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INTERNALISING RELIGIOUS MODERATION THROUGH HISTORICAL MEMORY: AN EXAMINATION OF THE RELATIONSHIP BETWEEN THE TORAJA AND OTHER TRIBES IN SOUTH SULAWESI

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أبستراك

فینیلیتیان اینی بیرتوجوان میندیسگریشسیکان فیئسفیگتیف سيجاراه مودیراسی بیزأکاما دی ویلایاه سولایوسی سیلاتان، دیغان فوکوس فادا هوبوغان هازمونیس أنتارا سوکو توراجا، بوکیس، دان سوکو لاینیا، میسکی مایوریتاس فیئدودوک تانا توراجا بیزأکاما کریستین، نامون بیزهوبوغان بییک دینکان اچاما لاین، تیزماسوک إسلام، تیلاه تیزجالین دان تیرقیلمهرا سیلاما بیزأباد-أباد. میلالوای فیئدیكاتان هیستوریس، فینیلیتیان اینی اکان مینچاری اکار سيجاراه تولیرانسی دان هوبوغان دامای أنتار کیلومفوک

أڤاما دي ويلايه تيزسيوت. سيجاره دأبراه سولوايسي سيلاتان مينونجوان تراديسي موديراسي بيزأڤاما ياغ ديواريسان سيجارا تورون تيمورون. كيبراڤامان أڤاما دان بودايا دي ويلايه تيزسيوت تيلاه ميبيئوتوك ايدينتيتاس سوسيال ياغ أونيك دان ساليغ ميلغكافي، ميئشون أدا كيناغان سيجاره كيلام ياغ أدا ديانتارا ميركا. ميتودي فينيليتيان ياغ ديكونكان دالام فينيليتيان إيني أدالاه أناليسيس سيجاره بيزناسيس سومير ليسان ديغان توكوه أادات توراجا. داتا ياغ تيركومشول أكان ديأناليسيس أونتوك ميغوكاف فولا هوبوغان أنتار سوكو دالام كونتيكس أڤاما. هاسيل فينيليتيان إيني أكان ميبريكان كإمباران هيا توليرانسي بيزأڤاما دي سولوايسي سيلاتان تيلاه ميغاكار سيجاك داهولو كالا دان تيداك مونچول بيكيتو ساجا. تراديسي دان بودايا موديراسي بيزأڤاما بيزفيران دالام مينچيفتاكان ليغوكوغان سوسيال ياغ ميغهاڤاڤي فيزيدان دان ميئفاسيليتاسي ديألوڤ أنتارأڤاما.

كاتا كونچي: موديراسي اسلام، توليرانسي، سيجاره، ديناميك.

Abstrak

Penelitian ini bertujuan untuk mendeskripsikan perspektif sejarah moderasi beragama di wilayah Sulawesi Selatan, dengan fokus pada hubungan harmonis antara suku Toraja, Bugis, dan suku lainnya. Meski mayoritas penduduk Tana Toraja beragama Kristen, namun hubungan baik dengan pemeluk agama lain, termasuk Islam, telah terjalin dan terpelihara selama berabad-abad. Melalui pendekatan historis, penelitian ini akan mencari akar sejarah toleransi dan hubungan damai antar kelompok agama di wilayah tersebut. Sejarah daerah Sulawesi Selatan menunjukkan tradisi moderasi beragama yang diwariskan secara turun temurun. Keberagaman agama dan budaya di wilayah tersebut telah membentuk identitas sosial yang unik dan saling melengkapi, meskipun ada kenangan sejarah kelam yang ada di antara mereka. Metode penelitian yang digunakan dalam penelitian ini adalah analisis sejarah berbasis sumber lisan dengan tokoh adat Toraja. Data yang terkumpul akan dianalisis untuk mengungkap pola hubungan antar suku dalam konteks agama. Hasil penelitian ini akan memberikan gambaran bahwa toleransi beragama di Sulawesi Selatan telah mengakar sejak dahulu kala dan tidak muncul begitu saja. Tradisi dan budaya moderasi beragama berperan dalam menciptakan lingkungan sosial yang menghargai perbedaan dan memfasilitasi dialog antaragama.

