

LOCAL INTEREST VALUES IN SYAIR TORAJA AND ITS RELEVANCE WITH ISLAMIC EDUCATION

Lalu Khothibul Umam, Zaura Sylviana, Yunus

ABSTRACT: This study aims to determine the relevance of cultural values and Islamic education. Hymn Pasomba Tedong is the highest thanksgiving ceremony in the life of the Toraja people, namely at the ceremony of maqbuq and meruq which is dedicated to Puang Matua (God), which aims to invoke soil fertility and facilitate social interaction at the expense of a black and fat young buffalo. These expressions contain the values of religious values education, the value of unity, the value of deliberation and consensus, ethical values, and tolerance / respect values that have relevance to Islamic Education and it is hoped that the language and expressions of the Toraja community are included in the subject matter local level at all levels of education in schools to preserve its sustainability from extinction as a national cultural asset. Then internalized through informal education in the household environment and socialized in the community through culture as part of non-formal education.

Keywords: *Local Wisdom Values, Toraja Poetry, Relevance, Islamic Education*

I. PRELIMINARY

The tana toraja tribe is a tribe that settled in the mountains north of South Sulawesi, Indonesia. The population is estimated to be around 650,000, with 450,000 of them still living in the Tana Toraja district. The majority of the Toraja people embraced Christianity, while some adhered to Islam and animist beliefs known as Aluk Todolo (Veen Van der, The Merok 1965, 18) and (A. Sarira, 1996: 63).

One of the tribes of the Toraja who is rich in regional literature revealed the cultural values in Toraja literature, especially the Pasomba Tedong hymn. Hymn Pasomba Tedong is a ceremonial accompaniment spoken at the highest thanksgiving ceremony in the life of the Toraja people, namely at the ceremony of maqbuq and meruq which is dedicated to Puang Matua, ilah-ilah, and the gods. The purpose of this ceremony is to invoke soil fertility and facilitate social interaction with the community by sacrificing a young black buffalo, fat and fat. Hymn Pasomba Tedong is presented in the form of lyrical prose.

Hymn Pasomba Tedong is very rich in cultural elements that contain many cultural values that still exist today. Hymn Pasomba Tedong contains the meaning and system of mindset of the Toraja people, the belief system, and the system of society as a philosophy of life and life for the Toraja people. These expressions and symbols illustrate relationships and relationships, including religious values, educational value systems, social values, and manners. In connection with that, efforts to uncover any values contained in the Pasomba Tedong hymn are felt very necessary to realize harmony of life between true religious people, a life concept must be created that binds all members of different religious groups to avoid conflicts between people religious.

To find out more about Islamic values and the Hymn concept of Pasomba Tedong above, a more serious, systematic and radical study is needed. Therefore, this study is very interesting, even very significant. The benefits include the contribution of thought to local governments, traditional leaders, religious leaders, Muslim experts and scholars in making policies to organize the development of a Toraja society that is peaceful, just, wise, and prosperous.

The theoretical framework built in this study is based on a theory developed by Emile Durkheim who saw the development of society as a peaceful, advanced, moving, developing, mutual interaction and social solidarity (L. Brom & Philip Selznic, Dorothy Darroch, Sosiologi, 1981, 399).

Based on this theory, the author uses Durkheim's theory to see traditional and religious values from the point of their functions. In addition, Durkheim's theory is very significant in developing the Toraja community, because one of the main factors in the development of the Toraja community is inseparable from the harmony of adat / culture and religion (Islamic law).

In addition to Durkheim's theory, the author also uses the sociological and anthropological theoretical framework presented by Ibn Khaldun (d. 809/1406), (Daniel, 1996: 89-90) relating to the functioning of community organizations. According to Ibn Khaldun's theory, community organizations are a necessity for humans (ijtimâ 'daruryn li an-nawâ' al-insân). Without that organization, human existence would not be perfect.

God's desire to prosper the world with human beings, and to make them caliphs on the surface of this earth will certainly not be proven. This is the true meaning of the values of development and civilization (û ûmrân) which is the subject of the scientific discussion which is always discussed or dialogue. Therefore, this paper aims to describe the existence of Islam and local culture as the actualization of local wisdom contained in Toraja poetry and its relevance to Islamic Education.

