

# **CULTIVATING MODERATION: AN EXAMINATION OF LOLO TAU IN THE TALLU LOLONA PHILOSOPHY FOR RELIGIOUS MODERATION EDUCATION IN THE TORAJA COMMUNITY**

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## **Abstract**

*The presence of many beliefs and practices in society necessitates the inclusion of moderation education as a crucial component in individuals' lives, with one approach being the incorporation of local knowledge. This is crucial for fostering social cohesion. This dissertation examines and presents an overview of a specific aspect of the Tallu Lolona philosophy, specifically Lolo Tau, as a means of imparting religious moderation instruction in the lives of the diverse Toraja community. The research methodology employed is descriptive qualitative, namely in the form of a literature review. The findings indicated that the significance of Lolo Tau in the Tallu Lolona philosophy represents a cultural value derived from indigenous knowledge, which may serve as a foundation for imparting religious moderation instruction. The reason for Lolo Tau's reflection of lofty human qualities, such as compassion, honesty, and generosity, is derived from his own character, as well as from other individuals, ancestors, spirits, and the surrounding natural environment. The duty to preserve concord with other people is indissoluble from a duty to the Creator. The findings of this study suggest that religious moderation education should not just rely on interfaith dialogue or religious organizations, but may also be enhanced by including the positive qualities found in local wisdom.*

**Keywords:** Tallu Lolona philosophy; Religious plurality; Religious moderation; Local wisdom

## **Abstrak**

*Pluritas dalam kehidupan sosial keagamaan memerlukan pendidikan moderasi sebagai sebuah bagian penting untuk ditanamkan dalam kehidupan masyarakat, salah satunya melalui kearifan lokal. Hal ini penting sebagai bagian untuk menciptakan harmonisasi sosial. Tulisan ini menganalisis serta memberikan gambaran mengenai salah satu bagian dari falsafah Tallu Lolona yaitu Lolo Tau sebagai sumber pendidikan moderasi beragama dalam kehidupan masyarakat Toraja yang plural. Metode penelitian yang digunakan adalah kualitatif deskriptif berupa studi Pustaka. Hasil penelitian menunjukkan bahwa nilai Lolo Tau dalam falsafah Tallu Lolona merupakan suatu nilai budaya kearifan lokal yang dapat digunakan sebagai sumber pendidikan moderasi beragama. Hal ini karena Lolo Tau merefleksikan nilai-nilai kemanusiaan yang tinggi, yaitu kebaikan, keikhlasan, dan kemurahan hati yang berasal dari dirinya, sesama manusia, nenek moyang, roh-roh dan alam di sekitarnya. Kewajiban menjaga keharmonisan dengan sesama manusia ini tidak terlepas dari sebuah tanggungjawab terhadap Sang Pencipta. Berdasarkan hasil penelitian ini, harapannya pendidikan moderasi beragama tidak hanya dilakukan melalui dialog antar agama ataupun melalui insitusi keagamaan, namun juga dapat diperkuat dengan menggunakan nilai-nilai kebaikan yang ada dalam kearifan lokal.*

**Kata Kunci:** Falsafah Tallu Lolona; Pluralisme agama; Moderasi beragama; Kearifan lokal

## **A. INTRODUCTION**

Plural life is indeed one of the parts that we can see in the lives of people in Indonesia. The pluralism of Indonesian society in social order, religion and ethnicity is something that has existed since the time of our ancestors (Aulia & Nawas 2021). This diversity or plurality is an extraordinary wealth but on the one hand it is also a dangerous thing. Differences can be a gift that makes people's lives something colorful, but on the one hand differences, especially in terms of beliefs, have also become one of the problems that have recently been faced and arisen in the lives of people in several regions in Indonesia and of course can damage the integrity and comfort of life together, especially the integrity of the Indonesian state. In particular, in the current era of digital disruption, many people can easily access the internet and spread hoax news (untrue or lies) which can contain hate speech and become provocateurs that can cause conflict (Nisa, Yani, Andika, Yunus, & Rahma 2021). In recent years, to foster an understanding or concept of the meaning of mutual respect and acceptance of differences or in an effort to maintain togetherness by having a tolerant attitude, the government through the minister of religion has tried to implement a form of attitude or action in the life of pluralist Indonesian society, especially in religious matters. The thing that is developed and also emphasized is the practice of religious moderation (Nurmala & Munawwarah 2021).

