediate between wholehearted acceptance and unrestrained opposition." (Scanlon, 2003)..

Still The hypothesis of social brain research clarifies that resilience is the capacity to withhold something we don't concur with, in building better social connections (Khisbiyah: 2007) at the end of the day that resistance is the capacity to acknowledge and acknowledge sees that are not the same as individual convictions, qualities, and practices or gatherings. Resilience identifies with acknowledgment and regard for the perspectives, convictions, qualities, and practices of various people or gatherings. Bigotry is an unwillingness to acknowledge and acknowledge contrasts.

Resistance in the political point of view of "administrations" is a regulated course of action of social conjunction. What sorts of political courses of action make individuals who are from various ethnic, racial, religious, or national levels to live in resilience and peace? He answers this inquiry by looking at "five administrations of toleration" differing from multinational domains to movement social orders. His talk on resilience isn't about political contrasts rather it is identified with religious, social, and lifestyle contrasts (Walzer, 1997). The five administrations of toleration as take after;

1. Multinational domain

2. International society

3. Consociation

4. Country state

5. Foreigner society

These administrations of resistance indicate two distinct kinds of resilience; enduring individual (makes absorption) and gathering resistance (makes acknowledgment). Today"s types of resistance incorporate the two structures that just comprehensiveness and shared self-rule. As it were, people move to administrations as people or people shape as gatherings to isolate from the administration as a gathering. The point in the examination of resilience that resistance does not mean concordance but rather it implies bring down classes can contend and they can push ahead. Further, in exceedingly enhanced multiculturalism, minorities request prompts the new majority rule learning of resilience (Walzer, 1997).

Amazing indigenous traditions have paved the way for Indonesian life through long correspondence between history and various distant influences. Indonesia is mostly acquired in addition to the unconventional exchange courses between the Far East and the Middle East. Influenced innumerable times by various social lawsuits, including Hinduism, Buddhism, Confucianism, Islam and Christianity, all solidified in the system of extraordinary exchange. The urban domain result is an unintentional social mix around which is not exactly as necessary as indigenous social requests.

Balinese customary move has stories about obsolete Buddhist and Hindu kingdoms, while Islamic jewels and setup are available in Sumatra, particularly in the Minangkabau and Aceh domains. Standard craftsmanship, music, and entertainment are taken an interest in a military masterpiece called Pencak Silat.

Western culture has phenomenally influenced Indonesia in science, advancement and present-day delight, for instance, TV projects, film and music, and moreover political structure and issues. India has exceptionally influenced Indonesian tunes and films. An unmistakable kind of tune is the Indian-rhythmical dangdut, which is consistently mixed with Arab and Malay society music.

Despite the fact that Indonesian culture and custom step by step impacting by the remote societies, some Indonesian districts still extra extraordinarily their own particular indigenous culture. There are ethnic get-togethers Mentawai, Asmat, Dani, Dayak, Toraja, Bugis, Makassar, Kajang,badui and different others are till now rehearsing their ethnic capacities, conventions, claim clans way of life and wearing own clans customary traditions.

All the above discourse demonstrated that even Indonesia is the Muslim nation by a huge number of populace yet Indonesia has religious flexibility and by the constitution, they as of now emphatically keep up. Every religion or religious individual must regard other religions or religious action. For all intents and purposes in Indonesia among all religions, we can see the extremely amicable connections. If we particularly observe the examination territory the South Sulawesi area individuals are so agreeable and endure. There are around 25 ethnics specialist portrayed. Four of them are the greatest ethnic in south Sulawesi, Makassar, Bugis, Tator, and Mandar. There is distinctive religion in each ethnic, yet individuals live amicably.

Ardhana in Apriyanto (2008) explains that according to a cultural perspective, local wisdom is defined as the value created, developed and maintained by the people who guide their

lives. Includes various mechanisms and events to behave, be behavior and act as outlined as a social order.