II. DISCUSSION

A. Toraja tribe

Tana Toraja is known for its unique cultural landscape, among the most typical of which is the tradition of burial of ancestral bodies on rock cliffs. The uniqueness of the Toraja culture made this region nominated as a UNESCO World Heritage Sites, in 1995. The value and appeal of the existing culture also makes Tana Toraja the second major tourist destination after the island of Bali, especially for foreign tourists.

Furthermore, based on the criteria and feasibility possessed by Toraja culture, the UNESCO at the World Heritage Cultural conference held at the Missiliana Hotel on April 22, 2001 decided "that in an effort to preserve unique and rare archeological heritage of Toraja culture and nature, this area needs to be included in the list of world cultural tourism areas." The results of the conference were then made a recommendation by the Regent of Tana Toraja number 556/0150 / Tourism on 29 January 2004. The recommendation was addressed to the Tana Toraja DPRD. The contents are for the DPRD to make a Decree that Tana Toraja is a world cultural heritage area. This determination will then be considered by Unesco for further stipulation (Mohammad, 2009: 26).

The traditional belief system of the Toraja tribe is an animismepoliteistic belief called aluk, or "jalan" (sometimes translated as "law"). In the myth of Toraja, the Toraja ancestors came from heaven using a ladder which was later used by the Toraja as a way of relating to Puang Matua, the creator deity. The universe, according to aluk, is divided into the upper world (Heaven) of the human world (earth), and the underworld. In the beginning, heaven and earth were married and produced darkness, separation, and then light appeared.

The majority of people still follow an ancestral culture called "Aluk Todolo" which regulates all traditional ceremonies. The Aluk Todolo implementation pattern adopted by the Toraja community is carried out in understanding two tiered systems in human life in this world, first the challenge of pleasure, happiness and safety; both challenges of suffering, death, and destruction. (Abd. Kadir M, 1996).

From these two understandings, the Toraja public trust known as aluk is divided into two basic systems, first aluk tuka 'which means luck or safety and both aluk solo' which means setback or darkness. So all aspects of the life of the Toraja people are always associated with the two patterns of the system, most of which can be seen in the ceremonies and rituals of the Toraja people. Their animist culture is one of many ceremonies, including the best known, which are centered on buffalo. These animals play an important role in Toraja life, which is a status symbol and is also a sacrificial symbol slaughtered at religious ceremonies such as funerals. Another attraction that is owned by Tana Toraja is 'Tao Tao,' which is a hanging grave located on a cliff cut from rocks as a way to prevent common crimes from plundering graves.

Their animistic culture is one of many ceremonies, including the best known, which is buffalo-centered (Stanislaus Sandarupa, 2015, 87). These animals play an important role in Toraja life, which is a status symbol and is also a sacrificial symbol slaughtered at religious ceremonies such as funerals (Nooy-Palm, 1986). Another attraction that is owned by Tana Toraja is 'Tao Tao,' which is a hanging grave located on a cliff cut from rocks as a way to prevent common crimes from plundering graves.

Tana Toraja is one of the main tourist destinations in South Sulawesi. Not only does it have exotic nature, Tana Toraja also has a unique culture and is full of values in it. Toraja is rich in literature, both in the form of stories, as well as poetry. Tana Toraja inhabits mountainous areas in South Sulawesi. The population is around 450,000 people who still live in the Main Toraja Regency and North Toraja Regency. Generally, the population of Toraja adheres to Christianity and some of them embrace Islam and some still adhere to animist beliefs known as Aluk To Dolok (Ratnawati, 2009).

Protestant Christianity which is the majority religion in Tana Toraja comes from the Netherlands. On February 6, 1901 in Utrecht, the Netherlands the Church of the Netherlands Hervormd (Netherlands Hervormd de Kerk) formed a zending body called de Gerevormeerde Zendings Bond (GZB) (Den Van End, 1994: 65). The purpose of this body is to send zendeling-zendeling which brings the word of God to nations that have not known Jesus Christ.

Literature in South Sulawesi, especially Toraja literature serves as a cultural tool for its people. As a result of culture, literature should always be maintained and nurtured, both directly and indirectly. Direct guidance is carried out by way of inventorying and documenting a number of oral literature that are still widespread among the Toraja community.