Edy Sutrisno, who is a religious instructor and a writer in his writing, explained that basically the teaching of religious moderation is not a taboo in religious teachings recognized in Indonesia. In Islam, there is a concept called *washatiah*, which has the same meaning as the words *tawassuth* (middle), *i'tidal* (fair), and *tawazun* (balanced). Then in the Christian tradition, religious moderation becomes a perspective in mediating the extremity of interpretations of Christian teachings understood by

some of its followers. One way to strengthen religious moderation is to interact as much as possible with existing religions. Religious moderation can also be seen from the perspective of the Catholic Church. The Catholic Church interprets the term moderate as "open" to "fundamentalists" and "traditionalists" (who reject renewal in the sense of the Catholic Church). Then in Hinduism, the roots of the spirit of religious moderation, or the middle way, can be traced back thousands of years. That period consists of a composite of four Yugas beginning with the Satya Yuga, Treta Yuga, Dwapara Yuga and Kali Yuga. In each Yuga, Hindus adapted the teachings as a form of moderation. In an effort to overcome the chaos of the times and adjust the rhythm of religious teachings to the nature of the times, moderation is inevitable and becomes a historical necessity. For Hinduism the most important thing is susila, which is how to maintain harmonious relationships between people, believed to be one of the three causes of well-being. Compassion is central to moderation in all religions. In Buddhism, the essence of the teaching of religious moderation is seen in the Enlightenment of the Buddha from Sidharta Gautama. Gautama set four precepts, namely trying to help all beings, rejecting all worldly desires, studying, living, and practicing the Dharma, and trying to achieve Perfect Enlightenment. In addition, religious moderation can be found rooted in the tradition of the Confucian religion. Khonghucu believers who are junzi (faithful and virtuous) view life through the lens of yin and yang, because yin is the philosophy, thought and spirituality of a Khonghucu believer who wants to live in the dao. Yin and yang is a middle stance and not an extreme stance. Something less is just as bad as something more (Sutrisno 2019).

Pluralism is a social reality that cannot be avoided in Indonesia. A large country and has so many natural resources, traditions and cultures, where there are many different tribes,

racess, and what cannot be denied is that there are differences in the flow of beliefs or religions embraced by the community, which makes Indonesia referred to as a multicultural country. The recognized religions in Indonesia are Christianity, Catholicism, Islam, Buddhism, Hinduism, and also Confucianism (Sabaruddin & Rahman 2018). Plural life specifically on the religious side is also present in the Tana Toraja area. From the data of the Tana Toraja Central Bureau of Statistics, Tana Toraja Regency is located at an altitude of 600 m - 2800 m above sea level. The combination of mountainous topography and cool climate as well as the unique customs and culture of the Toraja people has made this area one of the national and international tourist destinations. The total area of Tana Toraja Regency is 2,054.30 km<sup>2</sup> which includes 19 sub-districts. It is currently known that Malimbong Balepe' and Bonggakaradeng sub-districts are the 2 largest sub-districts (Toraja 2022).

This research focuses on the area of Tana Toraja because the author as a person who lives in the area, the author has seen that plurality in terms of beliefs both Christianity, Catholicism, Islam and the beliefs of the ancestors of the Toraja people (*Aluk Todolo*) has long been seen in the lives of people in Tana Toraja. It is recorded that Protestant Christianity is the most widely embraced religion by the population of Tana Toraja (184,875), followed by Catholicism (50,158), Islam (34,275), there are also adherents of Hinduism in this case there are also adherents of *Aluk Todolo* as the religion of the indigenous Toraja people (10,214) and Buddhism (19) (Toraja 2022)

The difference is certainly a beautiful and interesting thing. Although to this day there are no records or findings of conflicts specifically for people of different faiths in Tana Toraja, but seeing the conditions in Indonesia that are so worrying about the problem of conflict between religions, therefore the need to continue to

instill the values of togetherness between fellow human beings in the midst of these differences. instilling and strengthening the value of togetherness in Toraja society with its various cultural values and traditions is one of the important points that certainly cannot be eliminated or avoided. Before the belief systems and values of Christianity, Catholicism, Islam, and other religions entered the Toraja community, they already had their own belief systems, values and philosophies that became the source of their oral knowledge. One such value system or cultural philosophy is the "Tallu Lolona Philosophy". This cultural philosophy contains the relationship between fellow creatures, among which there are Lolo Tau (humans), Lolo Patuoan (animals), and Lolo Tananan (plants) (Kobong 1983). Of the three forms of value, Lolo tau will be the value that will be taken in this paper, where lolo tau contains teaching values so that humans can live in harmony with each other, care for each other in many ways and live dependently on each other. By paying attention to these values, it can certainly be juxtaposed with the government's efforts to build religious moderation to foster an understanding or concept of the meaning of mutual respect and acceptance of differences or in an effort to maintain togetherness by having a tolerant attitude.

