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Cultural Values as an Approach to Forming an Attitude of Religious Tolerance: Politics and Law of the Right to Freedom of Religion

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Abstract: Religious intolerance has entered an emergency phase both globally and nationally. Overcoming religious intolerance as an effort to fulfill the right to freedom of religion continues to seek appropriate formulations with various alternative approaches that are easily accepted by the public. This article aims to provide a basic understanding of the formation of official state policies through a cultural values approach that includes the values of religious tolerance in Indonesia, especially the cultural values of the Bugis and Toraja ethnic groups in South Sulawesi Province, Indonesia. The method used is normative legal research with a historical approach and a legislative approach, studying secondary data consisting of primary and secondary legal materials. Data were analyzed descriptively and prescriptively. The results of the research show that in Indonesia, South Sulawesi Province, especially the Bugis and Toraja tribes, there are cultural values that contain the value of religious tolerance. In the Bugis tribe there are the cultural values Siri' Na Pesse and Assimareng which mean mutual cooperation, mutual respect and respect regardless of socio-religious status, strong solidarity and empathy for the suffering of others. Furthermore, the value of tolerance in the Toraja tribe is contained in the values of Longko and Pasomba Tedong which mean gratitude, mutual blessing and respect, tolerance is manifested in good speech, body language, and the way you view other people.

Keywords: *Religious Tolerance, Politics of Law, Cultural Value, Toraja Tribe, Bugis Tribe.*

INTRODUCTION

The idea of mitigating bad impacts and violence in the name of religion has been echoed since the 16th and 17th centuries (Habermas, 2004; Verkuyten & Yogeswaran, 2017). This idea promotes respect for differences and positive attitudes towards other groups without prejudice (Sullivan et al., 1993). Tolerance does not only stop at the conceptual level, but also needs to be practiced in social life by upholding the value of mutual respect between religious communities and an attitude of understanding and accepting religious differences (Shofiah Fitriani, 2020).

As part of the discourse on religious tolerance, religious freedom continues to be campaigned for today. It is believed that right and wrong paths can never be determined if there is an element of coercion (Al-Magaraghi A.M, 1986). Tolerance is also considered a form of accommodation in social interactions. Unfortunately, the idea that was born in the 16th century AD to mitigate danger and violence in the name of religion has not been able to be put into practice by the world community.

Pew Research Center reports that the practice of religious tolerance has experienced adverse impacts. is far from expectations. Religious-based harassment and violence in 2007-2017 was experienced by the two largest religions: Muslims in 140 countries and Christians in 143 countries. The institute also reports that 52 countries commit religious harassment and violence: Russia and China, the Middle East and North Africa all top the list, followed by Asia-Pacific and Europe (Pew Research Center, 2017). From 2010 to 2012, Human Rights Watch (2013) conducted research in the Indonesian context by interviewing 115 informants, 71 victims of violence, 26 religious leaders, seven police, and the leader of 5 militant groups, five private lawyers, and a prosecutor. . The organization concluded that the condition of violence against religious minorities is a dangerous condition.

The findings of the Human Rights Commission of the Republic of Indonesia in 2014-2016 showed an increase in cases of religious intolerance in various forms, including prohibitions on religious activities, demolition of places of worship, discrimination based on belief or religion, acts of intimidation, and coercion of belief. In 2014, there were 74 reported cases of intolerance, which amounted to 87 and 100 cases respectively in 2015 and 2016 (Lutfy Mayrizal Putra, 2017).

Likewise with the results of a survey by the Center for Education and Culture Data and Statistics of the Ministry of Education and Culture of the Republic of Indonesia in 2017 which involved 300,000 respondents spread across all districts/cities in Indonesia. This shows that 42.4% of residents are quite tolerant of activities carried out by other religious groups in their environment, while the remainder (57.6%) admit to being less tolerant (Indonesia, 2014).