Kata Kunci: Moderasi Islam, Toleransi, Sejarah, Dinamika.

Abstract

This article discusses the Kiai Protest Movement in East Java in the late nineteenth and early twentieth centuries, with a focus on the ability of the Kiai as a social elite to utilise their position in resistance to Dutch colonialism. Kiai, as religious and intellectual figures in pesantren, had significant social influence in East Javanese society. This article explains how the Kiai used their influence and authority to lead protest and anti-colonialism movements. By analysing how Kiai used their social standing to resist the Dutch, this article provides a deeper understanding of the key role of Kiai in protest and anti-colonial movements in East Java. It also reveals the complexity of the social and political dynamics of the period, in which religious elites such as Kiai played a pivotal role in the struggle against foreign colonialism.

Keywords: *Kiai, Pesantren, Resistance, Dutch East Indies.*

A. INTRODUCTION

The contemporary development of religious moderation studies in Indonesia has experienced a significant increase in recent years. This phenomenon has become a major concern for academics and researchers who want to better understand the dynamics of religious harmony in the country. Leading universities and research institutes are actively engaged in investigating various aspects of religious moderation, and the results of these studies have contributed significantly to a better understanding of this social phenomenon.

Initiatives from the Indonesian government and various non-governmental organisations have also been instrumental in fostering the development of religious moderation studies. Interfaith dialogue programmes, training and educational activities organised by the government and these organisations have helped raise awareness of the importance of religious moderation in society. The support and active participation of these institutions has created a positive momentum to encourage further studies on religious harmony.

One important feature of the contemporary development of religious moderation studies in Indonesia is a stronger focus on local

and regional contexts. Indonesia has a wide ethnic, cultural and religious diversity, and as such, studies on religious moderation in different regions are highly relevant. This approach allows researchers to understand the differences and dynamics that exist in each region, and allows for the application of solutions that are more appropriate and suited to local needs.

The important role of social media cannot be ignored in the development of religious moderation studies in Indonesia. Social media has become an effective platform for sharing information about the practice of religious moderation and religious diversity in Indonesia. However, on the other hand, social media can also be a source of propaganda and the spread of divisive issues. Therefore, studies on how social media influences perceptions and attitudes towards religious moderation are important to address the potential negative impacts of these platforms.

Challenges and threats are also part of the context of the development of religious moderation studies in Indonesia. Amidst political polarisation and the rise of radicalism, research on religious moderation must overcome various obstacles to ensure its relevance and sustainability. Developing a robust framework for understanding and dealing with these challenges is important for researchers and practitioners in the field.

The development of religious moderation studies has also involved interdisciplinary collaboration. A holistic approach combining social science, religious studies, psychology and other fields has helped to provide a richer understanding of the phenomenon of religious moderation and its implications for Indonesian society. This collaboration strengthens the study and enables the adoption of a more comprehensive and integrated approach in addressing the challenges of religious moderation.

In order to maintain and strengthen religious moderation in Indonesia, it is important for researchers, government, and civil society to continue to support and engage in studies on religious

harmony. With a better understanding of the factors that influence religious moderation, it is hoped that Indonesian society can continue to build harmonious relationships among fellow citizens regardless of differences in religion or belief. This joint effort will create an inclusive and harmonious social environment, where tolerance and respect for differences are values that are promoted.

Tana Toraja, a region in South Sulawesi, Indonesia, is of particular interest as a study of religious moderation due to its unique multicultural historical background. The region is home to a Christian majority, but also has Muslim and other religious groups. Despite its Christian majority, Tana Toraja has managed to build and maintain harmonious relations with people of other religions, including Islam, for centuries.

The multicultural historical background of Tana Toraja shows a strong religious tolerance among different religious groups. Toraja society has recognised and respected the right of every individual to worship according to their beliefs. This spirit of tolerance is an important example of how religious diversity can be a strength in building harmonious relationships in society.

In Tana Toraja, followers of different religions live side by side and live together in harmony. Torajans respect the traditions and beliefs of each religious group, and this reflects how religious pluralism can be a positive and empowering reality in society.