There are several writings or studies that discuss the philosophy of Tallu Lolona, for example in Yakob Sampe Rante's thesis which talks about "Tallu Lolona: The Relationship between Creation and Others in the Rambu Solo' Death Ritual in Tana Toraja" (Rante 2021). Then the writing of Yenni Patrecia and Prayuda on "Tallu Lolona Culture as the Basis of Universal Cooikumene for Toraja People" (Patrecia & Prayuda 2022). There is also an article from Elim Trika Sudarsi et al on "The Philosophy of Tallu Lolona in Passomba Tedong Hymns (Ethnography of Toraja Local Wisdom)" (Sudarsia, Taula'bi', & Allo 2019). An article by Dina Gasong et al on "Preserving the Tallu Lolona Philosophy of

Toraja Tourism" (Gasong, et., al 2018), then an article by Fransiskus Randa et al on "Revealing the Value of Tallu Lolona Philosophy: Lolo Tau in the Empowerment of Sauan Sibarrung Credit Union Members" (Randa, Daromes, & Bottong 2023), and Stephen Sapri's "The Meaning of Tallu Lolona Cultural Philosophy" (Sapri 2022). Different from previous studies, this paper aims to analyze and provide a different picture of the tallu lolona philosophy, specifically in the lolo tau (human) section which can be a source of education for the development of religious moderation actions and attitudes for the people of Tana Toraja in its plurality.

## **B. METHODOLOGY**

This paper uses a qualitative method with a descriptive approach and through literature study. The selection of using a descriptive approach, is to characterize various kinds of fundamental things that exist in the tallu lolona philosophy, and ultimately become a practical source for building religious moderation education in Tana Toraja. The literature review is used as an effort to read, search or collect, and document the information received until the management stage. Literature study data will be obtained through various research results, be it in the form of journals, documents, books, internet sources and various other information that is certainly relevant to the subject matter. The overall structure of this paper is as follows: The first part begins with an introduction that provides a background to the problem and situation and contains differences from previous research. In the next section, it will contain research methods and then proceed with research results and discussion results which are divided into the last will contain conclusions from the results of this paper.

## **C. RESULT AND DISCUSSION**

### **1. Religious Moderation**

Religious moderation is an important discourse to be shown in the plural society of Tana Toraja. When there is diversity, the values of tolerance are required to be present and become the lifeblood of inter-community relations. Ideally, every citizen should have the same understanding or concept about the meaning of mutual respect and acceptance of differences. Religious moderation can be said to be closely related to maintaining togetherness by having a tolerant attitude. Religious moderation is a noble heritage that teaches to understand each other and feel each other who are different from others. Moderation can also be understood as a shared commitment to maintaining a perfect balance, where every community regardless of ethnicity, culture, religion, and political choices must accept differences of opinion between each other (Nurmala & Munawwarah 2021).

Haedar Nashir, a professor from Muhammadiyah University of Yogyakarta, said that moderation refers to a middle or moderate attitude towards differences in an effort to maintain a harmonious common life (Nashir 2019). Moderation cannot be separated from two other keywords, namely balance and justice. Moderation does not mean that we compromise on the core principles of our religion in order to be tolerant to people of other religions; it means "confidence, right balancing, and justice". It should be understood that basically, religious moderation is an attitude that is balanced between one's own religious experience (exclusive) and also a respect for the religious practices of others who have different beliefs (inclusive) (Saifuddin 2019). Without balance and justice, the call for religious moderation will be ineffective. Therefore, the practice of moderation means that each of them cannot be extreme in each side of their views, both of them must come closer and find common ground (Sutrisno 2019). Religious moderation leads to

efforts to prioritize balance both in terms of belief, character and morals as an expression of religious attitudes of individuals and groups. Religious behavior based on the values of balance is consistent in recognizing and understanding different individuals and groups. So that, religious moderation means balanced in understanding religious teachings, where the balanced attitude is expressed consistently in holding the principles of their religious teachings by recognizing the existence of other parties. Religious moderation behavior can be manifested in a tolerant attitude, respect for every difference of opinion, respect for pluralism, and in this case not imposing the will of religious understanding adopted by means of violence. The concept of religious moderation is not oriented towards mixing the truth and then eliminating the identity of each belief. (Fahrurrozi & Thorhri 2019). The attitude of moderation does not aim to defame a truth, but religious people must still have a clear attitude in an issue, about beliefs, related to the law of a problem. In this case, one should not cling to his own views and should not accept other views, but he must find common ground (Irawan 2020).

In religious moderation, what we have is more of an attitude of openness and acceptance that outside ourselves there are fellow countrymen who have the same rights as us, as a sovereign society within the framework of nationality. Every community certainly has religious beliefs and beliefs that we should respect and recognize their existence. Therefore, it is necessary to continue to realize religious moderation in moderation. Religious moderation as the first step to foster tolerance and unity between one group and another (Supriadi & Tarantang 2021). This means that rejecting extremism and liberalism is the best way to create harmony. In religious moderation, respectfully treating others by accepting differences as a characteristic of religion (Nurmala & Munawwarah 2021). Understanding and implementing religious moderation in



community life is an important part of every circle or group, because basically a good, orderly and peaceful life is part of what needs to be realized by all parties without exception so that relations with others can be maintained properly, not only today, but also forever.

