

## **The Contribution of Family Edification, Mutualism, and Kinships Against The Tolerance Values in Tana Toraja**

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### **Abstract**

Indonesia is a multicultural country. It consists of many different races, religion, and ethnicities. That is why the tolerance attitude is important to minimize the intolerance cases which seem to raise lately. Tolerance is an attitude to let anyone to be different and to appreciate the diversity as recognition of human right. Teachers play a strategic role in implementing values of tolerance, by placing diversity within the frame of brotherhood and humanity based. This study uses an ex-post-facto approach. The research instruments used are questionnaires that meet the validity and reliability. It is analyzed using the Pearson correlation test. The finding of this study shows that family edification, mutualism, and kinship have strong correlation with the tolerance attitude of the early childhood teachers in Tana Toraja. Kinship gives the highest contribution to the tolerance attitude of the early childhood teachers in Tana Toraja. It is in line with the characteristic of Toraja's community who appreciate kinship above all the existing diversities, including the diversity in religion and belief. The kinship in Toraja's community is bound by Tongkonan which philosophically has a strong sense of brotherhood among extended families (clans), and keeps all the existing diversities aside.



[Indonesia masyarakatnya majemuk, terdiri atas berbagai suku, agama, dan etnis, sehingga diperlukan sikap toleransi yang tinggi agar kasus intoleransi yang menguat akhir-akhir ini dapat dikurangi. Toleransi adalah suatu sikap dari seseorang untuk memberikan kebebasan kepada orang lain serta memberikan kebenaran atas perbedaan sebagai pengakuan hak-hak asasi manusia. Guru memiliki peranan strategis untuk mengimplementasikan nilai-nilai karakter toleransi dengan menempatkan keberagaman dalam bingkai persaudaraan atas dasar kemanusiaan. Artikel ini disusun berdasarkan pendekatan *ex-post facto*. Instrumen menggunakan kuesioner yang telah memenuhi validitas dan reliabilitas, dan dianalisis menggunakan uji kolerasi. Hasil kajian ini menunjukkan edifikasi keluarga, mutualism, dan kekerabatan memiliki hubungan dengan sikap toleransi guru PAUD. Variabel kekerabatan memiliki kontribusi yang paling tinggi terhadap sikap toleransi guru PAUD di Tana Toraja. Hal ini sesuai dengan karakter orang Toraja yang sangat menjunjung tinggi sikap kekeluargaan, dan terkadang menempatkannya lebih tinggi dari agama. Kekerabatan orang Toraja diikat oleh Tongkonan yang secara filosofis berintikan rasa persaudaraan yang kuat diantara keluarga besar (clan), walaupun agamanya berbeda.]

Keywords: family edification, mutualism, kinship, tolerance values

## Introduction

The study of tolerance in a plural society is a concern among activists of multicultural education. Indonesia's reputation for tolerance stems from a long history of religious diversity. Hundreds of local religions and six or seven world religions have lived side by side in the Indonesian archipelago which consists of 17,000 islands for hundreds of years.<sup>1</sup> Multiculturalism in Indonesian education was introduced after the country's independence as a fundamental principle of nationhood: *Bhineka Tunggal Ika* (unity in diversity).<sup>2</sup> The anarchy did by a group society to other community is contradicted with the values of Indonesia

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<sup>1</sup> Tjipto Sumadi, 'Transformation of Tolerance Values (in Religion) in Early Childhood Education', *JPUD - Jurnal Pendidikan Usia Dini* 13, no. 2 (2019): 386–400, doi: 10.21009/jpud.132.13.