Tana Toraja has a rich and diverse religious cultural heritage, including religious customs and ceremonies from different religious groups. This heritage reflects how religious diversity has influenced each other and created a framework that facilitates dialogue and harmony among adherents of different religions. Customs and traditions in Tana Toraja also play an important role in moderating relations between religious groups. The customary value system and norms that teach about mutual respect and maintaining peace have contributed to the creation of interfaith harmony.

Tana Toraja can be an inspiration for other communities in Indonesia and around the world on the importance of building religious moderation. Tana Toraja's positive experience in maintaining

good relations with people of other religions shows that interfaith peace and harmony is not impossible, even in a multireligious society.

As a study of religious moderation, Tana Toraja can be used as a source of teaching and learning for students, researchers, and parties interested in understanding how religious moderation can be realised in a multicultural context.

The urgency and relevance of researching religious moderation with a historical approach is very important in the context of an increasingly complex and religiously diverse society. Firstly, historical background plays a crucial role in shaping the identity of a community and its values. By understanding the history of religious harmony and moderation, we can identify the root causes and factors that shaped strong views of tolerance, which in turn can help strengthen religious harmony in today's society.

Second, historical studies provide a holistic view of how events and social transitions have affected interfaith relations in the past. Through this understanding, we can recognise patterns of change and avoid mistakes made in the past, as well as develop new solutions that are more effective in achieving religious moderation in the future.

Thirdly, history-based religious moderation research also teaches us how traditions and social norms have played a role in creating an environment of religious tolerance and harmony. By understanding how these values are maintained and transmitted from generation to generation, we can create effective strategies to strengthen the values of religious moderation in contemporary society.

Fourth, the urgency of this research lies in the need to deal with the increasingly real challenges and threats of radicalism and extremism. By understanding the role of history in shaping religious moderation, we can identify potential sources of religious tension and conflict, so as to take preventive measures to address these issues.

The last one, research on religious moderation with a historical approach also has relevance in building interfaith cooperation and addressing issues related to differences in belief. By understanding the

history of harmonious relations between religious groups, we can build productive dialogue and enhance interfaith understanding, as well as create an environment that is inclusive and respectful of religious diversity.

Overall, the urgency and relevance of researching religious moderation with a historical approach is to find better solutions in strengthening religious harmony, preventing religious conflicts, and building a harmonious and inclusive society in the midst of increasingly complex religious diversity. By understanding and appreciating the values of religious moderation that exist in history, we can create a more harmonious future for people of different faiths.

There are a number of researchers interested in exploring the religion and culture of the people of Tana Toraja. Mansyur Radjab and friends are interested in discussing this from the perspective of Toraja families. His research focuses on analysing the practice of building and managing tolerance in Toraja families by using constructivism approach or theory. The research method used is descriptive qualitative by involving four ethnic Toraja families as research samples. The results showed that each of the four families interviewed had a history of tolerance practices among family members.

In the case of interfaith marriages in Toraja families, it was found that the religion of children born from such marriages is not always determined by the parents. Instead, there are situations where parents give children the freedom to choose their own religion or reach a mutual agreement. This openness and flexibility in letting children choose their own religion shows a commitment to tolerance and acceptance of diversity within the family.¹

In contrast to Radjab and colleagues, Faizal Bachrong and colleagues are interested in knowing religious moderation in Tana Toraja that is oriented towards local wisdom in local communities, the function of local wisdom in shaping a climate of religious moderation,

¹ Mansyur Radjab et al. "Religious tolerance practices: A case study of family with different religions in toraja ethnicity south sulawesi province, Indonesia." in *International Journal of Management*, 11. 5, 2020.

as well as local wisdom development strategies that contain elements of religious moderation that can be implemented in policies. This research uses a descriptive approach to explore local wisdom in the community related to religious moderation. The research was conducted in Tana Toraja Regency, South Sulawesi Province.