Hymns according to are idol songs for God and so on; gita puja. Hymn Pasomba Tedong is a kind of lyrical prose sung during the thanksgiving ceremony to God, namely the ceremony of maqbuaq and meruaq. In

the Pasomba Tedong hymn there are expressions and symbols that contain values as found in everyday life, including religious values, educational values, social values, and values of manners.

The hymn of Pasomba Tedong consists of four rounds. In the first round there was a description of the history of the origins of aluk, pemali, and buffalo, including the determination of the Toseko buffalo as the choice buffalo to be offered to Puang Matua. The pronunciation in the form of a worship hymn in the form of rhythmic prose. In the second round, Tomasomba (the person who will carry out the Pased Tedong activities) purifies or cleanses the sacrificial buffalo that will be offered. The third round is called maqmammang (mangimbo), which is the request to present Puang Matua, ilah-ilah, and the gods to receive offerings.

The language used is poetic language, in the form of rhythmic prose, but the intonation and accent change, it sounds like monotonous but harder than the previous round. In its pronunciation and appearance, Tomasomba is like saying a mantra that has magical powers. The fourth round is called mappasakkeq which is the culmination of the merauq padang ceremony.

In this round there is a pronunciation for blessing each other and affirming the promise. In this round there is a reaffirmation to ask Puang Matua, ilah-ilah, and the gods to invoke the fertility of the rice fields (Jemmain and Hastianah, 1999: 1)

Toraja poems are poems expressed by the Toraja people on daily interactions. These poems can be expressed by a young man to his lover, a grandmother who is lulling her grandson, a migrant who longs for his hometown.

B. Islamic Values

Basics of Islamic teachings which include aqidah, syari'ah and akhlaq

1. Aqeedah

Basically, humans need trust, that trust will shape one's attitude and outlook on life. Trust or faith is the main foundation that will determine a person's attitude with faith that is embedded in a person. Then all the deeds of his deeds are shown to fulfill God's commands and stay away from all His prohibitions. The object of faith that will not change its benefits and will never disappear is the faith determined by religion. In Islam there are basic types of faith called pillars of faith, namely: faith in God, faith in angels, faith in the books, faith in the Apostles, faith in the last day and faith in Qodho and Qadar or destiny.

2. Syari'ah

According to Mahmud Syaltout in his book *Al-Islam Aqidah wa Al-Syaari'ah*, quoted by Zuhairini et al., He stated the definition of sharia as follows:

Shari'ah is the rules created by Allah or those created by its subjects so that humans cling to them in their relationship with their God with their lives (Zuhairini, 1995: 36). Based on the above understanding, the syari'ah is centered on two basic aspects, namely the aspect of its relationship with God called worship, etc. In terms of human relations with others, it is called muamalah. Between worship and muamalah have a very close relationship, can not be separated from one another, in the sense that both must be valued as a process of worship, in accordance with the intent and purpose of human beings created by God. As in the word of God Q.S. Surat Adz-Dzariyat / 51: 56.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

Translation:

“And I did not create jinn and men but to serve (worship) Me.”

3. Morals

Moral in terms of language comes from Arabic, which means temperament, character, basic character habits, polite and polite religion. Linguistically (linguistic) the moral word is the jamid word or isim ghairu mustaq, i.e. isim which has no root, but the word is indeed that. The word moral is the name of the word khuluqun or khuluq which means the same as the meaning of morality as mentioned above (Moh. Ardani, 2005: 25).

By looking at the meaning of Islamic education above, it is clear that with Islamic education trying to shape human beings with strong and good personalities (akhlakul karimah) based on the teachings of Islam. Therefore, Islamic education is very important because with Islamic education, it can direct people to form personalities that are in accordance with Islamic teachings.

III. RELEVANCE OF VALUES FOR LOCAL INTERESTS IN SYAIR WITH ISLAMIC EDUCATION

Cultural values contained in Pasomba Tedong hymns. These values, including the following:

1) Religious Value

In the Pasomba Tedong hymn there are religious or religious values. This can be seen in the hymn lyrics that reveal words related to divinity such as Puang Matua to megaraga, to mekombong, to metanpa torro to lino which means 'Puang Matua which makes, shapes, and forges humans'.

