

Cross-Cultural Education: Integrating Toraja Religion And Traditions In Building Social Harmony

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Abstract

Cross-cultural education is a strategic approach in building an understanding of respect and tolerance towards cultural and religious differences in a multicultural society. This study aims to analyze how the integration of religion and traditions of the Toraja people can be a foundation for the formation of social harmony. Toraja as one of the regions in South Sulawesi, has unique characteristics with strong traditional traditions, such as Rambu Solo' and Rambu Tuka', which coexist with the dominance of Christianity, Catholicism, Islam and Aluk Todolo as a local belief system. This study uses descriptive qualitative with a literature study approach, documentation and narrative analysis, The results of the study show that the integration of religion and Toraja traditions through cross-cultural education can strengthen the values of solidarity, mutual cooperation and respect for differences Cross-cultural practices are a concrete example of how education can act as a bridge to reduce the potential for identity conflict, while strengthening social cohesion. Thus. Cross-cultural education based on Toraja local wisdom is worthy of being implemented in the school curriculum and in community social activities.

Keywords: Cross-Cultural Education, Religious Integration, Toraja Traditions, Social Harmony



INTRODUCTION

Indonesia is a multicultural country with a diversity of ethnicities, religions, languages, and traditions. This diversity is a national treasure, but it can also be a source of conflict if not managed wisely. Indonesia is a country that has the largest multicultural society in the world (Alwi A, 2022). Cases of intolerance, discrimination, and conflicts based on ethnicity, religion, race, and intergroup relations still frequently occur in various regions, indicating that public awareness of respecting differences has not yet been fully established (Rizky Satria, Pia Adiprima, Kandi Sekar Wulan, 2022) In this context, cross-cultural education is not merely about introducing different cultures, but also about building critical awareness that every cultural and religious identity has equal value in creating social harmony Toraja culture has a rich tradition, especially in the Rambu Solo' (funeral) and Rambu Tuka' (thanksgiving) ceremonies (Padang dkk, 2025). Tradition or culture is an activity that requires togetherness, care, compassion, and mutual assistance, thereby creating a good social life in terms of behavior, lifestyle, economy, agriculture, kinship systems, social stratification, religion, myths, and so on (Mustofa et al., 2022). Culture can also be defined as a set of values, vital ideas, and beliefs that govern and guide the realization of behavior patterns among members of the community concerned (M.Thoriquil Huda, 2017)

Indonesia is a large country surrounded by unique traditions and cultures that amaze both domestic and foreign tourists. One of Indonesia's natural beauties is Tana Toraja, located in the eastern part of Indonesia, namely South Sulawesi. Toraja is a special tourist area in Indonesia and even in the world. Toraja has a unique culture that is in harmony with its enchanting natural surroundings. The land of Toraja is a highland and is often referred to as the "Land of Heavenly Kings" (Baharuddin, 2016). This nickname is not without reason, as the region boasts stunning natural scenery with green hills, lush valleys, and thin fog enveloping traditional villages. In addition to its natural beauty, the Toraja people are also known for their strong social system, where kinship, solidarity, and mutual respect among residents form the foundation of their lives. These values make Toraja a prime example of how local wisdom can form the basis for effective cross-cultural education, strengthening tolerance and fostering a spirit of unity in diversity.

Furthermore, the Toraja people have a philosophy of life that is deeply rooted in the teachings of their ancestors and practiced in their daily lives. Culture . One concrete example of the application of cross-cultural education can be found in the Toraja community in South Sulawesi. The Toraja are known for their strong traditional customs, particularly through the Rambu Solo' (death ritual) and Rambu Tuka' (thanksgiving ritual). Thus, Tana Toraja can serve as a model for the implementation of cross-cultural education in Indonesia. The local wisdom values



embedded in Toraja society, such as tolerance, mutual cooperation, and respect for diversity, can be used as guidelines in building an inclusive and civilized national character. Through cross-cultural understanding, it is hoped that Indonesian society can be more open in interacting with diversity, reducing the potential for social conflict, and strengthening a national identity based on the spirit of “Bhinneka Tunggal Ika” . The life of the Toraja people also shows how cultural values can adapt to the times without losing their identity. Amidst the tide of globalization and modernization, the Toraja people continue to preserve their ancestral traditions while remaining open to positive change. For example, in the field of tourism, Toraja's traditional rituals have become a major attraction that boosts the local economy while introducing local wisdom to the world. Thus, Toraja culture is not only a preserved heritage, but also an educational tool for instilling values of tolerance, solidarity, and cross-cultural brotherhood.