Data were collected through in-depth interviews with informants, document studies, and field observations. The collected data were then analysed at the writing stage and presented in the form of descriptions. The results of this study show: (1) local wisdom oriented towards religious moderation is contained in the local community in the form of Aluk Todolo and Tongkonan traditional house as part of the culture and local wisdom of Tana Toraja, (2) Tongkonan traditional house is a symbol of harmony and kinship that contains some local wisdom, including the Rambu Solo ceremony, Rambu Tuka, and Karapasan, where Karapasan culture is believed by its adherents or Torajans as a path to peace, (3) Moderation in life with an atmosphere of harmony between religious communities runs very well since Torajans have known harmonious life between 2 (two) or more different religions.

This research is important to understand how local wisdom can be the foundation to create religious moderation in local communities. The existence of local wisdom such as Aluk Todolo and Tongkonan houses provide a unique view of how Torajans practice tolerance and interfaith harmony. Traditional ceremonies such as Rambu Solo, Rambu Tuka, and Karapasan demonstrate the values of tolerance and peace recognised by the Torajan people.

The results of this study also illustrate that inter-religious harmony has become part of the culture and daily life of the Toraja people. The findings have important implications for policy makers and stakeholders to recognise and strengthen local wisdom in promoting religious moderation in the region. By integrating local wisdom values in policies, people can more easily implement and

practice religious moderation in their daily lives, thus creating an inclusive and harmonious environment for all religions.²

Riyantino Yudistira and friends were challenged to identify and describe the role of linguistic concepts and local wisdom in strengthening interfaith harmony in the Tana Toraja region using a phenomenological approach. This research uses qualitative methods with observation and interviews. Data were obtained through interviews with Tana Toraja speakers by voice recording and field notes. In addition, the researcher was also assisted by the experiences of the informants by using the reflective-introspective method.

Riyantino's research results show that: (1) the concept of linguistics can prevent misunderstanding, violence, fanaticism, being sensitive, and able to make people of different religions in Tana Toraja realise the gift of diversity so as to create humanist communication. (2) The role of local wisdom can build solidarity, togetherness, harmonious relationships, and religious awareness in a pluralistic society thus creating peaceful social relations. The role of linguistics and local wisdom can make the people of Tana Toraja have harmonious relationships with others regardless of status (race, ethnicity, religion, and so on).

Riyantino's research provides an understanding of how linguistic concepts and local wisdom play an important role in facilitating interfaith harmony in Tana Toraja. Through linguistic concepts, interfaith communication becomes more effective and sensitive to differences, preventing conflict and fanaticism, and strengthening understanding of the importance of diversity in society. Meanwhile, the role of local wisdom in building solidarity and religious awareness contributes to the creation of peaceful and harmonious social relations in a pluralistic society.

Riyantino's findings underline the importance of appreciating the role of language and local values in creating a climate of harmony

² Bachrong, Faizal, and Fitrah Auliya Ansar. "Religious moderation in Karapasan the local culture of Tana Toraja community in South Sulawesi," in *Al-Qalam*, 27. 1, 2021, p. 63-72.

and religious harmony in Tana Toraja. By utilising linguistic concepts and local wisdom in interfaith interactions, the people of Tana Toraja can build inclusive and respectful relationships regardless of differences in religious, racial and ethnic identities.³

None of the writings above use historical analysis specifically. Perhaps, in their descriptions they allude to an event in the past, but have not made it as something primary to be used as a research source. In contrast to them, the author emphasises the results of this research on oral sources as a source to describe various historical findings of religious moderation in Tana Toraja. The research method used also refers to the historical research method.

B. METHOD

Historical research with oral sources involves four main stages to produce a comprehensive and accurate journal article. The first stage is heuristics, which is the process of finding oral sources. Researchers need to conduct research and find sources relevant to their research topic, such as interviews with eyewitnesses, experts, or relevant figures. In addition, they can also look for oral documents such as letters, memos, or written records that are part of historical reports.