Example:

(1) Batiqna pundu Toseko la misorong the Puang Matua jao hands hand in hand, Puang metampa is like a torro toline. Misorong luang puang Toqbonaq, Toqkumpang jao Toqtandung siliuan (Larik 7.1.2).
 'You will hand over the descendants of Toseko to Puang Matua in the sky, gods to make, human beings. You leave it to the god Tobenaq, Toqkumpang, and Toqtandung (place name).'

In example 1 there is a hymn which mentions the word Puang Matua which means God. This indicates that the Toraja people have faith in God the Creator of Nature who created humans and the universe. In this example there are several places mentioned to be blessed as rice fields, namely the Tobenaq, Toqkumpang, and Toqtandung areas.

(2) Puang Matua jao hands langiq, puang parande pajujung jiong mangapiqna tana, langanmo and taqkamali alukna pemali alukna sumalunna Lombok, rokkonna dibille tokayangan jiong tilampan tikalobona (Larik 9.1).

'Puang Matua in the middle of the sky below the vortex of the land, upwardly done by the pemali alukna in the valley of rice fields, to the hickens spread by guards under the expanse of rice fields. Pasomba Tedong which illustrates that God is the one who manages all human affairs, including the affairs of rice field fertility.

(3) Keqde in neneq maumi batiqna sambao bangiq was taken by Puang Matua jao by langiq tempon tojolomumo combined with rokko puang parande pajujung jiong mangapiqna tanaanna lan merrantena lino (Larik, 13). Kusanga masinanglaqmo tutu your stem was pushed by Puang Matua jao's hand by langiq masindungmo lan paqinawannmu and was set up by a rocket skirt karraqna Puang parande pajujung jiong mangapiqna tana (Larik 14.1).

'Starting from your grandmother the gray buffalo is brought to Puang Matua in the midst of the sky, since your ancestors were handed two hands offered to the god of challengers under the vortex of the earth and the land of the earth. I am sure that clearly the position is presented to Puang Matua above, the center of the sky, has been spacious in your heart dropped down the vessels of the hard of the opposing god of worship and the god on the plains of the earth.'

2) Unity Value

Merauq padang or massomba tedong is not carried out individually, but is carried out by a large family. The family is willing to sacrifice for the common good. They begged for blessings for the fertility of the rice fields due to love for their hometown, love for the homeland. This can be seen in the following hymn:

(4) Nagaragami troupe kalua 'Sullena neneq lan padang at Sillanan Nakompokmi sitinjo tomamawa solon tarapangna Todipotau bunga lan Tongkonan Karua (Larik 32.3)

'Extensive consultations in place of grandmothers (ancestors) in the Sillanan area were discussed and commensurate with the replacement power (representatives) of beginner humans in Tongkonan Karua. This hymn illustrates the existence of cooperation or unity in the form of deliberation in the community, especially in the Sillanan area. This attitude is certainly exemplary for the community to create a harmonious life.

Unity does not only apply to a particular area, but it applies more widely throughout the Lepongan Bulan area (Tana Toraja which is famous for the phrase "Mass of the Kada dipotuo pantan kada dipomate" which means "One saving stance, each establishment breaks down."

The promise bond is called basse which consists of the following three parts:

1. As many as three bontomanae stones are embedded in the location of Tongkonan Karua. This stone was brought from Gowa by Somba ri Gowa. Bontomanae stone plugging is an agreement between Tinti ri Buntu (ruler in the Sillanan area) and Somba ri Gowa. The contents of the agreement revealed that the Sillanan community committed to brotherhood with the Gowa community through their leaders.
2. Basse plants (tancapan promise) are planted at the location of Tongkonan Karua. The contents of the agreement stated that the Sillanan community fostered brotherhood with the Enrekang community. This is reflected in the expression "Sillanan jiong, Endekang inde" which means 'Equal rights, equal degrees, and mutual guarantee of mutual security.'
3. Tatu Tallu in Simbuang is planted in Simbuang, Tana Toraja. This tancapan batu is a promise (basse) between Toraja, Mamasa, Mandar, and Bugis Sawitto. The contents of the agreement state that among them will not cause hostility and are determined to unite and jointly oppose if there are threatening threats.