## **2. Revisiting Religious Conflict in Indonesia**

If we look back or try to open the memory of the problem of conflict between religions in Indonesia, then often what will be discussed and found is the problem between Christians and Muslims. The overwhelming fanaticism of a person or group towards a belief makes many unexpected events that are even painful for people outside their beliefs. Throughout the history of Indonesia, inter-religious conflicts can be seen at the end of the New Order regime, in 1998. Religious conflicts were manifested both regarding the prohibition of the establishment of houses of worship, which often occurred between Muslims and Christians. Within ten years after the end of the New Order regime, there were around 450 churches that had to be closed and experienced acts of arson from other religious elements (Crouch 2010).

In the religious conflict that occurred, many religious adherents certainly experienced a lot of loss, suffering, and persecution. However, in this conflict, it was the Christians who experienced the most harm because they had to lose their houses of worship. We still remember the Poso conflict, a series of riots that took place in Poso District, Central Sulawesi. This major conflict occurred from December 25, 1998 to December 20, 2001. The Poso conflict started with a small clash between youth groups before it escalated into a religious riot. As a result of these events, it has been recorded that 577 people were killed, 384 people were injured, 7,932 houses were destroyed, and 510 public facilities were burned down due to this hot conflict. The riots finally ended

on December 20, 2001 with the signing of a declaration called the Malino Declaration between the conflicting parties. The conflict that occurred in Poso was a conflict between Muslims and Protestant Christians, from 1998 to 2001 there were still continuous conflicts that occurred between Muslims and Christians. Or we can also recall another major conflict that spread to the scope of religious communities that occurred in Maluku which began on January 19, 1999. The conflict was described as a long-standing enmity between Christians and Muslims and became the most destructive conflict after the fall of the Suharto regime. From 1999 to 2002, the conflict claimed 5,000 lives and displaced a third of the population of Maluku and North Maluku (Indrawan & Putris 2022).

There is also the western edge that we should remember about the Aceh conflict that arose from a movement called GAM, an armed separatist movement that aims to make the Aceh region independent from the Unitary State of the Republic of Indonesia (NKRI). GAM was formed on December 4, 1976 and later led by Hasan di Tirta. The conflict lasted from 1977 to 2005 and claimed nearly 15,000 lives. The organization disbanded its separatist movement after a 2005 peace agreement with the Indonesian government. GAM then changed its name to the Aceh Transitional Committee. This conflict occurred in three stages, starting in 1977, then 1989, and in 1998. This conflict was caused by differences of opinion about Islamic law, and dissatisfaction with the distribution of natural resources in Aceh, in addition to the increase of Javanese tribes in the area also became one of the elements of the outbreak of the conflict (Napitupulu 2022).

There are still so many conflicts based on fanaticism that have occurred in Indonesia, but the events that have been described are considered sufficient as an illustration of the horrific acts of radicalism that lead to conflicts between religions that

ultimately cost thousands of lives, and these events need to be an important lesson to continue to strive for peace in every corner of Indonesia.

### **3. Religious Fanaticism as a Dangerous Thing?**

The word "religion" was originally introduced by the Ancient Greek politician, philosopher, and orator Marcus Tullius Cicero (106-43 BC)." The term religion is supposedly derived from the Latin "religio", meaning remorse, piety, theopathy, cult object; "relig-are", meaning to bind, attach; "religere", meaning to return, contemplate, fear. In line with Cicero's statement, Lactantius who is a Christian writer said that "religion is a link to God through one's piety" and also writing there is the writing of Eric Fromm who said that "I understand by religion a system of thoughts and actions shared by a group of individuals a framework of orientation and an object of devotion.". The etymology of religion also comes from Sanskrit, namely "a" which means not and "gama" which means chaotic. So religion means not chaotic (organized). Thus religion is a rule, namely a rule that regulates human conditions, regarding ethics, as well as regarding something supernatural and the association of living together. However, religion today has become something that is used to seek benefits for personal and group interests in order to achieve power. Julio Santoso et al. explained that religion has been distorted by false secularism and has led to excessive fanaticism. (Santoso, Saron, & Putrawan 2022).