Between 2016 and 2020, in a non-consecutive period, the author was the editor of an unpublished Toraja history book being prepared by Tarra Sampetoding, a Torajan traditional leader from an area that became one of the Toraja villages called Sangalla. From him, the author met a number of observers and enthusiasts of Toraja history and culture, including a number of adherents of Aluk Todolo, a traditional belief that is still embraced by some Toraja people. The author also visited Tato Dena, an Aluk Todolo figure, several times to

³ Riyantino Yudistira et al. "The Role of Linguistics and Local Wisdom on Knowing Harmony between Religions at Tana Toraja", in *Muslim Heritage*, 7.2, 2022, p. 409-431.

discuss the history and customs of Toraja. This inspired me to write about how religious moderation actually works in Toraja.

Tarra Sampetoding emphasised that in terms of hirtoriography, the Toraja tribe is different from the Bugis tribe. While the Bugis are famous for Lontara, which is a record of palm leaves (a plant related to coconut) to preserve their history, Toraja has no tradition of writing. The tradition maintained in Toraja in preserving the past is the tradition of memory manifested in the tradition of storytelling.

After collecting oral sources, the next step is source criticism. Source criticism is divided into two aspects: external criticism and internal criticism. External criticism involves assessing the reliability and authenticity of the sources found. The researcher has to evaluate whether the sources have the right qualifications or whether the oral documents are legitimate and not manipulated. Internal criticism, on the other hand, involves a more in-depth analysis of the content of the sources and looking for potential biases or particular viewpoints that might influence the historical narrative.

After passing through the stages of heuristics and source criticism, the next stage is interpretation. Here, researchers must analyse and understand the oral sources they have collected. They need to connect the various information from the sources and construct a coherent and consistent narrative. This interpretation allows researchers to describe historical events or phenomena more clearly and present a point of view that is open to various interpretations.

The final stage is writing the research report in the form of a journal article. After going through the stages of heuristics, source criticism and interpretation, researchers must organise their findings in a format that conforms to academic standards. The journal article should include the background of the problem, research objectives, methodology, findings, analyses, and conclusions. The research report will be published in a scholarly journal and become an important

contribution to the field of history, enriching our understanding of the past and providing insights for other readers.⁴

C. FINDINGS AND DISCUSSIONS

Tana Toraja is an area inhabited by the majority of the Toraja Tribe. Most of them live in Tana Toraja Regency with the capital of Makale and North Toraja Regency with the capital of Rantepao. Some other Torajans also live in Luwu Regency and Mamasa Regency. There are four indigenous ethnic groups that inhabit South Sulawesi, namely Bugis, Makassar, Toraja and Mandar.⁵

From a number of oral and written sources, people in South Sulawesi believe in a belief about the existence of people who came from the sky at a time that is not yet known exactly when it happened. They are called Tomanurung Tamborolangi. Their existence lives on in the memories of the Bugis, Makassarese and Toraja tribes, thus indirectly equating their perceptions of a common ancestor, despite the fact that the three main ethnic groups in South Sulawesi have different cultural identities.⁶

Tarra Sampetoding suspects that Tana Toraja is the locus of Tomanurung Tamborolangi. He received information from a number of Torajan clever people, and received the same information that it was from the highlands of Toraja that the belief in Tomanurung was born and developed. Unlike other writers, who may still believe that Tomanurung is a figure whose life history is still unknown, Tarra Sampetoding believes that Tomanurung is a real figure who once lived

⁴ M. Dien Madjid dan Johan Wahyudi, *Ilmu Sejarah Sebuah Pengantar* (Jakarta: Kencana, 2014) p. 120-130; See Also M. Dien Madjid, *Metode Sejarah* (Jakarta: Kencana, 2021)

⁵ <https://www.senibudayaku.com/2019/01/suku-sulawesi-selatan.html>, accessed at 06.32 AM, 5 August 2023.

⁶ Cahaya Daeng Bulan, "Mewujudkan Integrasi Nasional Melalui Kearifan Lokal "Perjanjian Persahabatan Raja-raja Massenrempulu"", in *Walasuji*, 9.2, 2018, p. 359-372.

and set foot in Toraja. One of the archaeological evidence can be seen at Mount Kandorra.