Gathering learning is transmitted through custom. Gathering data is gotten from both inside and outside the gathering. It is used as a piece of ways that favorable position the gathering and in ways in which it can be passed on ((Settaboonsang, 2006). The Thailand Research Fund orders aggregate learning into three classes. (1) Knowledge to keep up the gathering is its history, essential stories, central regards, culture, traditions, headings, and the fundamental lessons of the gathering. This learning is a marker of the gathering's quality in spite of the flood of advancing regards. (2) Knowledge as a calling is the data of occupations, religion, and getting ready for the development of the potential quality and soundness of the people. (3) Knowledge of working up concordance is the taking in which begins from people's fulfillment for the duration of regular day to day existence or the general data found in bistros, retail shops, or meeting spots, for instance, haven halls and school wield fields. This data joins describing, cradlesongs; assemble songs, normal stories and general news. It sets up congruity through comfortable associations, joy, and quality among the people. They regard seniors who have discovered that it starts with life experiences (Thailand Research Fund, 2009, February 15).

Local wisdom is basic knowledge gained from living in balance with nature. It is related to culture in the community which is accumulated and passed on. This wisdom can be both abstract and concrete, but the important characteristics are that it comes from experiences or truth gained from life. The wisdom from real experiences integrates the body, the spirit and the environment. It emphasizes respect for elders and their life experiences. Moreover, it values morals more than material things (Nakorntap et. al., 1996)

Local Wisdom as a Cultural Resource. Talking about course folklore cannot discharge from nearby depth. Be that as it may, nearby shrewdness has an exceptionally expansive measurement and can be the mentality, perspectives, and capacity of a group in dealing with its condition, both internal and inward. Permana (2010: 1) clarifies that nearby shrewdness can be deciphered as an existing view and information and in addition, different life procedures as exercises attempted by neighborhood groups in noting different issues in the satisfaction of its way of life. It additionally clarified that the satisfaction of these requirements incorporates all components of life, for example, religion, science, financial matters, innovation, social association, dialect and correspondence, and in addition human expressions.

Nearby astuteness itself has six measurements as clarified by Ife ((2002) in Permana(2011: 4-6). The measurements incorporate (1) nearby information, (2) neighborhood esteems, (3) neighborhood abilities, (4) nearby assets, (5) neighborhood basic leadership systems, and (6) neighborhood gather solidarities. Every person group is as of now sure to have nearby information identified with its condition. This is no other in light of the fact that the group has possessed the zone for quite a while so that in any circumstance they can adjust well. Correspondingly, the neighborhood esteems possessed are obviously helpful to manage the connection amongst man and his God, man with man, and a man with nature. These qualities will change in agreement with the circumstances. Nearby aptitudes are utilized as basic instincts, for example, cultivating and chasing to address the issues of his life. Neighborhood assets, by and large, are regular assets, for example, water, arrive, woods, gardens and large claimed settlements. In connection to the nearby basic leadership component, obviously every general public has its own neighborhood government. Every people group has diverse basic leadership instruments for each other, for example, fairly or layered. Moreover, every general public has its own particular endeavors in framing ties with

its residents, for instance with religious customs whose center is to fabricate solidarity among individuals from the group

Neighborhood knowledge has a cozy association with oral convention. As clarified by Sibarani (2012: 123) that oral convention is a customary social action of a group go down from age to age with oral media starting with one age than into the next. The oral convention is stacked with values and respectable social standards that can be used by the ages of individuals to sort out their social life carefully and astutely.

From some concepts and definitions above, the researcher concludes that there are at least five important dimensions of local wisdom, namely (1) local knowledge, that is information and data about the character of local uniqueness and knowledge and experience of society to face the problem and its solution. Local knowledge is important to know as the dimension of local wisdom so as to know the degree of uniqueness of knowledge controlled by the local community to produce local initiation; (2) local culture, which is related to cultural elements that have been patterned as local traditions, which include value system, language, tradition, technology; (3) Local skills, namely the skills and abilities of local communities to apply and utilize their knowledge; (4) Local sources, ie resources owned by communities to meet their basic needs and carry out their main functions; and (5) The local social process, in relation to how a social act conducts its functions, the system of social action undertaken, the social order and the existing social console.

IV.RESEARCH DISCUSSION AND FINDINGS

The findings of this study answered two research questions.

1) What is the factual condition of religious tolerance and local wisdom values in South Sulawesi Province?

2) How Religious Tolerance and Local wisdom values raise up harmonious and peaceful relationships in the society of South Sulawesi province?