The word fanaticism comes from two words, "fanatic" and "ism." The word fanatic actually comes from the Latin word "fanaticus", which in English means frantic or frenzied. This word is defined as frenzied, frantic, drunk or frenetic. From the origin of this word, it seems that the word fanatic can be interpreted as the attitude of someone who does or loves something seriously and

earnestly. Meanwhile, the word "ism" can be interpreted as a form of belief or belief. In the Big Indonesian Dictionary, it is said that fanaticism is an overly strong belief in a doctrine (politics, religion and so on). Fanaticism as an extraordinary devotion to an object, where the devotion manifests in the form of passion, intimacy, and dedication, and extraordinary means beyond, the usual ordinary average, or level. The object can refer to a brand, product, person (e.g. a celebrity), television show, or other consumption activity. Fanaticism is also a person's belief that is too strong and lacks the use of reason that does not accept other ideas and aims to pursue something. Fanaticism can be measured by enthusiastic support and expressions, such as facial expressions or a variety of attributes. Fanatics tend to insist on their own or their group's ideas and ignore all facts or arguments that may contradict their thoughts or beliefs. (Zulkarnain & Haq 2020). Fanaticism arises due to two things, namely being a fan of something in the form of an object of goods or people, and behaving fanatically due to one's own desire to imitate something new. On the other hand, the issue of the act or attitude of fanaticism has a vulnerable impact on acts of extremism (Nurish 2019). It can be concluded that fanaticism is a belief or belief that is too strong against a teaching, be it in terms or politics, no exception in this case, namely religious fanaticism.

Religious fanaticism is a consequence of a person who holds or has faith in a religion, that what he adheres to is something that is true. Fanaticism can also be seen as an excessive, irrational enthusiasm or devotion to a theory, belief or line of action that determines a very emotional attitude and its mission practically knows no boundaries. In addition, religious fanaticism is also a passion to teach a certain goal in accordance with what is believed, accompanied by very strong emotional manifestations without sufficient objective and conceptual rational basis. Fanaticism in a different language can also be said to be "deeply in love with

something". A person who is fanatical about what he or she believes in when viewed psychologically, the individual is unable to understand anything that exists outside of his or her beliefs, does not understand the problems of other people or groups, does not understand any understanding or philosophy other than what he or she or they believe in. The obvious signs of bigotry are the inability to understand the characteristics or the inability to understand and think right or wrong about other individuals outside their group (Zulkarnain & Haq 2020) Therefore, religious fanaticism can lead to aggression. Fanaticism towards belief or religion that is held excessively can eventually lead to intolerance and lead to the destruction of the order of life together in the existing plurality. Some cases that are considered as a form of religious fanaticism that occurred in Indonesia, for example, are noted by Kurniawan that through the results of their research by looking at information from sources such as newspapers, news from television, and survey results of educational institutions, it was found that throughout 2019-2022 there were at least 32 acts of blasphemy cases, the rejection of the construction of places of worship as many as 17 acts, the prohibition of worship activities 8 acts, the destruction of places of worship as many as 6 acts, violence 5 acts, and the refusal to carry out religious activities as many as 5 acts (Kurniawan, Wilsen, Valencia, & Azizah 2022).

Religion should not be used in an attempt to exploit the moral depravity of a violent and barbaric mob. True religion should be a guide to life and a benchmark for regulating the behavior of its adherents in everyday life. The truth must be respected so that whether or not a person's actions are good depends on how obedient he is to the religion he believes in. In this situation, it is important to overcome the emergence of fanaticism, although on the one hand this attitude can be considered good but on the other hand if it leads to an extreme or excessive form it will be

dangerous, so that what has been developed and attempted in recent years is the knowledge and application of religious moderation to suppress and eliminate fanaticism which of course can have an impact on life together, especially in the context of life in Indonesia.

#### **4. Overview of Religious Life in Tana Toraja**

From the data of Tana Toraja Central Bureau of Statistics, Tana Toraja Regency is located at an altitude of 600 m - 2800 m from sea level. The climate of Tana Toraja Regency is classified as a tropical climate with air temperature between 140C - 260C and air humidity between 82% - 86%. The average annual rainfall is between 1,500 mm - 3,500 mm with a number of wet months (8 months) and dry months (4 months). The combination of mountainous topography and cool climate as well as the unique customs and culture of the Toraja people make this area one of the national and international tourist destinations. The area is bordered by North Toraja Regency and West Sulawesi Province to the north, Enrekang Regency and Pinrang Regency to the south, and to the east and west by Luwu Regency and West Sulawesi respectively. Tana Toraja Regency is passed by one of the longest rivers in South Sulawesi Province, the Saddang River. The distance between the capital of Tana Toraja Regency and the capital of South Sulawesi Province reaches 329 km through Enrekang Regency, Sidrap Regency, Pare-pare City, Barru Regency, Pangkep Regency and also Maros Regency. The total area of Tana Toraja Regency is 2,054.30 km<sup>2</sup> which includes 19 sub-districts. Currently, it is known that Malimbong Balepe' and Bonggakaradeng sub-districts are the 2 largest sub-districts with an area of 211.47 km<sup>2</sup> and 206.76 km<sup>2</sup> respectively (Toraja 2022).