Based on the Pew Research Center (2017), between 2007 and 2014, Indonesia was among the countries with the highest restrictions on religious freedom and conflict in the world. In 2018, the Indonesian Government Restriction Index (GRI) score was 7.7, which is included in the very high category. The Social Hostility Index score was also rated high (6.7), placing India alongside India, Egypt, Pakistan, and Russia with the highest levels of religious restrictions, creating high levels of intolerance (Pew Research Center, 2019).

Reports from international and national institutions have become a beacon and warning about a bad and threatened future in guaranteeing the right to religious freedom as a fundamental human right, both globally and nationally (Paul Marshall, 2018). Every act of religious intolerance is a violation of the Constitution of the Republic of Indonesia, as stated in the 1945 Constitution of the Republic of Indonesia Article 29 and Article 28E, that every person has the right to adhere to and worship a belief or religion without any coercion. The government addresses this problem through political law or official state policy.

Regarding official state policies, the Indonesian government can apply cultural values as an approach that lives and develops in society. This is also related to the argument that religion, culture and human rights influence each other (Abdulla, 2018).

Based on the discussion above regarding South Sulawesi as one of the provinces that experiences religious intolerance, this research focuses on exploring the cultural values of the Bugis and Toraja tribes which prioritize tolerance in society. It is hoped that the use of cultural values can become a resource for the Indonesian government in formulating official state policies.

RESEARCH

This research is a normative legal study that focuses on examining statutory regulations, principles and doctrines related to the object of the problem under study. In this study the author uses two approaches, namely the conceptual approach (conceptual approach) and the statutory approach (statute approach) (Herlin, H., Nurmalasari, A., et al, 2020). The conceptual approach is carried out by referring to research related to the research problem, including doctrines that have developed in the study of law. The legal approach is carried out on aspects of legal norms (legislation) related to the issues being studied. The research results were then analyzed descriptively (Mamonto, M. A. W., & Gani, A. W., 2022).

RESULT AND DISCUSSION

Guarantee of the Right to Freedom of Religion

Since birth, every human being is given innate rights, Aquinas and Grotius consider these rights to be natural rights that cannot be reduced because they are a gift from God (Kusniati R, 2011). One of the natural rights is to adhere to a belief or be guaranteed freedom of religion. Max Weber said there is no society without religion, that is, society can survive for a long time through the worship of the supernatural or by another name (God).

In connection with the history of the introduction of human rights, starting with Aquinas and Grotius through natural law theory (Smith et al., 2008). Not much different from its exponents, Aquinas and Grotius based their words on the view that God determines a person's life, even expressly affirming it as a natural right that cannot be reduced. This view is better known as the statement, "Every individual is an autonomous being".

Donnelly emphasized that human rights from the state's perspective are rights that existed before the state was formed; therefore, it should not be considered to be provided by positive law (Smith et al., 2008). In line with Donnelly, human rights activists also emphasize that human rights are pre-positive, pre-state and existed long before we knew about modern states (Nugraha & Laksmi, nd).

Ashiddiqie further emphasized that human rights were inherent in humans before the existence of the state through an explanation of the classification of community rights, including rights obtained while still alive (human rights) and rights given by the state to citizens. (civil rights). rights) (Ashiddiqie, 2006). It is important to understand that humans will not live if their human rights are not fulfilled. Therefore, to guarantee human life, it is mandatory to uphold the fulfillment of human rights (Halili, 2015).

Therefore, in the international community, one of the signs of membership as a democratic government is the protection and fulfillment of human rights (Yuliarso & Prajarto, 2005). This can then encourage the emergence of a commitment to guarantee the right to freedom of religion through a multilateral agreement established by the United Nations General Assembly, namely the International Covenant on Civil and Political Rights.