<sup>2</sup> Ayami Nakaya, 'Overcoming Ethnic Conflict through Multicultural Education: The Case of West Kalimantan, Indonesia', *International Journal of Multicultural Education* 20, no.1 (2018): 118–137, doi: 10.18251/ijme.v20i1.1549.



that is civilized and fair humanity and contradicting with and the plurality of religion and culture.<sup>3</sup> This is where moderate religious attitudes are required, as the neutral factor for the benefit of all factions.<sup>4</sup>

In addition to the religion recognized by the government, Indonesia is also very rich in local religions that are the same age as the existence of these tribes who inhabit this archipelago.<sup>5</sup> Indonesian society is said to be multicultural because this concept promotes culture. The archipelago has long been filled with intellectual heritage oriented to plurality<sup>6</sup>, and multicultural that is a national identity<sup>7</sup>. The study of strengthening convergence between different groups in all parts of the archipelago must continue, bearing in mind that the number of violence against freedom of religion and belief is still high.

Since 2008, The Wahid Institute is one of the institutions that focus on researching the practices and dynamics of freedom of religion and belief. In 2015, The Wahid Institute reported fluctuations in the dynamics of freedom of religion and belief (KBB) practices in the country. Some practices show an increase in intolerance towards KKB, and a decrease in several regions in Indonesia<sup>8</sup>. In 2015, there were 190 incidents with 249 violations. Physical violence has begun to decrease and take other patterns, for example, by taking legal action. In 2016, there were 204 events with 313 KBB violations.

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<sup>3</sup> Muhammad Miftah, 'Multicultural Education in the Diversity of National Cultures', *QIJIS (Qudus International Journal of Islamic Studies)*, 4, no.2 (2016): 167-185, doi: 10.21043/qijis.v4i2.1766.

<sup>4</sup> Mohammad Hasan, 'Wasatiyyah Islam in The Framework Pesantren Education Tradition', *KARSA: Journal of Social and Islamic Culture* 26, no. 2 (2018): 177-194, doi: 10.19105/karsa.v26i2.2047.

<sup>5</sup> M Zainuddin, *Pluralisme Agama: Pergulatan Dialogis Islam-Kristen di Indonesia* (UIN-Maliki Press, 2010): 120.

<sup>6</sup> Hanum Jazimah Puji Astuti, 'Islam Nusantara: Sebuah Argumentasi Beragama dalam Bingkai Kultural', *INJECT (Interdisciplinary Journal of Communication)* 2, no.1 (2017): 27-52, doi: 10.18326/inject.v2i1.27-52.

<sup>7</sup> Hui-hua Rahmawati. Yeni; Yi-Fong, Pai; Chen, 'The Necessity of Multicultural Education in Indonesia', *International Journal of Education and Research* 2, no. 10 (2014): 317-328.

<sup>8</sup> Yenny Zannuba Wahid and others, *Laporan Kebebasan Beragama dan Berkeyakinan (KBB) 2015* (The WAHID Institute, 2015).



Data sourced from the 2016 Annual Report of the National Commission on Human Rights of the Republic of Indonesia, recording the rise in the practice of Freedom of Religion and Belief (KBB). The number of complaints of violations of the right to freedom of religion and KKB received by the National Human Rights Commission in 2016 (January-December) amounted to 97 complaints (an average of 8 complaints per month). This number increased from the number of complaints in 2015, which totaled 87 complaints (an average of 7 complaints per month). This number certainly does not reflect the actual number of violations of the right to KBB, because the cases complained were only a small part of the existing cases. The increasing number of complaints this year can be seen as an indicator that the number of violations of the right to KBB in 2016 is higher than the previous year. This fact can also be an indication of increased public awareness to report cases of violations of the right to KBB that they experienced to Komnas HAM.<sup>9</sup>

Educational institutions and their components have the potential to spread the seeds of radicalism and to counteract radical understanding. Teachers at early childhood education institutions are very likely to build inclusive-multicultural awareness early on. Teacher commitment is needed in promoting a school culture where no one is excluded, bullied, or harassed, for example, because of gender or ethnicity, or religion. Strengthening religious education and other subjects that refer to ethical and moral issues and give teachers the possibility to overcome racism, sexism, or intimidation.<sup>10</sup> In teacher education, many face differences both in age, sexual preference, religion, language, and several other micro cultural areas. Sometimes each group does not want to interact with each other, in this case, it is necessary to restructure a multicultural curriculum that is

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<sup>9</sup> Laporan Tahunan Komnas HAM Tahun 2016.