This tradition not only serves as a cultural practice, but also as a means of strengthening social solidarity across religions and groups. The presence of Christianity and Catholicism as the majority, and Islam and Aluk Todolo as minorities, does not negate traditional customs, but rather forms a unique pattern of social integration. Amidst Indonesia's cultural diversity, digital transformation has had an impact not only on the economic and industrial sectors, but has also created new dynamics in the socio-cultural sphere (Alwi, 2025). This phenomenon shows that social harmony is not only built through recognition and integration of differences. In the context of education, it is important to study this further so that it can become a model of multicultural learning for the wider Indonesian community. A number of studies have discussed cross-cultural education in the context of multicultural Indonesia. However, most studies still focus on multicultural education in formal schools without linking it to local cultural practices, religious and cultural conflicts, rather than the integration of the two. Social harmony is very important for maintaining national unity and integrity, especially in the face of potential conflicts arising from differences (Zalukhu, 2025) . The context of urban communities or areas with a certain degree of homogeneity, thus failing to highlight the distinctive integration practices in local communities such as Toraja. Measures to revive local wisdom values as a source of innovation in the field of education based on local community culture (Mukhtar dkk, 2021). Thus, there is still a gap in research on how cross-cultural education can be realized through the integration of religion and local traditions in Toraja society as a model of social harmony. Relevant studies that have been conducted include, Local researchers on Toraja have discussed traditional customs and their shift due to modernization, but few have emphasized how the integration of customs and religion can form the basis of cross-cultural education.



RESEARCH METHODS

This study uses a qualitative approach with descriptive methods. This approach was chosen because it is able to explore the meanings, values, and social practices related to the integration of religion and tradition in Toraja society in depth. Qualitative research is a type of educational research in which researchers rely on the views of participants or informants: researchers ask lengthy questions, pose general questions, collect data consisting mostly of words (or text) from participants, describe and analyze the text into themes, and make subjective and biased requests (prompting further questions) (Safrudin dkk, 2023). Qualitative research methods are used to study natural conditions in which researchers play a key role, using triangulation data collection techniques (a combination of observation, in-depth interviews, and documentation), inductive data analysis, and emphasizing meaning over generalization (sugiyono, 2014). Data was collected through three main techniques, namely: Observation, conducted by directly observing the social, religious, and traditional activities of the Toraja people. Second, in-depth interviews were conducted with traditional leaders, religious leaders, educators, and members of the community who understand the process of cultural and religious integration. Third, documentation in the form of field notes, photographs of activities, and documents relevant to religious and traditional social practices. Data analysis was conducted using Miles and Huberman's interactive model, which includes three main stages: Data reduction, which is the process of selecting, focusing, and simplifying data relevant to the research focus. Second, Data display, which is compiling the reduced data in the form of narratives and tables to facilitate understanding. Third, conclusion drawing/verification, which is interpreting the data to find patterns, meanings, and relationships between religion and tradition in building social harmony. To maintain data validity, this study uses source triangulation, where triangulation is a data analysis approach that synthesizes data from various sources (Susanto et al., 2023) comparing the results of observations, interviews, and documentation from various informants.

DISCUSSION

1. The Integration of Religion and Tradition in Toraja Society

Toraja society has distinctive social characteristics that set it apart from many other ethnic groups in Indonesia. In every experience and belief that manifests itself in many ways, tradition plays a very important role for society (Miharja, 2013). Although the majority of Toraja people are Christian and Catholic, followed by Islam, and a small minority still adhere to the Aluk Todolo belief system, Toraja customs and traditions remain alive and are practiced alongside religion. This