Tolerance seems like a core human virtue, essential for democracy and civilized life. The absence of tolerance is at the root of much evil: peer cruelty, unjust discrimination, hate crimes, ethnic cleansing, religious and political persecution, genocide, and the terrorism that increasingly plagues our world.
On the other hand, if tolerance is defined, as it often is, as the ability to ,respect and accept other people's values and beliefs, it poses problems. Do we really want our children to ,respect and accept all people's values and beliefs, no matter what they are? What about the values of a racist and the beliefs of a terrorist? What about controversial issues—can we logically ask people who are on opposite sides of debates about abortion, homosexuality, and 2 other contested matters to ,accept each other's views? Contradictory views cannot both be right(Lickona 2006).

An objective of Indonesian solidarity is Pancasila. Articulated Panchaseela, is the philosophical premise of the Indonesian state. Pancasila comprises of two Sanskrit words, "panca" which means five, and "sila" which means guideline.

1. The first prin-ciple (or sila) is a belief in one Supreme Being (SilaKetuhanan yang MahaEsa).

2. Just and civilized humanitari-anism (*SilaKemanusian yang Adil dan Beradab).*

3. The third Sila expresses a commitment to the unity of Indonesia (SilaPersatuan Indonesia).

4.The fourth Sila emphasizes the idea of a people led or governed by wise policies arrived at through a process of consultation and consensus *(SilaKerakyatan yang Dipimpin oleh HikmatKebijaksanaandalamPermusyawaratan/Perwakilan)*.

5. The fifth Sila expresses a commitment to social justice for all the Indonesian people (SilaKeadilanSosialbagiSeluruh Rakyat Indonesia)(Morfit 1981).

Religious life harmony shows a pattern of relationship among religious communities that has mutual respect and peace environment, avoiding conflict and all problems can be solved without disrupting the harmony in a particular area (Ali, 2009: 6).

In the province of South Sulawesi, there is a controlling attitude among citizens regarding the religious freedom of citizens and the religious protection of the government in the observance of religious practices. At different times there have been religious conflicts or clashes in South Sulawesi province

Historically South Sulawesi is a province of many languages, many cultures, and many religions. We can explain them as: (I) Nature and the Life of Man,(II) Socio-cultural Life, (III) Social Structure and Leadership,(IV) Religious Life South Sulawesi is located in the centre of the Indonesian archipelago; its population has been greatly influenced by maritime life. Thus, geography has influenced the social and cultural life of South Sulawesi by determining that each of the main ethnic groups, faced with a different environment, would emphasize different ways of life. The topography of South Sulawesi, which features lowland plains and upland plains, or coastal and mountain areas has divided the population into two groups. upland plains people and lowland plains people. The concept of ethnicity spread throughout larger and larger areas. Buginese, Makassarese, Torajanese and Mandarese settlements developed their own distinctive atmospheres. Control and leadership involved more complex power relationships than in the villages. In the past, throughout South Sulawesi, there was a social pyramid with the king, his council and his kinsfolk at the top and the common people at the bottom. Between these two layers were the clan chiefs and prominent merchants who, with their widely distributed relatives, formed a separate *ada!* Community.It is generally believed that the people of South Sulawesi are deeply religious. At present the four major religions of the world, namely Islam, Buddha-Hindu, Protestant and Roman Catholic have their followers in South Sulawesi. Before the people of South Sulawesi embraced these religions, they had their original beliefs such as *AlukTudolo*among the Torajanese(Mattulada 1982).

Muslims, Catholics, Hindus, Buddhists, and Konghucu are the large religious group of the South Sulawesi. All the administrations of all the towns and villages of the province except the Tana Toraja and Northern Turaja are controlled by the Muslims. Tana Toraja and Northern Toraja controlled by the Christian as the larger majority. The Christian supporters are also living in Makassar city, Gowa Regency, Pinrang, and Maros. The Catholic adherents are generally in Makassar city, Tana Toraja, and North Toraja Regency. The Hindus people are in SidenrengRappang (Sidrap)