<sup>10</sup> Elina Lahelma, 'Tolerance and Understanding? Students and Teachers Reflect on Differences at School', *International Journal of Phytoremediation* 21, no.1 (2004): 3–19, doi: 10.1076/edre.10.1.3.26297.



reconceptualized.<sup>11</sup> The emergence of social conflicts nuanced SARA in the society requires the teaching of caring character education and awareness of differences and diversity in schools. Creating multicultural media is a strategy that can have a high effect on multicultural teaching in schools.<sup>12</sup>

The study of Tana Toraja, both as a cultural entity and as an exotic area, has been carried out. However, quantitatively it has not touched the aspects examined in this article. Tana Toraja has a distinction with other regions in Indonesia, mainly dominated by a Muslim majority. The word Toraja not only implies a philosophy which is a condition of meaning but also reinforces the existence of the Toraja tribe who have their cultural system in the highlands of South Sulawesi Province.<sup>13</sup> The strong influence of Aluk Todolo culture, which is interpreted as the habits of the previous people, is still holding strong today. Thus, they mutualism peace and mutual respect. In one house and family can consist of several religious adherents. One version of history says the name Toraja has initially been given by the Bugis-Sidendeng and Luwu people. Toraja comes from the word To Riaja. It means people (Bugis language) and Riaja which means above, so Toraja means people who live at the top or on the mountain opposite the word from Luu 'which means coastal people, who used to dominate the highlands. In general, Tana Toraja is dominated by the Tongkonan culture. Tongkonan culture, which comes from the word *tongkon*, means sitting or being sitting (sitting on), which means taking a position in the community is an essential concept for the people of Indonesia and

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<sup>11</sup> Sandy White Watson and Linda Johnston, 'Tolerance in Teacher Education: Restructuring the Curriculum in a Diverse but Segregated University Classroom', *Multicultural Education* 13, no. 3 (2006): 14–17.

<sup>12</sup> Nisa Aulia, 'Multicultural Strip Comic As a Learning Media To Improve the Caring Character in Primary School', *Journal of Education and Learning (EduLearn)* 13, no.4 (2019): 27–33, doi: 10.11591/EDULEARN.V13I4.13330.

<sup>13</sup> Roxana Waterson, *Paths and Rivers: Sa'dan Toraja Society in Transformation* (NUS Press, 2009): 120.



Oceania.<sup>14</sup> Tongkonan also functions to issue regulations and orders to family members who are members of the family group.<sup>15</sup>

This study is significant to be raised because it relates to the formation of the character of the multiculturalism of teachers who are in direct contact with early childhood education. Factors thought to have contributed to the tolerance of PAUD teachers were; first, family education. Education in the family is the first and foremost education for children. In the children's family institution all the time and covering various fields of life, such as health, hygiene, social courtesy, personal discipline, responsibility, cooperation, the introduction of religious life, and so forth. The role will have a profound influence on the formation of the child's personality. Family, according to Parsons, is like a warm-blooded animal that can maintain its body temperature so that it remains constant even though environmental conditions change, Parsonian does not consider the family to be static or unchangeable. According to him, the family always adapts seamlessly to the changing environment. This condition is called "dynamic equilibrium".<sup>16</sup> Second, Mutualism (living together). The method of live-in formally can be interpreted as a pattern of living together for some time between communities of different religions in order to get to know each other objectively and deeply in each of these religious communities<sup>17</sup>. Third, kinship system. The system of affiliation in a kinship line is a set of rules that govern individual membership in the kinship system. In this case, the affiliation system includes rules regarding the position, status, roles, rights and obligations, the pattern of residence, system of the alliance, system of

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<sup>14</sup> Nurul Ilmi Idrus, 'Mana'dan Éanan: Tongkonan, Harta Tongkonan, Harta Warisan, dan Kontribusi Ritual di Masyarakat Toraja', *Etnosia: Jurnal Etnografi Indonesia* 1. no. 2 (2017): 12–26.

<sup>15</sup> Markus Nari, *Dinamika Sosial dan Pemekaran Daerah* (Ombak, 2010).