From the existing religious data, the majority religion of the population of Tana Toraja is Protestant Christianity (184,875), then

Catholicism (50,158), Islam (34,275), there are also adherents of Hinduism in this case there are also adherents of aluk todolo as the religion of the indigenous Toraja people (10,214) and Buddhism (19). In performing the Rambu Solo ceremony, the community consisting of various religions will gather together. In a situation where Protestantism is the majority religion, more than half of the population, it can be assumed that the number of people gathered would be more than Protestants plus other religions. For this reason, it is necessary to make certain arrangements for the participants to accommodate their needs, ranging from permitted to prohibited foods. Since the ceremony itself is based on custom, not religion, there will certainly be parts of the ritual that may conflict with the religion of the participants, but this does not make the ceremony lose interest and the participants actually increase (Aulia & Nawas 2021).

Through existing data, it can be described that the Toraja community is a society that lives in religious pluralism, where some are adherents of Christianity, Islam, and also Catholicism, as well as Aluk Todolo, Hinduism and Buddhism. In addition to being inhabited by indigenous people, there are also some people with Bugis background and there are Javanese people who come and some other tribes such as Papua, and so on. Some of them come to trade, become public transportation drivers and also work as carpenters (making tables, chairs, and so on).

In the midst of pluralism or differences that are created in it, people live together in everyday life, both in religious life and socio-cultural life. In the Eid al-Fitr holiday, Christians sometimes come to the homes of Muslims to celebrate the celebration, in the implementation of Eid al-Adha, namely in the slaughter of sacrificial animals by Muslims, it is not uncommon to see that Christians are present to help. The same thing happens vice versa, Muslims come to the homes of Christians, even when Muslims

want to use the field or location of the church as a place to hold activities such as weddings, then the church will allow it. During traditional ceremonies, Christians, Catholics and Muslims also help each other. In this well-maintained pluralist life, there are cultural values that become the basis for running their lives.

### **5. Tallu Lolona Philosophy of the Torajans**

Etymologically, the word philosophy comes from the Greek word *Philosophia*. *Philos/philoin* means like, love, or loving; while *Shopia* means wisdom, wisdom, intelligence, and knowledge. Based on this understanding, the word *Philosophia* can be understood as a behavior or attitude of love for wisdom and love for knowledge. In the Big Indonesian Dictionary (KBBI) philosophy means an assumption or idea, and the most basic inner attitude possessed by a person or society, even the word philosophy is also defined as a view of human life (Nasional 2008). This definition illustrates that philosophy also leads to a person's or human's life guide that needs to be remembered and applied in their daily lives.

In various regions in Indonesia there are various kinds of philosophies or philosophies that become guidelines or views of life in society, for example Sakai Samabayang in Lampung society, there are also Waras, Wareg, Wastra, Wisma, Widya in the Tengger tribe in East Java, then Bakayuh Baimbai from the Banjar tribe in South Kalimantan, from Minahasa, namely the philosophy of Si Tou Timou Tumou Tou, Then there is Tri Hita Karana in Balinese society, there is also the philosophy of the Papuan people, namely Satu Tungku Tiga Batu, each philosophy or philosophy is certainly a cultural value that shows a characteristic of each region or tribe and becomes one of the values of inheritance from ancestors that should be maintained and preserved in the pattern of daily life.

In the rich life of the Toraja people filled with various traditions and cultures, there is also a philosophy that



characterizes and is a hereditary legacy from their ancestors. The values of the philosophy provide reinforcement to the Torajans in their journey of life. The values and outlook on life that the Torajans have is an implementation of the journey of life in living the cycle they are living (Paembonan 2020). These values or philosophies are known as *taullu lolona*. Etymologically, *tallu lolona* consists of the words *tallu* = three and also *lolo* = the top of life and *na* = leads to ownership (Tammu & Vein 2016). So it can be said that *tallu lolona* is a cultural philosophy that talks or discusses the three shoots of life. The three shoots of life is an analogy of God's creation as in the conception of creation that lives in mutual need and synergy in unity. The three factors in *tallu lolona* play an important role in the survival of Torajan people. Therefore, all three have *aluk* rituals in their management and utilization, hence the Toraja people consider it as an abundant wealth. Basically, this philosophy is a religious *nalai* or belief (*aluk*) in traditional Toraja society, this philosophy is integrated in *Aluk* and maintained through various rules in terms of *ada' sola pemali* (customs and taboos). This philosophy is highly upheld and becomes a guideline for the adherents of *Aluk Todolo* in ancient times and even now with the aim of maintaining the integrity of creation with one another. (Sapri 2022). Rante said that the philosophy of *tallu lolona* is the spirit, enthusiasm or strength for the Toraja people in building good relationships between each other (Rante 2021). The *tallu lolona* philosophy is often heard in the text of the *Passomba Tedong* hymn.