Through the Covenant, 169 member countries are given a mandate to protect several rights, including the right to freedom of religion. The mandate contains guarantees for establishing and practicing one's religion and beliefs in public and private places as well as mandating the implementation of legal restrictions to protect security, order, public health, morals, rights and basic freedoms of other people. It is even emphasized to protect minority groups and religions as formulated in Article 18:

Everyone has the right to freedom. Everyone has the right to freedom of thought, belief and religion. This right includes freedom to adhere to a religion or belief of his choice, and freedom, either individually or in community with others, both in public and in private, to manifest his religion or belief in worship, observation, practice and teaching.

No one may be subjected to coercion that would reduce his freedom to adhere to or profess a religion or belief of his choice.

Freedom to practice one's religion or beliefs may only be subject to restrictions prescribed by law and necessary to protect the safety, order, health, morals, or fundamental rights and freedoms of others.

The States Parties to the present Covenant undertake to respect the freedom of parents and, where applicable, legal guardians to ensure the religious and moral education of their children in accordance with their beliefs."

Long before the international world recognized human rights, Indonesia had already recognized human rights guarantees, one of which was freedom to choose religion and belief. This guarantee is realized in philosophical, constitutional and legal aspects. The hierarchical theory of legislative regulations was introduced by Kelsen, namely the Stufenbau theory or hierarchy of norms theory which includes: Basic State Norms (staatsfundamentalnorm), Basic Laws (Staatsgrundgesetz), Formal Gesetz (Formel Gesetz), and Autonomy Statutes (Autonome Satzung) (Paulson, 2005).

In connection with the theory of the hierarchy of norms above, the protection of the right to religious freedom begins from a philosophical aspect. In the constitutional context, Indonesia has a typology of society that is full of plurality and heterogeneity. Referring to data released by the Central Statistics Agency, there are at least 271,340,326 million people living in Indonesia. From this population, if classified based on ethnicity or ethnicity, it is known that Indonesia has 1,340 ethnic groups. Furthermore, classification based on religion will show that the majority of Indonesian people are Muslim, Christian, Buddhist, Hindu and Confucian. Apart from that, there are also religions or beliefs outside the six religions recognized by the state (Oki Wahyu Budijanto, 2016).

Indonesia's pluralism in terms of ethnicity, culture and religion was crystallized into universal values in Pancasila which became the basis of the state and national philosophy. As the nation's principles and outlook on life, Pancasila is an objective reality that lives and develops in Indonesian society. In this sense, it is said that the Indonesian nation is the cause of the materialist Pancasila. In ethical theory, Pancasila itself occupies a position as *Philosophische Grondslag* or *Staatsfundamentalnorm*, which means state philosophy or ideology, which is the source of the formation of basic state laws and statutory regulations within the state.

The first principle in Pancasila is 'Belief in One Almighty God' which emphasizes that the Indonesian people have religious and spiritual belief in God as the main principle underlying the other precepts. This divine principle has existed since time immemorial; This can be proven through historical facts. For example, during the megalithic era, remains were found in the form of menhirs and terraced punden in Palembang and Jambi. After that period in Muntilan there was Borobudur Temple, Prambanan Temple in Yogyakarta, the development of Tantrayana religious tolerance in Majapahit, until the establishment of Islamic kingdoms such as Samudra Pasai, Demak, and so on.

The Value of Tolerance in the Indonesian Constitution

Freedom of religion as a dimension of human rights is always formulated in every constitutional document and declaration. This shows religious freedom, namely religious freedom is the right to choose, adhere to and practice religion and belief, and cannot be reduced under any circumstances (non-derogable right) (Kasim, 2001).

The noble desire to guarantee religious freedom in Indonesia has started since Indonesia proclaimed independence in 1945, even long before that. Through the Examination

Committee for Preparatory Work for Independence, this discourse was discussed warmly by the nation's founding fathers until a consensus was born on the formulation of Article 29 of the 1945 Constitution of the Republic of Indonesia which became the basis for providing guarantees for the right to freedom of religion. On July 13 1945, Soepomo, chairman of the small committee, said that the draft constitution had regulated several things, including the right to freedom of religion and worship through Article 29.