Mount Kandorra is actually a large mound of rocks that form a hill. At one of the loci of the mountain, there is a tongkonan of Puang Tamborolangi, which is believed to be one of the residences of Tomanurung Tamborlangi. Tarra Sampetoding suspects that Tomanurung Tamborolangi was a Hindu who came from the Indian continent. He was looking for a high area in Sulawesi, and there were many of them in Tana Toraja. So after he came to Toraja, he developed a social and belief system identical to the Hindu society in India.

According to Tarra Sampetoding, the time of Tomanurung Tamborolangi's arrival is thought to be close to the time when the spice trade route opened, connecting India with the archipelago. This was probably before the growth of Islamic sultanates in the archipelago. Thus, the predictable timeframe is before the XIIIth or XIVth century AD.⁷

When compared with the discovery of a bronze Buddha statue in Sikendeng, Mamuju, which Jessy Oey-Blom estimated to be between the second and seventh centuries AD, the thesis proposed by Tarra Sampetoding has relevance, although it still has to be proven by further research. For the record, Mamuju has a highland area. So, the purpose of the Indian travellers who later settled in that place, either for a short time or a long time, has relevance. Alternatively, the statue has become one of the trade commodities at that time, thus becoming a kind of valuable item owned by local tribal figures at that time. All possibilities still require more concrete solutions.⁸

Based on this thesis, Tarra Sampetoding surmises that there is a closeness between the Toraja cultural model and India. For example, in terms of caste. In Toraja society, there is a complex and unique caste system. Religious descendants, aristocrats and ordinary people

⁷ An interview with Tarra Sapetoding on 6 August 2018.

⁸ Jessy Oey-Blom, "Arca Buddha Perunggu dari Sulawesi", in *Amerta*, Vol. 1, 1985, p. 9.

occupy their own space. They have different punishment units. This has similarities with the caste system found in Hindu society, which is divided into four castes, namely Brahmins, Kshatriyas, Vaisyas and Sudras.⁹

Research on the Hindu-Buddhist era in Indonesia faces several specific challenges that need to be overcome in order to produce a deep understanding of this historical period. Firstly, the available sources are very limited and sparse. As a period that lasted from the IVth to the XVth centuries AD, the Hindu-Buddhist era in Indonesia has limited written sources that are often difficult to access. Some texts such as inscriptions and ancient books can be difficult to decipher due to archaic language and writing as well as damage from age and environmental conditions. In addition, most of the historical records were passed down orally, which complicates the search for the truth behind these stories.

Second, there are many interpretations and differences of opinion. Research into the Hindu-Buddhist era in Indonesia often encounters diverse interpretations of the social, political and cultural life of the time. The different interpretations of experts and scholars can be confusing and challenging for researchers to compile a consistent picture of this period. In such a situation, a careful scholarly approach and in-depth analyses are required to clarify the facts from subjective interpretations.

Finally, the complex cultural and religious context is also a difficulty in researching the Hindu-Buddhist era in Indonesia. This era was characterised by the presence of Hinduism and Buddhism, as well as cultural adoption from India and other countries. Cultural interactions and political dynamics in the multi-ethnic and multi-religious societies of the time can pose challenges in understanding the historical processes that took place. Differences in beliefs,

⁹ Siti Astriana, "Upaya-Upaya Raja Airlangga Dalam Mensejahterakan Rakyat Pada Tahun 109-1042 M", in *Avatara: E-Journal Pendidikan Sejarah*, 7.1, 2019.

religious practices and cultural values are complex factors that must be carefully considered in the analysis of this research.

Despite its shortcomings, the acknowledgement that Tomanurung Tamborlangi lived in an ethnic group other than Toraja has been a unifying factor in their different cultural identities to this day. Both Bugis and Torajans are like brothers and sisters despite their different religions. Bugis in Toraja do not hesitate to help their relatives when organising traditional feasts such as Rambu Solo or Rambu Tuka. Religious differences are not considered a problem that needs to be debated. The author suspects that this tolerance is a historical emanation, one of which is the similarity of the ancestors of their traditional leaders in the past, who were connected to Tomanurung Tamborolangi.