Islam emerged as major religion in South Sulawesi when, in the early17th century, Sultan Alauddin, the King of Goa, Islamized other kingdoms by military force. Islam became a popular religion and mixed with old traditions. At the upper level it was institutionalized by an Islamic official in the court structure and legitimized by adopting Islam as the crown of the traditional custom system. The Torajan are the only one of the four major ethnic groups of South Sulawesi that were not Islamized. There were, indeed, some efforts from the side of

the Islamic kingdoms to convert the Torajan by force so as to accomplish Sultan Alauddin'sdream.Inthe18thcentury, the invasion by the Bone Kingdom to Islamize Toraja was resisted in a famous example of Torajan unity under the one vision and commitment of leaders "to uphold together the falling Bone mountain". Some other campaigns to conquer Toraja political and religiously in the last decades of the19thcentury did not succeed. Neither did the Islamic rebellion in the1950s succeed. In short, there was strong resistance among the Torajan to Islam, especially as it came with a socio-political agenda, and a corresponding determination to keep the Toraja region as a strong Christian enclave. There were, however, a minority of Torajan who converted to Islam,and constitute a segment of Torajan society alongside the community of native Torajan religious

The recent relationship of Torajan Christianity to Islam should be seen against that historical background and in the context of socio-political changes regionally and nationally. There are two important developments which emerged in the last decade. First, social conflicts in some regions wrapped in ethnic and/or religious sentiments. Armed conflicts in Ambon, Halmahera and Poso emerged with a strong religious sentiment as Christian and Muslim wars took thousands of lives on both sides. Hundreds of Christian congregations did not survive as whole villages were killed or took flight to refugee camps. These conflicts had strong echoes in South Sulawesi where many Bugineese and Makassareese Muslims from South Sulawesi live in the conflict areas as migrants. A kind of emotional solidarity among Muslims in Makassar with their fellow Muslims or fellow Bugineese was at times expressed by harming Christians

The second development is related to the first; that of a growing understanding of the value of peace and living peacefully. This awareness emerged from experiences of tragedy and suffering in the conflict areas. It was supported by religious teaching and traditional and national values of living in harmony. These factors motivated the religious and community leaders in Makassar to form a forum of community leaders to develop mutual understanding and promote peace and harmony among the different communities. One of the prominent figures in the forum, Mr. Jusuf Kalla, now a great figure in the presidential cabinet, was the leading figure behind two Malino conferences of Ambon and Poso on conflict resolution. The forum even managed to stage a successful national meeting of religious communities. These two developments of conflict and of peace put Christians in Indonesia (including the Torajans) into two camps: being alert towards Muslims and holding hope for a peaceful future. The first camp gathered proof of the growing influence of radical groups with wide networks, even with international terrorist's links, and from systematic programs to convert the nation into an Islamic state by applying Islamic laws(shari'a) to national life. The second camp put their faith in the national ideology of Pancasila and in the future harmony of Indonesian pluralistic society (Mattulada 1982)

Referred to the historical process of Islamization in South-Sulawesi. They manifest the interplay of two competing systems, one of which Islam used at the beginning elements of the other in order to be accepted, thus opening the path for a long-lasting struggle, the last phases of which we are witnessing now. Muslim-Christian relations have been tense since pioneer times. At whatever point Christians and Muslims were confined on different islands or in different areas, relations were warm. Especially Muslims from Java, Sulawesi, and parts of Maluku into effectively Christian zones in Kalimantan, Sulawesi, Maluku, and West Papua—has incited changes in religious demography and unbalanced nature in fiscal, ethnic, and political power. Christians generally have tended to their very own concerns and avoided national administrative issues. They require mass affiliations or pioneers for all intents and purposes indistinguishable to Muslim ones, however, disproportionate amounts of Christians have held crucial normal, military, academic, and business positions (Akil and Osman 2017).

IdulFitri (the complete of fasting), and the hajj (travel to a holy place for completing some religious ritual). Indonesia consistently gives the best number of voyagers to Mecca. More diminutive excursions in Indonesia may in like manner be made to Rituals of standard conviction structures stamp life-cycle events or incorporate fulfillment for particular occasions and are driven by shamans, soul mediums, or request of specialists (male or female). Surely, even in Muslim and Christian zones, a couple of individuals may coordinate traditions amid labor or passing that are of an ordinary sort, regard and manage spirits of spots or graves of forerunners or use experts for an enchantment or counter charm. The prudent exchange over what is or isn't permissible custom by disciples of religion is to visit in Indonesia. Among the Sa'danToraja of Sulawesi, extend relinquish of wild bulls at funerals has advanced toward getting to be a bit of the overall guest circuit, and the difference in adjacent custom to relax spots can be seen in various parts of Indonesia, for instance, on Bali or Samosir Island in North Sumatra.