3) Ethical Value

Humans are provided with the ability by creators to develop themselves to become good individuals and members of society. The norms included in Aluq and Pemali, in addition to other norms, arise and are agreed upon in the dynamics of the social interaction of the local community. Here are some explanations from the pemali along with the sanctions

(5) Pemali sibali sile'tota

'No marriage with siblings is prohibited'

The presence of these diggers is a result of forbidden marriages of the brothers, namely drooping in the sky with doves on ruraq. While the wedding took place, Puang Matua was angry, then sentenced him in the form of a disaster. The location where the wedding party was held finally collapsed and then turned into a pond that still has traces. Thus, the attitude of the dignitaries to marry siblings is still believed and if that happens it will certainly be a disgrace to the family.

(6) Reversal of the moon, pemali umpaqpalindaqi match

'Instructions for not acting as sex in sex'

وَلَا تَقْرُبُوا الزَّوْجَىٰ إِنَّهُ كَانَ فُجُورًا وَسَاءَ سَبِيلًا

Translation:

And do not approach adultery; indeed adultery is an abominable act. And a bad road.

Showing the moon means sleeping on your back facing the moon. The meaning contained shows that the act of having a husband and wife relationship is done outdoors, in this case in the middle of the field. Furthermore, the expression umpaqpalindaqi padang means the land used as the foundation. The meaning it contains refers to the act of intimate relations outside the home, taking place in the middle of the field. As a result of this action, the land became barren, agriculture was unsuccessful, and catastrophe for mankind.

In the Toraja community pemali (something that is not violated) is an act that should not be done because it can cause embarrassment or siri, but the Toraja people mention longko', but the characteristics are different from the siri culture' as understood by the Bugis, although Toraja people often borrow the term is from Bugis language.

Toraja may even borrow the word siri' to talk about their own particular complex of honour and shame, but it is clear from my discussion with informants that longko' is characteristically different from Bugis siri'. Longko' refers as much to sense of shame felt in relation to other family members as to feelings between families. Feelings of shame (kalongkoran) may be provoked not only by public attack on an individual's honour by someone else, as among Bugis, but equally by a sense of one's own failure to do the right thing, especially if one then feels the scorn of other family members.

Longko' does not only include shame and self-esteem, but also involves tolerance, which is about the need for someone to be polite and respectful to not embarrass others. Someone should not embarrass others because they will embarrass themselves. Tae'na is dallei know (the words should not be naked like corn stalks), meaning that it is not polite to openly state something to someone if it can hurt or embarrass the person. Culture of shame or shame culture from an anthropological perspective is often understood as a culture that is static, unproductive, lags in the economic field and does not have absolute norms (Houses Waterson Roxana, 1995: 212-213). This culture, however, when explored more deeply can be found values that are important for Toraja human life.

The Toraja people understand that symbolic nets are not only found in the rituals of Rambu Tuka (thanksgiving or joyful rituals) and Rambu Solo (funeral or sorrow rituals), but also in the meaning of each of their life views and speeches, something that Volkman understood as a story they tell themselves about themselves (Toby A Volkman, 1985: 7), (Clifford Geertz, 1973, 448).

4) Deliberation Value for Consensus

The desire to carry out the merauk padang ceremony began with deliberations led by the elder. In these meetings, each family expresses their abilities / abilities. However, the musyawarah leader still pays attention to and respects the existence of residents who do not carry out their wishes. The consensus elements in the Pasomba Tedong hymn can be seen in the following description:

(7) Garagaka tengko situruq siolonan bataka (Array 30.6)

'Formunity'

Kombongko mesa inawa kalalan kalan (Larik 30.6,) ulah Unite in deliberation 'Tatolongan sumalunna lombok (Larik 30.6)' We make offerings for rice fertility.

The results of deliberation in the form of unity of opinion became a joint decision and to be jointly implemented. Deliberations in the Toraja community are present in every activity, including when establishing a tongkonan house and a death ceremony. This deliberation activity is the same as working down into the fields, reaping rice, making dams, and maintaining security. One of the hymns related to the value of deliberation is as follows.