Ne' Galeto, one of the Torajan traditional leaders, mentioned that in the Torajan people's memory, it is mentioned that around the XVII century, there was an attempt to annex the Toraja region by Bone troops under the leadership of Aru Palakka. Previously, Aru Palakka had approached a respected female traditional leader in Toraja named Puang Indo' Garanta. There was a discussion between them which led to Aru Palakka's invitation for the Toraja people to embrace Islam to avoid war. Puang Indo Garanta stated that the entire Toraja population would remain loyal to their beliefs, namely Aluk Todolo and would not convert to Islam. This led to a prolonged war between the two.¹⁰

Until the Dutch East Indies colonial period in the 19th century, the majority of the Toraja population still adhered to the Aluk Todolo faith. As the Bugis-Makassar kings were increasingly divided by colonial politics, the way for Christian missions opened up in the Toraja highlands. Van de Loordrecht and his missionary entourage managed to convince the Torajans to declare that Jesus Christ was their god. Gradually the locals converted to devout Christianity, in stark contrast to their Bugis brethren who were mostly Muslim.

¹⁰ An interview with Nek Galeto, on 6 August 2018.

The Bone Army's attack on Toraja is one of those dark histories that neither the Torajans nor the Bugis tell much about. It is a historical event that no one wants to repeat. Therefore, this historical memory becomes a moment to constantly improve the family relationship between them. Historical memory does not always start with beauty or harmony. In some cases, an improvement in human relations occurs when there are dark memories of war or hostility.

Another source states that the background of Arung Palakka's invasion of Toraja was caused by a case of fighting over a kris of *gayang di mata'i pindan* brought by a Toraja rice trader named Pong Barani. On one occasion, Pong Barani went to Arung Palakka and asked him to hand over the kris. Pong Barani refused the request. The kris eventually became a disaster that fuelled Aru Palakka's anger to attack Toraja.¹¹

Pong Barani is described as a figure who has high martial arts knowledge. He has a friend named Pakila Allo who is also mighty. However, their friendship came to an end, because in an episode of Bone's battle against the Toraja, Pakila Allo was captured and became Aru Palakka's mainstay due to his martial arts skills. Pakila Allo's story is also popular in Torajan oral history, emphasising the wounds that were once created by the clash between the Bone and Toraja people. A friendship that ended in betrayal is a dark story that neither the Toraja nor the Bugis want to repeat.

The arrival of the Dutch East India Trading Company or Vereenigde Oost-Indische Compagnie (VOC) changed the fabric of South Sulawesi society.¹² The VOC's favouring of Aru Palakka influenced Bone's political policy, which decided to be more offensive in the face of the defiance shown by the Toraja people. The Dutch were the intellectual actors behind the rupture between the Makassarese, Bugis and Toraja, especially after the conquest of Sultan

¹¹ An interview with Sismai Tulungallo, on 27 August 2017.

¹² J. Van Goor, "India and the Indonesian Archipelago from the Generale Missiven der VOC (Dutch East India Company)", in *Itinerario*, 16.2, 1992, p. 23-37.

Hasanuddin in the middle of the XVII century, a Makassarese king who vigorously opposed the colonial position.¹³

Both Bugis and Torajans realised that the conflict between them was caused by the arrival of the Dutch. They became increasingly polarised in horizontal conflict as the Dutch established a stronger foothold in South Sulawesi.

In the 19th century, the Bugis and the Torajans joined hands in a battle led by Pong Tiku. Pong Tiku's own teacher, Ande Guru, was a respected figure among the people of Enrekang, who were mainly Bugis. Their collaboration drove the Dutch troops away from the Toraja highlands. Unfortunately, due to treachery, Pong Tiku was subdued by colonial troops.¹⁴ The heroic side of Pong Tiku was manifested through the awarding of the title of national hero to him by the government of the Republic of Indonesia.

Although the war waged by Pong Tiku was mostly carried out in Toraja and carried out by people of the Aluk Todolo religion, the work also involved many Bugis people as a supporting system that could not be ignored. The relationship between Ande Guru and Pong Tiku is a form of harmony in the midst of ethnic diversity. This is also reflected in their togetherness to help each other succeed in the war in Toraja, despite their different religions.