The relationships between humans and the creator, with the universe and other creations (animals and plants) are contained in the *Passomba Tedong* Hymn, which is a sacred prayer for buffalo purification. The *Passomba Tedong* hymn is chanted by the religious figure of *Aluk Todolo (To Mina)* which contains 1,186 verses and is chanted from 23.00 until dawn. The poem contains;

1. Expressing gratitude, 2. Appealing to Puang Matua, gods and ancestors, 3. Sukaran aluk (mythological narrative & *Tallu Lolona*), 4. Getting rid of things that are blocking, 5. Requesting permission to make offerings (Rante 2021). Besides having religious meaning, *tallu lolona* also has socio-ecological meaning because it describes a life of the Toraja people who view God's creations (humans, animals, and plants) equally, namely respecting and loving their existence (Sandarupa 2014). Passomba Tedong contains various values that must be lived by Torajans, namely religious values, unity values, consensus values, ethical values, and also tolerance or mutual respect values. These understandings must be lived, even upheld by the Toraja people. Even in living life as a living being, these values become one of the bases and guidelines in living their lives. The form of obedience is expressed through the patterns of daily life of traditional Toraja people and it is also seen in the way they raise livestock and crops. This is done for the purpose of rituals or traditional ceremonies directed to *Puang Matua* (God), *Deata* (gods) and also to *Tomembali Puang* (Ancestors). There are several values contained in Passomba Tedong, including: Humans recognize the omnipotence of God or *Puang Matua*; Humans must be grateful for God's blessings; Humans must maintain relationships with creatures created by *Puang Matua*; Humans must obey the rules set by God; Humans must be fair to all creatures created by God; Humans recognize that themselves, animals, and plants belong to God; Humans become agents of honesty, hard work, unity, mutual respect, and sacrifice. Simply put, Toraja culture contains holistic value because it always refers to the value system of brotherhood and also unity which is expected to influence the behavior of Toraja people in coloring the speech system, politics, rituals, social interactions in their daily lives.

In the cultural context of the Toraja people, the kinship system is based on what is called sauan sibarrung (same source) and sangserekan (brothers). It is believed that in the beginning the creation process consisted of two phases, namely lalanna sukaran aluk - the cultivation of gods and religious teachings in the sky and lalan ada' - the wandering of ancestors on Earth, which leads to the view that the ancestors of humans, animals and plants are sauan sibarrung and sangserekan, and perform different functions on Earth. In the Passomba Tedong text (Hynme/song) it is said that the creation text is an interpretation of the belief that Puang Matua's creations (in this case tau, patuan, and tananan) have the same source of being forged with pure gold (sauan sibarrung) and even brothers (sangserekan) (Stanislaus, Petrus, Sitotoa, & Kambunni'. 2016).

In Torajan creation mythology, creation is done by Puang Matua from the same material of pure gold (Bulawan), in the same place in the sky and from the same tool known as sauan sibarrung. From this creation, eight original ancestors are known to have been born, namely: Datu lauku', human ancestor, Ungku, cotton ancestor, Takkebuku (datu lamemme') rice ancestor, Allotiranda, ipuh (poison from tree sap) ancestor, Menturiri, chicken ancestor, Manturini, buffalo ancestor, Riako', iron ancestor, and Patalabintin stone ancestor (Sarira 1996). There are also golden ashes from the creation process and then scattered by *Puang Matua* (the Creator) in various places on earth which then appear and grow into other creations. From this, it is clear that all creations in the Torajan context are closely related to one another. After the creations descend to the earth, they perform different functions as agreed with *Puang Matua*. Each of the ancestors knew their function and passed it on to their descendants for generations so that every animal slaughtered must be an "offering". Based on this mythology, the philosophy of *Tallu Lolona* is

recognized, accepted and believed by the traditional Torajan people as a guide in building harmony between fellow creatures, which should always be reflected in the cultural patterns of the Torajan people. *Tallu Lolona* is vital to the traditional beliefs of the Toraja people as it teaches happiness, wealth, peace and harmony due to the reciprocal relationship of brotherhood among creations. Therefore, in simple terms, *Tallu Lolona* aims to achieve harmony with the creator. So when the relationship between fellow creatures is disharmonious, it becomes an offense against the creator. (Rante 2021). Sapri in his writing explains some of the meanings contained in *tallu lolona*, as a philosophy upheld by the Toraja people in their daily lives including: *Karapasan* (*peace*); *Basse* (*promise*); *Kasiturusan* (*fellowship/togetherness*); *Messipa'/Kinaa* (*courtesy*); *Kasiangaran* (*respect*); *Dandanan sangka'* (*obedience/habit*) (Sapri 2022).