The existence of Article 29 of the 1945 Constitution mandates that the state is obliged to guarantee freedom of religion as a right of every human being that cannot be limited or violated (Nawawi, 2018). Religious freedom is every human's right and must be protected. From a religious, theological point of view, Article 29 of the 1945 Constitution is the freedom to embrace a transcendent religion (sourced from God), allowing humans to embrace religion freely without coercion.

In the course of Indonesia's constitutional reform, which was marked by four amendments to the 1945 Constitution of the Republic of Indonesia, the noble desire to guarantee the right to freedom of religion was reaffirmed through Article 28E paragraph (1) which emphasized that everyone has the right to freedom of religion. free to practice their religion (Sunny, 1982).

Chapter XA specifically regulates human rights. It contains 26 provisions for fulfilling human rights, including guarantees of protection and fulfillment of the right to freedom of religion and belief in Indonesia (Sri Hastuti, 2005). Article 29 of the 1945 Constitution and Article 28E of the 1945 Constitution of the Republic of Indonesia were born at different times and were born from the same principle, namely the First Principle of Pancasila (Kusuma A. B, 2004).

The existence of the First Principle of Pancasila as the basis of the nation's philosophy (philosophische grondslag) should not only be interpreted as the spiritual and moral foundation of the nation's life but it must also be understood that it implicitly contains the teaching of religious tolerance (Mahendra, 1996). Every human being in Indonesia is obliged to respect other people's religions and beliefs because it is everyone's right to choose, adhere to and practice the teachings of their religion freely without experiencing interference or disturbing other parties.

Efforts based on a noble desire to guarantee the right to freedom of religion, as confirmed in the Constitution, do not stop there. Theoretically, we all understand that the Constitution only regulates general matters, therefore it is necessary to reformulate norms derived from law regarding guarantees of religious freedom and efforts to prevent religious intolerance (Goldstein, 2010). Providing this protection is intended so that religious communities can embrace and worship in peace (Comprehensive Text Drafting Team for the Process and Results of Amendments to the 1945 Constitution, Constitutional Court, 2010; Smith et al., 2008).

The Importance of Guaranteeing Tolerance Through Law

The explanation in the previous section has enlightened us that the right to freedom of religion is a human right. This is the basis for reviewing official state policies regarding the right to freedom of religion by examining Law Number 39 of 1999 concerning Human Rights.

Through the Human Rights Law, the results of the government's consensus are expressed in the formulation of derivative norms that guarantee the right to freedom of religion in Article 22, that everyone is free to embrace religion and worship according to their religion and beliefs. This article emphasizes the obligation of the Indonesian state to guarantee that everyone embraces and worships according to their religion and beliefs. Article 22 strengthens the view that every person in Indonesia, because of their religion, must be guarded and protected, so that discriminatory attitudes, intolerance and even despicable

acts such as harassment and violence on the basis of religion do not occur (Prasetyohadi and Savitri, 2003).

In theory, human rights are classified into rights that can be limited and cannot be reduced. Article 73 of the human rights law confirms that religious freedom is a non-derogable right (Nowak, 2003).

Tolerance Values Contained in Cultural Values

Efforts to resolve violations of the right to freedom of religion and fulfillment of constitutional rights are carried out through legal policies by creating official state policies that will be enforced and implemented nationally (Mahfud, 1998). Legal politics examines changes that occur in society to determine the laws that must or will be implemented in a society. This is intended to meet the changes occurring in society (Hartono, 1991).

Regarding efforts to formulate official state policy lines in this context, the policies that direct social behavior are tolerance, mutual respect, mutual acceptance and mutual respect amidst diversity (Kern R. A, 1989). This usually starts by exploring the values that live in society because good law is the law that lives in society (Jawahir Thontowi, 2015).

