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TRADITIONS AND TRANSFORMATION OF THE 'TOLOTANG RELIGION' IN SOUTH SULAWESI: CIVIL RIGHTS, LOCAL WISDOM AND SOCIO-POLITICAL DYNAMICS

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Abstract
This study examines the socio-political dynamics and the role of community leaders in preserving local wisdom and religious moderation among the Towani Tolotang community in Amparita, Tellu Limpoe District, Sidenreng Rappang Regency, South Sulawesi. The Amparita community maintains diverse religious traditions, including Towani Tolotang, Benteng Tolotang, and Islam. Socio-political dynamics and religious transformation have the potential to threaten local wisdom and generate conflict and injustice. This study employs an empirical sociological approach using Anthony Giddens' Structuration Theory and J. Philip Wogaman's theory of religion-state relations. Data were collected through interviews with religious

leaders, traditional leaders, academics, village government officials, and representatives of the Ministry of Religious Affairs in Sidenreng Rappang Regency. The findings indicate that the civil rights of the Towani Tolotang community have been fulfilled through synergy between the government and the Ministry of Religious Affairs. Local wisdom continues to be preserved despite social, educational, and religious transformations. Religious tolerance and moderation promoted by religious leaders, traditional leaders, political figures, and government institutions play an important role in maintaining peace and social harmony. Education and awareness of religious moderation have also contributed to reducing stereotypes and discrimination against the Towani Tolotang community. From the perspective of Structuration Theory, social agents play a significant role in fulfilling civil rights, preserving traditions, and maintaining social harmony amid religious transformation and socio-political change.

Keywords: *civil rights; local wisdom; socio-political dynamics; tolotang religion*

Abstrak
Penelitian ini mengkaji kehidupan sosial-politik dan peran tokoh masyarakat dalam mempertahankan kearifan lokal serta moderasi beragama komunitas Towani Tolotang di Amparita, Kecamatan Tellu Limpoe, Kabupaten Sidenreng Rappang, Sulawesi Selatan. Masyarakat Amparita memiliki keberagaman tradisi keagamaan yang meliputi Towani Tolotang, Tolotang Benteng, dan Islam. Dinamika sosial-politik serta transformasi keagamaan berpotensi mengancam keberlangsungan kearifan lokal dan memunculkan kembali konflik maupun ketidakadilan. Penelitian ini menggunakan pendekatan sosiologi empiris dengan teori Strukturasi Anthony Giddens dan teori relasi agama dan negara J. Philip Wogaman. Data diperoleh melalui wawancara dengan tokoh agama, tokoh adat, akademisi, pemerintah desa, dan Kementerian Agama Kabupaten Sidenreng Rappang. Hasil penelitian menunjukkan bahwa pemenuhan hak-hak sipil komunitas Towani Tolotang telah didukung oleh sinergi antara pemerintah dan Kementerian Agama. Kearifan lokal tetap dipertahankan meskipun terjadi transformasi sosial, pendidikan, dan keagamaan. Toleransi dan moderasi beragama yang dikembangkan oleh tokoh agama, tokoh adat, tokoh politik, dan pemerintah berperan penting dalam menjaga perdamaian dan kerukunan. Pendidikan dan kesadaran

moderasi beragama turut mengurangi stereotip serta diskriminasi terhadap Towani Tolotang. Dalam perspektif strukturasi, agen berperan penting dalam memenuhi hak-hak sipil, mempertahankan tradisi, dan membangun harmoni sosial di tengah perubahan masyarakat.