phenomenon demonstrates the strong integration between formal religion and local traditions, which is a hallmark of Toraja cultural wisdom. Traditions in Toraja society, as a cultural legacy of their ancestors, contain values that cannot be taken lightly, so the community must not carry them out carelessly (Paganggi dkk, 2021). One manifestation of this integration is clearly seen in the Rambu Solo' ceremony, a death ritual that is one of the most important traditions in Toraja. The tradition of rambu solo is an integral part of the life of the (Patiara dkk, 2024) . On the other hand, respect for nature as part of the implementation of Rambu Solo is a tangible form of local ecological conservation efforts. (Amos Patiung, I Wayan Suastra, 2025). In its implementation, church prayers and liturgy often go hand in hand with traditional processes such as buffalo slaughter, ritual dances (Ma'badong), and the recitation of family genealogy. Although Christian and Catholic teachings do not require the slaughter of animals, this practice is accepted as a sign of respect for ancestors. Another form of integration can be seen in the Rambu Tuka' ceremony (a ceremony of thanksgiving). During the ceremony, religious leaders are invited to lead prayers, while the community continues to carry out traditional rituals such as dancing, eating together, and offering produce. This shows that there is an understanding that religion and tradition do not need to be opposed, but can complement each other.

In addition, the integration of religion and tradition is also evident in the role of the tongkonan (traditional Toraja house). The tongkonan not only functions as the center of the extended family, but also as a symbol of interfaith unity. Family members with different beliefs continue to gather and hold discussions in the tongkonan, especially during traditional ceremonies. Important decisions are made with consideration for the common good, rather than the interests of any particular religion. The integration of religion and tradition contributes greatly to religious moderation and social harmony. Evidence on the ground shows that Torajan identity is more dominant than religious identity; the community emphasizes blood and cultural ties over religious divisions. This pattern differs from many other regions in Indonesia, where religious identity is often more prominent, triggering social exclusivity. Thus, it can be concluded that the integration of religion and tradition in Toraja is not only symbolic but has also taken root in the social and spiritual structure of the community.

2. The Role of Cross-Cultural Education in Internalizing Torajan Religious Values and Traditions

The integration of Toraja religion and traditions does not just happen, but is maintained through a cross-cultural education process that takes place in various social spaces: formal, non-formal and informal.



a. Formal Education in Schools

Education plays an important role in shaping attitudes of tolerance among religious communities, especially in multicultural societies such as Indonesia. Through education, individuals can be given a proper understanding of the values of democracy, human rights, and pluralism (Adolph, 2016). Schools in Toraja, both public and private, serve as important spaces for cross-cultural education. In Civics and Religious Education (PPKn) subjects, teachers often utilize Torajan traditions as concrete examples in teaching tolerance, mutual cooperation, and togetherness. For example, when discussing interfaith harmony, teachers explain how in the Rambu Solo traditional ceremony, all residents, whether Christian, Catholic, Muslim, or adherents of Aluk Todolo, participate without regard for differences. Furthermore, the Merdeka Belajar curriculum, which provides space for strengthening students' Pancasila profiles, is also utilized to integrate local Torajan wisdom. Local culture-based projects, such as introducing tongkonan (traditional community groups), the Ma' Badong dance, or the traditional mutual cooperation system, serve as intercultural learning tools for students.

Furthermore, formal education in Toraja does not only focus on cognitive aspects, but also instills social and spiritual values derived from local culture. Through contextual learning activities, teachers encourage students to understand that every tradition contains moral messages that are relevant to religious teachings. For example, the value of respect for ancestors in Toraja culture is explained as a form of appreciation for one's origins and as a reflection of gratitude to God. Thus, cross-cultural education in Toraja schools serves as a medium for fostering awareness that diversity is a strength, not a difference that needs to be contested. In addition to classroom learning, schools are also places for the practical application of cultural and religious values through extracurricular activities. Many schools in Toraja have developed arts and cultural activities such as traditional dance practice, spiritual choirs, and cultural drama performances with themes of tolerance and togetherness. Through these activities, students learn to work together regardless of their religious and social backgrounds. They also learn to respect different views while upholding the value of brotherhood. This process is in line with the spirit of Bhinneka Tunggal Ika, which is the foundation of national and state life in Indonesia.