## **6. Tallu Lolona: Lolo Tau as a Source of Religious Moderation Education for Torajans**

Basically, education is a process of humanizing humans (humanization), namely the process of bringing or lifting humans to the human level so that humans can act in accordance with humanity. (Randa et al. 2023). Education is also an effort to develop intellectual abilities and human personality so that in his daily life he can see well the course of his life, especially life with fellow human beings. On the one hand, it needs to be understood that sources of education or knowledge are not only obtained in school or campus spaces, but sources of education can also be obtained in social spaces and also through cultural values that exist in society. Izak Lattu in his writing explains that oral tradition-based communities bind social relations and also their knowledge of the "Divine" and others through orality both in narratives, rituals and symbols. (Lattu 2020). The understanding

of oral sources as part of community knowledge can certainly be seen in the lives of the Toraja people because basically all the sources of knowledge they have and then eventually become a writing was originally sourced from oral narratives told from one generation to the next, no exception in this case is about the philosophy of *Tallu Lolona*.

The important meaning or value contained in the *Tallu Lolona* philosophy is the value of unity and wholeness of creation. How the vertical, horizontal and diagonal relationships always live in harmony and are always represented in the lives of Torajans. It has been explained in the previous section that besides having religious meaning, the *tallu lolona* philosophy also contains social meaning contained in one part of the philosophy, the part is *lolo tau*. Yanni Paembonan explains that *Lolo Tau* focuses on the presence of children as a gift that ensures the continuity of offspring and becomes one of the highest values in Toraja life (Paembonan 2020). In addition to the importance of children, *lolo tau* also values the importance of a good, peaceful or harmonious relationship between people. Kobong explains that Torajan people are not aggressive-expansive by nature. Instead, they live in harmony with their neighbors and anyone else, focusing on creating *Karapasan* (peace) (Kobong 1983).

The nature of *karapasan* is illustrated in terms of unity as a character that binds every Torajan to maintain the bond of *tengko situru'*, *batakan siolanan*, *paralim* or the equivalent of united we are strong, divorced we collapse. Then *karapasan* relates to the calm atmosphere that a person can create in every situation and is reflected in the wise words *masakke marudindin sola nasang* (bringing coolness to everyone). Then *karapasan* is also related to the tranquility within a person as a character that does not show a state of not chaotic, not chaotic or neatly organized in terms of the soul which in the Toraja expression is called *rapa' tallan kopena*,

*da'mu magiang-giang* (calm down my soul, don't worry) (Paembonan 2020). Each of these values becomes a guide that needs to be manifested by Torajans in interpreting their lives as a whole with various harmonies for the purpose of making their lives happy.

The *karapasan* values that have been explained can be seen and interpreted in the *tallu lolona* philosophy, specifically in the point of *lolo tau* (human relations). *Lolo tau* reflects high human values, namely kindness, sincerity, and generosity that comes from himself, towards others, ancestors, spirits and nature around him. The obligation to maintain harmony with fellow humans is inseparable from a responsibility to the Creator. In the course of their lives, Torajans need to build balance and harmony within themselves, establishing themselves as *a'riri posi* (central pillar) that always seeks to balance the two forces, namely the dark forces (*kamalillinan* or *rampe matampu'*) and also the light forces (*katuoan* or *rampe matallo*). Toraja people are said to always be careful in showing their daily behavior and also behavior in rituals. (Sudarsia et al. 2019). Rante in his research found that in the implementation of traditional rituals in Toraja, the philosophy of *tallu lolona* specifically on the value of *lolo tau* has become a form of religious value held by the community in its efforts to maintain harmonization and togetherness for the smooth and good implementation of traditional rituals (Rante 2021).

Through the description of the importance of harmony and togetherness in human life in the *tallu lolona* philosophy depicted in *lolo tau*, it becomes a strong grip for Torajans in particular to apply this value and make it an important teaching point in the family or *Tongkonan* whether they are Christian, Catholic or Muslim. As cultured Torajans, these values are inseparable in our daily lives. With this value, it is certainly an effort to manifest life in line with the purpose of religious moderation which emphasizes

balance and manifests in the common good despite differences in the daily lives of Torajans so that harmonization, peace and harmony can continue to be maintained and maintained in accordance with cultural values in the tallu lolona philosophy of lolo tau which reflects the value of humanity and togetherness, as a responsibility to the Creator (*Puang Matu*), ancestors, and the nature around them.

#### **D. CONCLUDING REMARKS**

Religious moderation education is one of the important things that needs to be realized in the life of religious people, including for the Toraja people in the diversity of beliefs adopted by the people in it. As a tribe with various rich cultural traditions, this is certainly a wealth that can be used as a source of education in existing differences. The cultural value of Torajans that can be used as a source of religious moderation education in families and communities is through the tallu lolona philosophy specifically on the value of lolo tau (human or human relations). *Lolo tau* reflects high human values, namely kindness, sincerity, and generosity that comes from himself, towards others, ancestors, spirits and nature around him. The obligation to maintain harmony with fellow humans is inseparable from a responsibility to the Creator. Toraja people always pursue and manifest *karapasan* (peace) in their daily lives so that as cultured Toraja people these values cannot be separated in daily life. With this value, the effort to manifest a moderate life in the daily life of the Toraja people that is harmonious, peaceful and harmonious can be maintained.

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