In daily life of Buginese peoples always practice their local wisdom values namely Siri' (shy), dimanatanahdipijak di situ langitdijunjung (wherever Buginese are, they always uphold and respect the culture in which they are located), sipakatu(appreciate), sipakalebbi' (mutual respect) and sipakainge' (remind each other). In broad,siri' means pride Buginese peoples always maintain their self-dignity or tribes' pride to other tribes. Sipakatu and sipakalebbi' (mutual respect) mean Buginese people or the Buginese tribe always respect their neighbors even they are different tribes or different religions. Sipakainge' (remind each other) Buginese tribe peoples always ask the condition of their neighbours about their health and how they can help each other.

Makassar tribe people still maintain their local wisdom in every ceremony. For instance, the wedding ceremony. A man who wanted to marry a girl, he must use Badi' inserted in his sarong. Badi' is a long sharp thick knife with handles and soft color cover. The Buginese tribe believes that when a man uses the knife, it will give serenity, peace, and prosperity. Siri'masiri' (improve or achieve), siri'napacce (loyal). On Ethical values are; Makassar tribe peoples always maintain their pride, they try to improve or achieve their dignity also on ethical values siri'napacce included; firm establishment, loyal, know yourself, honest, wise, humble, polite, love and empathy.

Mandar tribe peoples also practice their local wisdom values very strongly in everyday life namely; malaqbi' malaqbi' (noble values) the meanings as noble values, noble, humble and virtues in the qualities of prestige and dignity. Another one of the most valuable local wisdom is called ritual mappurondo (funeral ceremony) in broad, Mandar tribal tolerance in the ritual of death and religious harmony in the case of ritual of death such as bathing, dressing to dead body, the corpse is administered by the society around Islam, while "joint prayer" for the dead is done together, this is what adds intimacy between citizens though different tribes, also different religion peoples together deliver the body to the cemetery so that finished the funeral ceremony.

Toraja or Tator tribe practicing their tradition and local wisdom strongly called Rambu solo (funeral ceremony of Toraja peoples), rumahtongkonan (center of Torajan social life) and Rambutoka(gratefulness). Actually, Toraja tribe peoples by their cultural or traditional activities appreciate religion, ethnic and culture, harmonious relationship between humans and nature.

Major Muslim annual rituals are Ramadan (the month of fasting), IdulFitri (the end of fasting), As well as other Muslims in Ied Al Fitr, Muslim in here also visiting the relatives and neighbors as well as other religious peoples like Christian, Hindu and Buddhist also come to

Muslims friend's house eat together. On the other hand, if other religious peoples have their ritual or festival Muslims always invited to join and enjoy together.

This research is aimed to explore religious and local wisdom values. Those two things influence the basic behavior and attitude of communities of local culture in maintaining the harmonious relation among co-religionists with based on the values of local wisdom for cultural communities' environment that are numerous in South Sulawesi even in whole Indonesia.

V.CONCLUSION

The study results demonstrate Local wisdom values are the way and effort to make a harmonious society. In South Sulawesi province there are so many local wisdom values still strongly maintaining in everyday life which values teachings to the society to be harmonious. Such as; *sipakatau /salingmenghargai* (mutual respect);*sipakalebbi/saling*menghormati (understand each other);*sipakainge/salingmengingatkan*(Inspiration);On ethical values siri 'napacce are values which include: firm establishment, loyal, know yourself, honest, wise, humble, polite, love and empathy; Tolerance of Mandar Tribe in Ritual of Death(Ritual *mappurondo*) and Harmony of Religion. In the case of Ritual of Death such as bathing, *mengkafani, mensalatkan* the body is done by people around Islam, while "joint prayer" for the dead is done together, this is what adds intimacy between citizens despite different tribes and different religion's people, and together also deliver the body to the cemetery to complete the funeral ceremony. Tolerance of Tator tribe in Ritual of Rambu Solo (Ritual of death) and RambuToka (Ritual of satisfaction) and *RumahTongkonan (ongkonan*is the center of Toraja's social life). Ethical values are appreciating Religion, ethnic and culture. Harmonious relationship between humans and nature. Some traditional customs in South Sulawesi also maintaining their harmonious and peaceful life.
Therefore, the recommendation that Local government, central Government and related all ministry must keep and maintain Local wisdom and Religious tolerance of South Sulawesi province. Harmonies among Religious peoples in South Sulawesi Should take care of for a better future for all.

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