The implementation of the Pancasila Student Profile Strengthening Project (P5) also provides ample opportunity for teachers to link learning with Toraja local wisdom. For example, in the theme of "mutual cooperation" or "global diversity," students are invited to conduct small research on the meaning of tongkonan as a symbol of togetherness and an egalitarian social structure. There are also learning activities that invite students to document the Rambu Tuka'



procession as a form of gratitude and community togetherness. Through these activities, students not only understand cultural values theoretically, but also internalize them in real actions. This ceremony is a source of pride due to its unique and interesting practices (Pabebang dkk, 2022)

Inclusive learning emphasizes a learning approach that focuses on the acceptance and participation of all students, regardless of their background, abilities, or physical or cognitive conditions. In the context of inclusive learning, all learners, including those with special needs, are given equal opportunities to obtain quality education, develop optimally, and actively participate in the learning process (Suharsono, 2017). Cross-cultural education in Toraja schools also serves as a means of strengthening cultural identity amid the tide of modernization and globalization. By learning about and appreciating their own culture, students are able to stand firm amid social change without losing their identity. Teachers play an important role as facilitators who guide students to see the relevance of local values to modern life. For example, the value of mutual cooperation is translated into the context of teamwork at school, while the value of respect for parents and ancestors is linked to social ethics in modern society.

In addition, collaboration between schools, families, and indigenous communities is key to the success of cross-cultural education in Toraja. Schools often involve traditional leaders, religious leaders, and parents in learning activities related to local culture. Their presence provides students with a more authentic understanding of the meaning and philosophy behind Toraja traditions. This collaboration also creates synergy between formal educational institutions and the community as providers of non-formal education, both of which aim to build the character and morals of the nation's children. Thus, formal education in Toraja schools is not only a place for learning, but also a space for character building and cross-cultural identity formation. Through the integration of religious and traditional values into the curriculum and school activities, students are trained to think openly, appreciate differences, and be responsible for their social and cultural environment. This educational model can serve as a national example in developing local wisdom-based education that supports the creation of a harmonious, tolerant, and civilized society.

b. Non-formal Education Through Religious And Traditional

Education is the most effective, albeit lengthy, path and means to fulfill such interests, because education not only provides individuals with the opportunity to enter their future independently through the acquisition of technical skills, but also mental and spiritual development through cognitive and affective foundations (Muzakki, 2022). Institutions Religious leaders and traditional leaders in Toraja play a crucial role in cross-cultural education. Churches, mosques, and traditional institutions do not exclude each other but rather work together to foster



community development. Religious leaders often emphasize that Torajan customs are not just another form of worship, but rather a cultural expression that deserves respect. Meanwhile, traditional institutions ensure that customary processes remain open to all, allowing the community to participate without feeling isolated.

c. Informal Education in Family and Community

Education is not only about knowledge and skills, but also about values, culture, and traditions that are deeply rooted in society (Fikri, Nurbaya Aiman, Amjad Salong et al., 2024). Local culture is a product of past culture that should continue to be used as a guide for life (Patimah dkk, 2020) Cross-cultural values are also passed down through family education. Parents in Toraja instill in their children from an early age that customs are part of their identity that must be maintained together, regardless of religion. Children are invited to participate in traditional activities, such as helping prepare food at traditional ceremonies or participating in mutual cooperation. Thus, the community respects differences through direct experience. Toraja cross-cultural education is not just theory, but is practiced in real life. This process makes people accustomed to living in plurality without feeling threatened by differences.

3. Contribution of the Integration of Toraja Religion and Tradition to Social Harmony

The integration of Toraja religion and tradition contributes significantly to social harmony. The integration of local elements is not only a cultural requirement, but also a source of strength that enriches the religious experience of the Toraja people (Krisdyanti, 2024). Education that instills the values of mutual respect for differences from an early age will become a solid foundation for building social harmony (Yusniatuti Wahyu, 2025). Some important findings include:

a. Reduce Potential Conflict

Collective interfaith participation in traditional ceremonies creates a space for intense encounters among residents. Everyone feels involved and valued, minimizing barriers of religious difference. This has proven effective in preventing horizontal conflict, even when Indonesian communities in other regions face friction over religious issues. In the context of a multicultural society such as Toraja, traditional activities serve not only as cultural symbols, but also as a social medium that fosters solidarity and togetherness among citizens. Traditional ceremonies such as Rambu Solo' (funeral ceremony) and Rambu Tuka' (thanksgiving ceremony) involve various segments of society regardless of religious background. Although the rituals are rooted in the local Aluk Todolo beliefs, Christians, Catholics, and Muslims still participate by providing assistance in the form of labor, food, and social presence. This kind of participation strengthens the sense of



brotherhood, fosters empathy, and affirms that human values are higher than differences in beliefs.