<sup>16</sup> George Ritzer and Douglas J Goodman, 'Teori Sosiologi Modern', *Jakarta: Prenada Media*, (2004): 121.

<sup>17</sup> Valerio Valeri, *The Forest of Taboos: Morality, Hunting, and Identity among the Hualulu of the Moluccas* (Univ of Wisconsin Press, 2000).



exchange, affinity relations, power relations, and other social relations within the social structure.<sup>18</sup>

The purpose of this study is to describe how family edification, Mutualism (living together), and kinship can form a tolerance attitude towards teachers in PAUD institutions. During this time, at the grassroots level, even the elite in Tana Toraja grew and developed in religious, social cohabitation with the Islamic, Protestant, Catholic, and Aluk Todolo communities. Local traditions reflected strongly in the Tongkonan culture, which is the center of Toraja's social life. Rituals related to *tongkonans* are significant in the spiritual life of the Toraja tribe. Therefore, all family members, regardless of religion, are required to participate because they symbolize their relationship with their ancestors. Sociological encounters between families and community members with a pluralistic culture, and socio-religious life in their families, open a substantial space of coexistence.

## Methods

The design of this study used an exploratory approach to see and describe the influence between variables before hypothesis testing was conducted. Methodological orientation is phenomenology that aims to describe, understand, and interpret the meaning of human life experiences. It stems from research questions as to what it is like to experience and be in certain situations.<sup>19</sup> This study uses a survey method that is considered to have the ability to describe the characteristics of the respondents involved in this study. The survey method is easier to do because it can collect data about opinions rather than having to observe their behavior,<sup>20</sup> The questionnaire used to measure the variables of 32 items that have been tested for normality using Kolmogorov-Smirnov with a significance  $<0.05$ . The item validity

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<sup>18</sup> H A Mattulada, 'South Sulawesi, Its Ethnicity and Way of Life', *Southeast Asian Studies* 20, no.1 (1982): 4–22.

<sup>19</sup> Muhammad Syukri Salleh, 'Religiosity in Development : A Theoretical Construct of an Islamic-Based Development', *International Journal of Humanities and Social Science* 2. no. 14 (2012): 266–274.

<sup>20</sup> Allen Rubin and Earl R Babbie, *Empowerment Series: Research Methods for Social Work* (Cengage Learning, 2016).



and reliability test aim to see how far the instrument can be relied upon in a study.<sup>21</sup> From the results of the test, the validity and reliability of the instrument has met the minimum value  $> 0.303$ , and the reliability meets  $> 0.60$  so that it can be used in research.<sup>22</sup>

The research sample consisted of 63 PAUD teachers in Tana Toraja. The sample selected purposively was given a questionnaire via Google Form, and the data entered was tabulated based on the level of the educational institution where they worked. Hypothesis testing in this study was carried out using regression analysis. Regression analysis is used to test the relationship between variables partially and also simultaneously. Data analysis was performed using the SPSS (Statistical packages for social sciences) program with a significance level of 95%.

## Results

Before discussing hypotheses, the demographic data of respondents, in particular, are limited, especially those related to their plurality backgrounds, both in families and schools. This limited demographic is vital to explain each respondent's development, such as what their past is, the environment, and how their attitude towards certain situations.

### a. Family Plurality Background

The following is the background setting of the plurality of respondents' families based on the existence of their families with different beliefs. As explained earlier, in Tana Toraja in one house or extended family, there are families of different religions and beliefs. The encounter of families of different religions in a cultural space that takes place naturally makes Tana Toraja unique in each of its perspectives.

Table 1. Family Plurality

Categori	Total	Percentage
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<sup>21</sup> J Guilford, 'Fundamental Statistics in Psychology and Education, 3e Éd', (1956).

<sup>22</sup> Sugiyono, 'Metode Penelitian Kombinasi (Mixed Methods)', (Bandung: Alfabeta, 2015.): 27.