In the case of Pong Tiku, the climate of religious moderation between the Torajans and other ethnic groups in South Sulawesi was manifested through a sense of co-operation. This memory will live on and be remembered as an important achievement of their togetherness in suppressing the Dutch East Indies troops in the interior of South Sulawesi.

The conversion of the Torajans from Aluk Todolo adherents to Christianity does not seem to be an obstacle in interpreting the stories

¹³ Ahmad Yani, "Dampak Perang Makassar terhadap Umat Islam Sulawesi Selatan Abad XVII-XVIII M", in *Rihlah: Jurnal Sejarah dan Kebudayaan*, 6.1, 2018, p. 107-131.

¹⁴ about the history of Pong Tiku's resistance can be read in Arrang Allo Pasanda, *Pang Tiku : Pahlawan Tana Toraja : pejuang anti kolonialisme Belanda 1905-1907* (Jakarta : Fajarbaru Sinarpratama : 1995)

of the past above. Ne' Galeto and Sismai Tulung Allo, for example, although they are Christians, they believe that the heterogeneous climate in South Sulawesi is not an axis for conflict.¹⁵ Their predecessors have proven, as in the case of Pong Tiku, that historical memory can be a glue for inter-ethnic and religious cooperation in all areas of human life.¹⁶

Historical memory has great potential to have a real impact on the formation of interfaith moderation and harmony. When we understand the past, including moments of religious tolerance and harmony, we can map out successful efforts to achieve social harmony. Learning from the past reveals how religious believers of different faiths coexisted peacefully. Examples such as the Hindu-Buddhist kingdoms in Indonesia show that such models can be adopted and re-implemented in the present. By utilising historical memory wisely, communities can enrich their experiences and learnings to achieve interfaith moderation and harmony.

Historical memory also serves as a reminder of past moments of conflict or intolerance. By understanding the history of religious conflicts, civil wars or acts of discrimination, we can learn from past mistakes. This encourages communities to strive to avoid repeating historical mistakes and embrace the values of moderation and respect for religious plurality. Strengthening awareness of the dangers faced by society when peace and harmony are abandoned, people become more cautious and committed to creating an inclusive and harmonious environment.

In addition, historical memory also plays a role in strengthening a sense of collective identity. Knowledge of the shared heritage and history of different faiths can strengthen a sense of collective and national identity. It creates an awareness of similarities and equality among citizens, thus promoting a sense of unity and understanding of religious differences. When people feel that they share a common

¹⁵ An interview with Nek Galeto, on 6 August 2018.

¹⁶ An interview with Sismai Tulungallo, on 27 August 2017.

history and heritage, it can strengthen social ties and help create an inclusive, respectful and peaceful environment.

Overall, historical memory plays an important role in shaping human perceptions and attitudes towards diverse faiths. Experiences and lessons from the past bring valuable lessons about moderation and interfaith harmony. By understanding and appreciating history, people can move forward towards a more inclusive society and peaceful co-existence, without repeating the mistakes of the past.

D. CONCLUSION

From the results of the research, it can be concluded that the social, cultural and religious relations between the Toraja and other tribes in South Sulawesi have created an inclusive identity and a tolerant understanding of religious differences. Through the process of internalising inclusive religious values, Torajans are able to maintain interfaith harmony and face the challenges of social change and globalisation while still upholding traditional values that support religious tolerance. This research makes a valuable contribution to understanding social and religious dynamics in Indonesia, and can serve as a guide for efforts to develop religious harmony and multiculturalism around the world.

The importance of historical memory in nurturing religious moderation cannot be ignored because memories of the past become a strong foundation for shaping identity and attitudes of tolerance in a society. By understanding the history of interfaith interactions and tolerant traditions passed down from generation to generation, people can internalise the values of inclusiveness and respect for religious differences. Historical memories that depict periods of interfaith harmony and harmony will serve as a reflection for the current generation and support the fight against extremism and intolerance. In addition, historical memory also teaches the importance of valuing shared cultural heritage and spirituality, strengthens interdependence, and helps people maintain religious moderation as a foundation for peace and unity in an increasingly complex multicultural context.

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