Exploring cultural values for policy making is the right solution; as Eugen Elrich said, "Good law is a law that lives in society" (Hadi Enayat, 2022). In the same vein, Savigny also emphasized that laws are not made but grow and develop in the soul of the nation (*Das Recht wird nicht gemacht est ist und wird mit dem volke*). Savigny, a follower of the historical school, emphasized that law is formed through a bottom-up mechanism; law is part of history (M. Zulfa Aulia, 2020).

The importance of the relationship between cultural values and tolerance in Indonesia has been illustrated in several studies. A study conducted by Muhammad Zaini, 2016, Mujtahidin et al, 2017 and Marian Rawan Abdulla, 2018 shows that the cultural values of society are very strong in forming tolerant and intolerant perspectives in Madurese society, and the relationship between religion and culture can pave the way for more positive in advancing human rights.

The Value of Tolerance in the Bugis Tribe

National character is closely related to cultural values, all aspects of human life in society are acquired through learning, including thinking and behavior (Berkowitz & Fekula, 1999). Culture then transforms into overall behavior, and the results of human behavior are sorted into behavior that must be obtained by learning, and everything is arranged in social life.

The Bugis tribe is an ethnic group in Indonesia that belongs to the large Austronesian family that inhabits the southern part of Sulawesi Island, especially in districts such as Bone, Wajo, Sinjai, Wajo, Barru, Pare-Pare, Sidrap, Pinrang, Luwu, Pangkajene and Maros (Iman Fachruliansyah, 2019).

The Bugis people are known to have cultural values of honor, dignity and peace as their ancestral heritage values and distinctive characteristics. Noble values become embedded in oneself and applied in the behavior of every Bugis ethnic community (Buchori & Fakhri, 2018). In Bugis society, one of the cultural values or traditions that is still firmly held today and reflects the identity and character of the Bugis people is Siri' Na Passe and Assmallereng. For the Bugis people, Siri na Passe and Assmallereng contain the value of human life which emphasizes the harmony of human relationships, including the relationship between humans and their creator, the environment, social life and themselves (Said, 2016).

Siri', or shame, in the Bugis language is defined as awareness of the value of dignity that every person adheres to in the traditions of social life, so that the Bugen people have a high responsibility to build, maintain and uphold it (Marzuki, 1995). Siri' can be seen as a

cultural concept that has implications for the entire behavior of the Bugis community as an embodiment of values (Ibrahim, 2003).

In *Siri'*, the attitude of maintaining self-respect and the instinct of kindness towards others are reflected. This attitude is not only reflected in words but also demonstrated in actions. In addition, the value of *Siri'* is also embedded. *Mappakasiri'*, which means having the awareness to maintain and uphold *Siri'*, emerged because of the awareness to humanize other humans (Mattulada, 1995).

In fact, what is most critical in *Siri'* is the instillation of the principle that anyone who acts unjustly, is a traitor and cheats, who harms other people in a community group, should feel deeply ashamed. This means that *Siri'* must arise from within oneself to maintain the *Siri'* of others by doing good, trusting and respecting other people, including those related to religious differences (Rahman, 2012).

Furthermore, the word *Pesse* means the pain that penetrates the human heart resulting from seeing the suffering of others. *Pesse* or *pesse bebbua* which means feeling other people's suffering for oneself shows a deep sense of empathy towards neighbors, relatives, humans or fellow social groups (Pelras, 2006). Therefore, *Pesse* is interpreted as solidarity of the Bugis people in any condition, whether in happy or sad times. *Pesse* also means a deep feeling of sympathy for fellow members of community groups and society, regardless of social and religious strata status (Rahmawati, 2015).

Siri' and *Pesse* are the identities of the Bugis people which emphasize that every human being must have these two virtues. *Siri'* and *pesse* mean upholding human dignity. These two principles are patterns of life that determine the form of behavior and all interactions in social life. This principle has been institutionalized in Bugis society (Rahman, 1992).

The value of *Siri na Passe* also strengthens social relations between individuals and religious communities in Bugis society. This is proven by a feeling of sympathy, when someone is experiencing suffering, such as deprivation, sorrow, disaster, or illness, other people will feel obliged to help as much as they can as humans, regardless of race, ethnicity, and religion (Hamid et al., 2014).