Have	59	94
Do not Have	4	6
Total	63	100

In table 1, 59 people (94%) of PAUD teachers in Tana Toraja have families of different religions, while four people (6%) do not have families of different religions. Religious differences in families in Tana Toraja have become a phenomenon. Many couples are undergoing interfaith marriages with multiple-hierarchical identity models to harmonize between families. Tongkonan identity as a collective identity is placed vertically, while religious identity as a person-based social identity is positioned horizontally. Where this then results in the occurrence of cross-categorization identity. Besides, the existence of cultural dogma of *misa' nene' misa' tongkonan* (one grandmother, one tongkonan) has an impact on the presence of interdependence and inclusiveness between religious identities in families. This situation has made Tana Toraja a place of tolerance for members of society.

b. Attendance at Attending Traditional/ Family Events

In Tana Toraja, three large communities support national plurality, namely Muslims, Christians, and adherents of the local Aluk Todolo religion. In addition to Muslims and Christianity as the official religion, in Tana Toraja, there is a local religion Aluk Todolo. Until now, Torajans, both Muslims and Christians, still maintain the fundamental beliefs of Aluk Todolo, as teachings in the form of traditions, customs, and rules in the Toraja community.

Table 2. The intensity of attending family/custom events

Categori	Total	Percentage
Very Often	45	71
Often	13	21
Rarely	2	3
Never	3	5
Total	63	100

In table 2, 45 people (71%) attend family or traditional events very often, 13 people (21%) often, 2 people (3%) rarely, and 3 people



(5%) never. The life of the Toraja people is interesting to explore, especially those concerning the dynamics of harmonious communication between faith and family. Although the Toraja people are fragmented in different ideologies and religions, it does not pose a serious threat to their social and religious life, because it is bound by Aluk Todolo (Aluk = belief, Todolo = the ancients). Interestingly, this fragmentation does not make them vulnerable to anarchist actions with a religious, racial, and ideological background. Traditional events such as *Rambu Solo* (death) or *Rambu Tuka* (thanksgiving) to the Tana Toraja community, attended by all extended families in Tongkonan, even interfaith.

c. Plurality in Schools

The educational environment in Tana Toraja can also describe a plural situation. Thus teachers are required to have a sensitivity to diversity that exists in schools, both for teachers and students. With a good understanding, plurality becomes an essential means to instill tolerance in students.

Table 3. Plurality in Schools

Categori	Total	Percentage
Yes	61	97
No	2	3
Total	63	100

Table 3. shows the educational environment of PAUD in Tana Toraja also has a plurality. As many as 61 people (97%) teach at schools that have diversity, and as many as two people (3%) teach at homogeneous schools. It can be seen in the composition of the plural Tana Toraja population. The data for 2018 included 34,275 Muslims, 184,875 Protestants, 50,158 Catholics, 10,214 Hindus, and 19 Buddhists. One thing that needs to be noted is that the majority of Hindus are converted from the local religion of *Aluk Todolo*. Presidential Decree Number 1 of 1965 and Law Number 5 of 1969, the religions of the Indonesian population are Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism so that adherents



of local religions do not have a place in population administration and must include official religions recognized by the government.

d. Contribution of Family Edification, Mutualism, and Kinship to Tolerance Attitudes

In the theoretical framework explained that this study has three hypotheses, namely:

H1 = family edification has a contribution to tolerance, H2 = Mutualism has a contribution to tolerance, and H3 = kinship has a contribution to tolerance. This hypothesis is based on several results of previous studies that found a relationship between these variables. To analyze this relationship, the following are the contributions of variable researched.

Tabel 4. Contributions of Family Edification, Live-In (living together), and Kinship Towards Tolerance

Variable	PAUD Teacher Tolerance Attitudes
Family Edification	r = 0,241 ρ = 0,058 n = 63
Live-In	r = 0,475 ρ = 0,000 n = 63
Kinship	r = 0,813 ρ = 0,000 n = 63

Sig. (2-tailed), 0,05

In table 4, it can be explained; family edification has a value of r 0.241 at a significance level <0.05; thus, it can be concluded the first hypothesis stating family education has a contribution to tolerance is accepted. Mutualism has a contribution of the r-value of 0.475 at a significance level <0.05. Thus it can be concluded that the second hypothesis which states Mutualism has a contribution to tolerance is accepted. Kinship has a value of r of 0.813 at a significance level <0.05.



thus it can be concluded the third hypothesis, which states that kinship has a contribution to the attitude of tolerance, is accepted.