(8) Iko indoq lan te tondok Ambeq lan sangleon-leon Garagaiko situru Kombongko mesa inawa Namesa tengko narapaq Nabatakan siolonan Deqna bingaq karurungan Deqna ellakan beluak (Larik, 35).

Meaning:

Leaders in this country deliberate, unite together in acting so that we live in prosperity A great meeting has occurred in Toraja, whose name is Topada Tindo Deliberation which means the same degree, no one imposes will, equal rights, and does not underestimate each other. This happened in 1970. The participants consisted of 120 people from representatives of Tongkonan Layuk. The results of the Topada Tindo Deliberation are as follows.

Mesa Kada was ordered to be made into a pantan.
'One stance saved, each establishment collapsed.

5) Grace Value and Respect

The tolerance value is also in the Pasomba Tedong hymn. This value is found in the following hymn:

- (9) Banjan sipatuo baloq sipatumumbu kumukuq unnoqkoq tang sirio, although it is quite rare to see if (Agus, Nuraidar, 2010, 97).

Standing respecting each other saving each other sitting not holding down did not carry without a running conclusion. In the example of the hymn there is a cultural value of mutual respect among the same people. This value is still maintained today and still exists. The Toraja community is tolerant and respectful in their daily lives, especially to make decisions in holding deliberations when holding large ceremonies such as the death ceremony.

- (10) Ammi lumokkonmo lalanmi puang parande pajuung rokko mangapiqna Tana benjan sipatuo baloq sulleqna neneq lan padang at Sillanan ammi sipatumumbu kumukuq solon tarapangna todipotau bungaq lan Toangkonan Karua taang sisembeq sirio lang tang sisembeq kalo (Larik 39.4).

Ilah Suddenly turn the streets of your challenger gods up below the vortex of standing standing in mutual respect for their successors ancestors in the Sillanan area rescuing their successors to beginner humans in Tongkonan Karua not holding down not holding without conclusions. '

Cultural values of mutual respect are also found in the Pasomba Tedong hymn for example 10. This value is related to the attitude of the Toraja community that has existed since the days of their ancestors. This value is still maintained and guarded by the Toraja people.

- (11) Ammi andikku buntu reneqmi jio laqbimi banua reneqna sullenana neneq anna andikki dukai buntuk reneqna sullenana neneq lan padang in Sillanan solon tarapangna todipotau bungaq lan Tongkonan Karua (Larik 39.6).

'Tighten the strings of your burden in the noble land and your holy palace and then tie up the strings of the successor of the ancestors in the Sillanan area, the new human successor in Tongkonan Karua. '

- (12) Ammi Benjan Sipatuo Baloq Ammi Tunannang Sipatumumbu Kumukuq Tang Sirio How to use sisembe if (Larik, 39.7).

In order to respect each other and keep saving each other, not taking a drop does not hold without conclusions. In example 11 and 12 values of mutual respect are also found in Pasomba Tedong hymns. This hymn illustrates that the people should tighten their hands and unite and help each other. This attitude should be maintained and maintained because with this attitude, the brotherhood will be tightened.

Relationship between customary law and religious law as explained by Tengku H. Abdullah Husni, that customary law and customary punishments are manifest, meaning that the customary law is in line with legal provisions. The law of punishment is kalam, meaning that it is in harmony with *hâblûmînâllâh*. The legal philosophy is that adat is based on the *syârâ* ', *syârâ*' is based on adat. The point is that the customs will not be strong and strong if it is not sourced from the *syârâ*. *Syari'a* law will not be realized and realized and become a reality in the life and development of society if it is not used as customary law as a supporter (Tengku H. Abdullah Husni, 2006: 160). Therefore, the development values of the Toraja community are inseparable from the provisions of Islamic law and the customs / cultures of the Toraja people, such as; Puang Matua (Lord) "Kombongko mesa in kalua illalan group" (United in deliberation), Topada Tindo which means (equal degree), Longko (Self-Esteem / Grace).