The essence of this principle comes from the ancestors of the Bugis people who summed it up with the term "*duai temmallaiseng, tellui temmasarang*" (two inseparable parts and three indivisible parts), namely *Siri Na Pesse* and the three realms of *Sipakatau*, *Sipakinge*, and *Sipakalebbe* which means human must humanize each other, remind each other to do good, and respect and appreciate each other (Hamid et al., 2014).

Thus, the cultural values of *Siri'na Passe* provide quite clear directions for the lives of the Bugis people to humanize each other, remind them to do good deeds, and respect each other and respect everyone despite their different ethnicities, races and religions. Ali, 1972).

Regarding religious tolerance, *Siri' na Passe* shows a close correlation with the values of tolerance, including religious tolerance, which is then used as an argument in the formulation of policies to instill the value of mutual respect and respect between human beings based on humanitarian and humanitarian values. goodness as contained in the *Siri' na Passe* culture (Marzuki, 1995).

Apart from *Siri' Na Passe's*, a cultural value which also shows relationship or connectedness and tolerance is *Assimellereng*. This value contains the values of harmony, unity, solidarity, not only within one family but also towards fellow humans of different ethnicities (Luth, 2002). Related to this, there is also the expression "*tejjalli tettappere banna mase-mase*" which means that every time someone visits someone else's house as a guest, they will feel comfortable, safe and loved because usually the host will welcome their guests. in the best way (Ali, 1972).

Assimellereng is taken from the word *melle'* which means "attachment" to something else. The word *melle'* is also used in Peru to mean human intestines or entrails. The

expression 'melle' perru ri padannarupa tau" means attachment to humans. More deeply, melle' perru is an expression to show a great feeling of love for another person (Luth, 2002). The values contained in Assimellereng will give birth to a feeling of strong kinship, solidarity, and concern for the suffering of others. These values also mean that society will immediately take action to help other people in need (Supartiningsih, 2010).

In the cultural values of siri na passe and assimallereng, there are at least five prerequisites for establishing good relations between humans (Abdullah, 1985). The conditions are, first, Cyanrasa-sang na si ammase-masei which means 'one suffers, another suffers, and everyone loves each other'; second, Sipakario-rio which means 'when someone is happy, other people are also happy'; third, Tensicarinnainggeng ri sitinajae which means 'if a family member or friend is in need, other people feel obliged and are willing to make sacrifices to help as much as they can'; fourth, namely Tessicarinnaianggi ri silasanae which means 'no second thoughts in helping others'; and finally, namely Sipatonggi ri akkunae which means 'confirming only the truth'.

The Value of Tolerance in the Toraja Tribe

One of the indigenous community groups living in the northern part of South Sulawesi Province is the Toraja tribe (Mutiara Patendean Wa Kuasa Baka and Sitti Hermina, 2018). Administratively, the Toraja tribe is domiciled in North Toraja Regency and Tana Toraja Regency. In terms of religion, Toraja society is pluralistic. The majority of the population is Christian, followed by Islam, and three percent of them still adhere to the religion of their ancestors (aluk to dolo) (Hoopenbrowsers et al., 2017).

In Toraja tribal society, we will encounter four faces of God in one family or families with different religious beliefs. This phenomenon symbolizes harmony and tolerance (Nurhakki et al., 2021). For generations, the Torajan people have been taught that religious differences are not an obstacle in maintaining harmony and that the spirit of family in the Torajan people is related to the fighting spirit against colonialism through the jargon "Topada tindo tomisa pangimpi" which means fighting together. with one determination and purpose (Baturante, 2019).

In the course of Toraja social life, cultural values play an important role. The theory put forward by Bordieu regarding the correlation between the culture in each individual's mind and the environment outside the individual means that the mental structure formed influences a person's social interactions (Hans Lura, 2020).