## **Discussion**

This study and some other researches found that family edification has implications for socio-religious attitudes, including tolerance in society of Tana Toraja, even forming pluralist communities, as well as maintaining cultural values as the main glue in socio-religious life.<sup>23</sup> The role of the family in children's edification is as a foundation for moral education and religious life views. Education must be able to use sources of knowledge in the community. The relationship between the school and the community is a process of communication with the aim of increasing community members' needs and practices.<sup>24</sup> Even the policy about the family edification is also applied and prioritized in Rumania through Pro-Family educational form, school-family and political education. Thus, Family edification needs special attention and strengthen in order to give contribution towards Tolerance.<sup>25</sup>

In this research *Mutualism* also gives contribution towards tolerance of early childhood education teachers. Descriptively shows, there are 94% of early childhood education teacher in Tana Toraja have different religious background. Living together among the teachers' family who have different religious background giving the experience in order to obey their religion sharia, also prevent false prejudice, both in internal of the religion, as well as in different religion. Moreover, the state ensure the rights of every citizen to believe on their religion, even though, the state also limit the number of legal religions. If a citizen does not affiliated with a legal religion, it is consider as rebellion. In this form,

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<sup>23</sup> Nazmudin Nazmudin, 'Kerukunan dan Toleransi Antar Umat Beragama dalam Membangun Keutuhan Negara Kesatuan Republik Indonesia (NKRI)', *Journal of Government and Civil Society* 1, no.1 (2018): 23–39.

<sup>24</sup> Binti Maunah, 'The Contribution of Family and Community Education in Realizing the Goals of School Education', *American Journal of Education and Learning* 4, no.2 (2019): 292–301, doi: 10.20448/804.4.2.292.301.

<sup>25</sup> Maria Pescaru, 'Family Education - Guidelines and Actual Practice in Romania', *Sociology and Anthropology* 5, no. 12 (2017): 1023–1026, doi: 10.13189/sa.2017.051206.



family has a very strategic position in order to intervent the family members towards plurality. With the approach of formal education as the focus.<sup>26</sup>

In the analysis, kinship is the most dominant factor in shaping PAUD teacher tolerance. In the Toraja community, kinship plays a vital role in the process of harmonization between different religions. Descriptive data shows, in order to relate the kinship, there are 71% of early childhood education teachers attending a family gathering (Culture), 21% often, 3% seldom, and 5% never. The message of *To Matua* (parents) in Tana Toraja, which is still held is *tangla napoka'tu rara, tangla napopoka buku* (blood relations in the family will not break, like bones that have no cracks). These results, in line with research conducted on the kinship system of the Mbaham-Matta Fak-Fak large tribe, which has an enormous contribution to tolerance. In the daily actions of community life, each clan has a head or old clan *Dukan dak qpo*, which acts as a controller but, it is not said to be a holder of power in the concept of the social class division.<sup>27</sup> Family units and kinship structures form the basis of social relations in indigenous peoples. The family is a group culture, called the clan.<sup>28</sup> Cultural aspect becomes important in building tolerance attitude, because tolerance could not be carried only by religious community only, but must be carried together by all ethnic cultures in a country.<sup>29</sup>

The higher one's kinship, the higher the tolerance will be. Someone who has a high kinship has a high chance of tolerance

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<sup>26</sup> Asfa Widiyanto, *Religious Authority and the Prospects for Religious Pluralism in Indonesia: The Role of Traditionalist Muslim Scholars* (LIT Verlag Münster, 2016): XVII.

<sup>27</sup> Kepel, 'Peran Sitem Kekerabatan dalam Sistem Kehidupan Toleransi Beragama Kabupaten Fak-Fak', (2014.): 59.