Therefore, even though the majority of Toraja people are Christian, there has never been a conflict between religion, race, or ethnicity because the local wisdom of Tana Toraja, which respects, respects and helps, has been built since their ancestors. Tongkonan house is a unifier of the differences that exist in Toraja society because Tongkonan house is a symbol of unification for the people of Tana Toraja. Tongkonan house for the people of Tana Toraja is a Mother and Alang Sura '(Lumbun Padi) is her father, which is why the people of Tana Toraja are very harmonious despite different religions. And this is in line with Islamic values as Allah says in Q.S. Al-Hujurat / 49: 13

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَمُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

Translation:

O people, surely We created you from a man and a woman and made you nations and tribes so that you would know each other. Surely the noblest of you is by Allah is the one who is most devout among you. Surely Allah is All-Knowing, All-Knowing.

Islam as a teaching that contains normative values, is full of teachings that value the pluralist-multicultural dimension so well in viewing and placing human dignity and dignity, both as individuals and as social members. Among Islamic values that respect the pluralist-multicultural dimension are:

- a. The concept of equality / equality, which views humans as essentially equal. The only qualitative distinction in the view of Islam is piety. So that even this concept applies to both men and women, they are the same in the eyes of God.

According to Islam, all humans come from one common origin, namely Prophet Adam and Eve. Even though his ancestors were the same, in its development it was later divided into tribes, tribes or nations, complete with all their respective cultures and civilizations.

b. The concept of justice, which means the recognition and equal treatment of rights and obligations.

Justice basically lies in the balance or harmony between demanding rights, and carrying out obligations. Fair must be done to oneself, family, group, and also to opponents. Al-Qur'an instructs us to be fair to anyone, as stated in Q.S. an-Nisa' / 4: 58.

﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا﴾

Translation:

Allah has commanded you to deliver the message to those who have the right to receive it, and (tell you) if it establishes a law among men so that you can determine justly. Lo! Allah gives the best teaching to you. Allah is ever Hearing, Seeing.

c. The concept of freedom/independence, which sees all human beings as essentially only servants of God, is not a servant at all. Rooted in this concept, humans in the view of Islam have freedom in choosing a profession, choosing hobbies or interests, choosing a living area, even in determining religious choices they cannot be forced as stated in Q.S. al-Baqarah / 2: 256.

﴿لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾

Translation:

There is no compulsion to (enter) religion (Islam); Indeed, the right path is clearer than the wrong path. for that whoever disbelieves in Thaghut and believes in Allah, ! he has held on to the knot of a very strong rope that will not break. and God hears, knows.

d. The concept of tolerance (tasamuh) which is the attitude of allowing, acknowledging and respecting the beliefs of others without the need for approval. Arabic translates with "tasamuh", meaning mutual permission, mutual convenience. (Yulia Riswanti, 2008: 31)

Tolerance means allowing, leaving what is in principle not necessary. Tolerance contains concessions, that is, gifts that are based solely on mercy and kindness, not based on rights. It is clear that tolerance occurs and applies because there are differences in principles, and in respecting the differences or principles of others, it should be without sacrificing one's own principles. Besides that tolerance is also an attitude of accepting that other people are different from dialogue and tolerance is an inseparable entity. If the dialogue is the shape, tolerance is the content. Tolerance is needed not only at the conceptual level, but also at the operational technical level.

IV. CONCLUSION

Hymn Pasomba Tedong is a kind of lyrical prose sung during the thanksgiving ceremony to God, namely the maqbuq ceremony and meruaq padang. The main purpose of this ceremony is to invoke the fertility of rice fields to God so that the cultivated fields produce abundant crops. In the Pasomba Tedong hymn there are expressions and symbols that contain values contained in everyday life. The values found in the hymn Pasomba Tedong are religious or divine values, the value of unity, the value of consensus agreement, ethical values, tolerance values, and values of mutual respect. Local wisdom of tana toraja that respects, respects and helps helps to have been built since their ancestors. The expressions of the Toraja community as one of the cultural values is the high value of literature that it contains so that it is difficult to understand by the present generation, so there needs to be an effort to translate it into Indonesian. Besides that culture is not really a Shari'a but can be a syiar in the development of education and Islamic da'wah, so that it becomes a shared responsibility, especially of the dai and educators to explain to the community to be able to preserve and re-actualize and be maintained by each changing generation.

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