This cultural approach shows that social harmony is not only built through formal rules, but also through the collective awareness of the community to respect diversity. Through regular social interaction in traditional activities, residents of different religions become accustomed to working together, getting to know each other, and developing social trust. This trust becomes a strong bulwark against provocation, fake news, or issues of intolerance that have the potential to divide society. Furthermore, interfaith participation in traditional activities also strengthens social education for the younger generation. Children who see their parents working together without questioning religion from an early age will grow up with the understanding that differences are natural and beautiful. They learn that cultural and religious identities are not sources of conflict, but rather a wealth that must be preserved together.

b. Strengthening Collective Identity

Toraja society places cultural identity as the main glue. The unwritten slogan "Toraja comes before my religion" is often reflected in everyday social practices. In this way, religious differences do not divide the community, but are seen as part of the enriching diversity. Becoming a Model of Multicultural Education. The integration of Toraja religion and tradition can serve as a national inspiration in developing multicultural education. The values of tolerance and mutual cooperation, as well as the togetherness that exist within Toraja society, are relevant for adoption by other regions in Indonesia that often face the challenge of intolerance. By making local wisdom the foundation of cross-cultural education, the value of national unity can be strengthened.

Moreover, the incorporation of traditional knowledge into formal and informal education can strengthen character formation. When learners study local culture, rituals, and customs, they gain a sense of pride and belonging to their heritage. This awareness fosters empathy toward people from different backgrounds, because they understand that diversity is not a threat but a vital element of Indonesian identity. For instance, classroom discussions about *Rambu Solo'* or *Rambu Tuka'* can be used to illustrate lessons on tolerance, cooperation, and cultural adaptation. If implemented more broadly, the Toraja experience could become a prototype for inclusive educational curricula across Indonesia. Local wisdom from various ethnic groups when integrated into national education will not only preserve cultural heritage but also create generations that are open-minded, compassionate, and proud of diversity. Through this approach, multicultural education transforms from mere rhetoric into a living practice that nurtures peace, solidarity, and unity in the nation's social fabric.



c. Contribution to Religious Moderation

On one hand, religion is a system of beliefs that are embraced and manifested by its adherents in religious practices within society in an effort to respond to what is felt and believed to be sacred and holy (Mukhtar dkk., 2021) This finding is also relevant to the national agenda on religious moderation. The integration of customs and religions in Toraja involves that inclusive diversity can go hand in hand with respect for local culture. Thus, Toraja can be a real example of the practice of religious moderation at the community level. Overall, the integration of Torajan religion and traditions not only strengthens internal social harmony, but also makes an important contribution to the discourse of cross-cultural education in Indonesia

CONCLUSION

The integration of religion and tradition in Toraja society is a concrete manifestation of cross-cultural educational practices that bridge differences in values and beliefs through dialogue, reflection, and social experience. This integration process demonstrates that religious values and local traditions are not always in conflict, but can complement each other in shaping the social and spiritual identity of the community. Through cross-cultural education, the Toraja community has succeeded in creating a learning space that values diversity, strengthens social solidarity, and affirms awareness of the importance of harmonious coexistence. Jintas cultural education plays a role as a means of transforming values that encourage students and the community to think critically about social reality, while remaining rooted in local wisdom. In the Toraja context, education becomes an important forum for internalizing religious values such as love, justice, and brotherhood, while maintaining the sustainability of traditions such as rambu solo' and rambu tuka which contain deep social, spiritual, and ecological meanings. This integration fosters social harmony because each element of culture and religion mutually enriches and strengthens universal human values. The result of this integration is not merely cultural preservation, but also the formation of an inclusive and civilized social character. The Toraja people are able to demonstrate that harmony between religion and tradition is not only possible, but also essential as the foundation of a peaceful and sustainable social life. This model of integration can be used as a national example for other regions in Indonesia that have cultural and religious diversity. to develop education, cross-cultural, based on local wisdom in order to strengthen unity in diversity.



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