<sup>28</sup> Kenji Ito and Kunihiko Kaneko, 'Evolution of Kinship Structures Driven by Marriage Tie and Competition', *Proceedings of the National Academy of Sciences of the United States of America* 117, no. 5 (2020): 78–84, doi: 10.1073/pnas.1917716117.

<sup>29</sup> Anis Kurnia Miftahul Husna, Andayani Andayani, and Suyitno Suyitno, 'The Tolerance Value in Habiburrahman El Shirazy's Novel *Ayat-Ayat Cinta 2*', *KARSA: Journal of Social and Islamic Culture* 25, no. 2 (2018): 346-368, doi: 10.19105/karsa.v25i2.1341.



compared to someone who has a deep kinship. It is crucial to understand by PAUD teachers because the effectiveness of teaching for tolerance in Indonesia is strongly influenced by the preferences and attitudes of each teacher. So self-awareness of children in early childhood in tolerating is still natural in accordance with their development stages and it needs guidance from teachers and parents.<sup>30</sup> The importance of strengthening multicultural teachers also found in a study in Ethiopia also found collaboration between prospective teachers, school placement staff, and parents of students has brought multicultural knowledge, attitudes, and skills to prospective teachers<sup>31</sup>

In Islam, community and family participation with the main characteristics of carrying out a joint defense mission and religious tolerance becomes very important. This fact, in the view of an authoritative in the field of religious sociology, Robert N. Bellah, is a forerunner to the discourse of civil society today, even the idea is too modern for the size of the time and place so that it cannot last long.<sup>32</sup> Three major groups are described as Muslim groups consisting of urban Makkah (*muhajirin*) and groups (*anshor*), namely the *Auz* and *Khazraj* tribes. The Jewish group consisted of three large children, namely Nadhir, Quraidhoh, and Qoinuqo. The Arab Mushrikin consisted of the Children of Auf, the children of Amr bin Auf, the children of al-Harith, the children of Saidah, the children of Jusyam, the children of al-Najjar, the children of al-Nabit, and Bani al Aus. The complexity of the composition of the Madinah community increased with the inclusion of Salman al Farisy from Persia, Bilal bin Rabbah from Habsyi (Ethiopia), Shuhaib bin Sinan from Iraq, and Ammar bin Yasir from Yemen into the Madinah community group structure.

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<sup>30</sup> Febri Kurnia Manoppo, Yanice Janis, and Olivia Wuwung, 'Tolerance Education for Early Childhood in Industry 4.0', (2019): 294–297, doi: 10.2991/aicosh-19.2019.64.

<sup>31</sup> Solomon Melesse and Dawit Mekonnen, 'The Contribution of Placement School Experiences to Prospective Teachers ' Multicultural Competence Development : Ethiopian Secondary Schools in Focus' 14, no. 1 (2020): 15–27, doi.org/10.11591/edulearn.v14i1.14272.

<sup>32</sup> Robert N Bellah, *Beyond Belief: Essays on Religion in a Post-Traditionalist World* (Univ of California Press, 1991).



Plurality in Tana Toraja becomes a "natural curriculum" that is presented artificially and can be interpreted according to the ideological or religious understanding that is affiliated with its adherents. The pluralist style of edification in every family provides the fact that there are unique socio-religious behaviors in Tana Toraja that are different from other regions in various regions in Indonesia. The results of this study are expected to strengthen tolerance between religious communities, especially in areas that have the same characteristics as the location of this study in Tana Toraja in particular and Indonesia in general.

### Conclusion

The conclusion on this study discover, There are contribution of family edification, Mutualism, and Kinship towards Tolerance of early childhood education teachers). Family edification has 0.241 r value, Mutualism has 0.475 r value, and kinship has 0.813 r value. Kinship has the highest contribution, This is related to sociological aspect of the respondents who are dominated by Torajanese. Torajanese has a high respect on Kinship. In Tana Toraja, People who believe in different religion usually live together, Thus, They have cross cutting loyalties towards every different religion and belief.

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