Torajan people live by various cultural values, some of which are related to the value of tolerance. One of them is Longko which contains the values of honor, self-respect, shame and mutual respect as well as other positive values that maintain the honor and dignity of an alliance and maintain diversity (Panuntun, 2020).

Longko' is not just a culture but has become a philosophy of life for the Torajan people which lies in maintaining harmony through social attitudes. Torajan people understand that longko' which means shame and respect makes a person human (Volkman 1985). As a philosophy of life, panjangko' is a cornerstone in building harmonization of the kinship system with etiquette and mutual respect in every aspect of life (Salam et al., 2017). Longko', which was born from the motivation of tolerance, contains a feeling of not wanting to hurt other people's feelings, offend other people's feelings because they don't want to be treated the same, and is considered negative. This effort is to maintain good relations between humans and religious communities (Tandungun, 2020).

The strict value of tolerance contained in Longko' is based on the meaning that every Torajan person has a sense of shame and self-respect, tolerance, courtesy and respect so as not to embarrass others. This is because Torajan people believe that humiliating others is the same as humiliating yourself. Related to this, in this tribe there is the expression Tae' na Batang dallei tu tau, which means 'words must not be naked like corn stalks'. This means that

it is impolite to say something to someone if it can hurt or embarrass that person (Pasande, 2013). Good treatment of other people, including people of different cultures, races and religions, is an effort to create a harmonious society and respect the diversity of life (Sitonda, 2009).

The value of tolerance in longko' culture is built through an attitude of respect for other people based on the concepts of karapan (harmony, peace and harmony), kamalamburan (honesty), and sangserahan (from the same materials and elements) regarding nature, resulting in a tolerant attitude. (Jong E. D, 2008).

Soter Pabendon, a Toraja tribal leader, said that longko' can create harmonization in society because it contains teachings about respecting other people, in addition to efforts to maintain self-respect and dignity. Longko's micro practices are reflected through the way they speak, body language, and the way they view and treat others (Baan, 2015).

Apart from longko', the cultural value of the Toraja tribe which also contains the meaning of tolerance is found in the Pasomba Tedong Hymn, which is a song of worship to God that is sung during a thanksgiving ceremony to God (Badong, 2009). In the pasomba tedong hymn there are expressions and symbols that contain values regarding religion, educational values, social values, and etiquette values, as well as the value of mutual respect by adopting a tolerant attitude towards fellow human beings regardless of their social and religious status (Wekke et al, 2017).

In this song there are four rituals. The first ritual is an explanation of the history of the origins of aluk (lifestyle), pemali (taboo), and buffalo, including the determination of the toseko buffalo as the buffalo of choice to be offered to Puang Matua (God). Second, tomasomba, the community carries out pasomba tedong, a series of funeral rituals, to purify or clean the sacrificial buffalo being offered. Third, maqmammang (mangimbo) is a request to bring Puang Matua, the god, who accepts offerings. Fourth, the mappasakkeq ritual, a hymn, as the peak of the ceremony is an expression of gratitude by blessing each other and strengthening ties of promise, as well as standing in mutual respect and appreciation (Herianah, 2012).

These cultural values are the key to harmonious relations between Toraja society, which is predominantly Christian and followers of other religions, so that conflicts never occur between religions, races or tribes because in Tana Toraja the values of mutual respect, appreciation and assistance have been built. since their ancestors (Wekke et al., 2017).

CONCLUSION

The formulation of Indonesian state policy to prevent religious intolerance and fulfill the constitutional right to freedom of religion in South Sulawesi Province can refer to the cultural values believed by the Bugis and Toraja tribes. These values can be used to reformulate the legal basis and develop programs oriented towards the formation of religious tolerance. In the Bugis community, the cultural values that have the meaning of tolerance are Siri' Na Pesse and Assimareng, while for the Toraja community, the cultural values that have the meaning of tolerance are the Longko and Pasomba Tedong cultures.

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