Kata Kunci: *hak-hak sipil; Kearifan local; dinamika sosial-politik; Agama Tolotang.*

INTRODUCTION

Towani Tolotang is a 'religion' adhered to by some of the Sidenreng Rappang community (in South Sulawesi) which has been passed down from generation to generation through several lines of descent and religious conversion. Through descent, Towani Tolotang adherents continue to increase over time along with the birth rate among its adherents. The Towani Tolotang generation is guaranteed' to adhere to this teaching if both parents have the same beliefs. Interfaith marriages are also avoided in the interests of purity of teachings and continuity of generations. Because, if one of them marries a Muslim, for example, it is very likely that their child or even themselves will change religion. Changing religions (leaving Towani Tolotang) has often occurred through marriages like this. On the other hand, couples where one of them comes from another religion rarely chooses Towani Tolotang as their religion (Hasse, 2016).

In Sidenreng Rappang Regency (abbreviated to Sidrap Regency) South Sulawesi there is a community that adheres to the Local Religion or what is known as the To Lotang religion. They actually already knew God first from the religion of immigrants who claimed it, that they were the ones who introduced the concept of God to Bugis society in general, while these imported religions cornered the people who follow the To Lotang religion, as Animism and Dynamism. Dewata SeuwaE / DewataE (God Almighty) has the title PatotoE (The One Who Determines Destiny). The essence of these sacred vocabulary is clearly an emphasis on the meaning of the Almighty. Next, DewataE took La Panaungi to the seven-layered land and to the seven-layered sky to witness DewataE's power in two places, namely Lipu Bonga, which is a place for people who follow

Dewata's orders (Yunus et al., 2019). The political efforts of the Towani Tolotang community when they first arrived in the Sidrap area were a response to the social dynamics carried out by the ruling government and the Muslim community to carry out "Islamization" of the Towani Tolotang group. Towani Tolotang still maintain their identity because for them their cultural identity is currently a belief that is impossible to abandon (Lawelai et al., 2022).

Towani Tolotang legally received legitimacy from the central government through the Director General of Balinese Hindu/Buddhist Community Guidance No. 2/1966 which recommended that Towani Tolotang was part of the Hindu religion (Hasse, 2010). So all administrative matters in the Towani Tolotang belief originate from Hinduism. The Director General of Hindu Community Guidance recognizes and accommodates the beliefs of the Towani Tolotang community based on the reality that the beliefs held so far have many similarities with Hinduism. One of the similarities between the security practices of the Towani Tolotang community and Hinduism is the offering of offerings during the rituals carried out. Both Towani Tolotang and Hinduism place offerings in an important position in various rituals. Offerings for the Towani Tolotang community during the mappenre' nanre ritual are an obligation because they are believed to be a medium of prayer to convey requests to God Almighty (Dewata seuwaE). As with Hindu practice, offerings are very important in every ritual performed.

The legal protection carried out by Bimas Hindu by paying attention to similarities in the practice of religious rituals, has led the Towani Tolotang community from the beginning to exist until now. Because in Indonesia Hinduism is one of the official state religions, just like Islam which is adhered to by the majority of the Muslim community in Sidrap Regency. Having a legal foothold, the Towani Tolotang community is safe from forms of discrimination against their cultural practices autonomously from interference from local government elites and Islamic elites. In maintaining their unique culture, the Towani Tolotang community is also registered in the Alliance of Indigenous Peoples of the Archipelago (AMAN).

AMAN is a social organization whose members consist of

indigenous communities from various parts of the country with a vision of realizing a just and prosperous life. The presence of this organization was initiated by various backgrounds of social movement activists and scientists, as a response to discrimination against indigenous peoples during this time. One of the Towani Tolotang people is an AMAN administrator in Sidrap Regency to advocate for the interests of the Towani Tolotang community. In general, AMAN's advocacy includes encouraging legal changes at regional and central levels, to recognize and protect the rights of indigenous communities. Second, providing legal services and case handling for indigenous communities of AMAN members who experience conflicts regarding their collective rights. Third, encourage the expansion of political participation of indigenous communities. Uwa' Sunarto Ngatek said that "by joining us with the AMAN organization, we can discuss with other indigenous communities to exchange information and monitor policies so as not to threaten the continuity of indigenous communities" (Lawelai et al., 2022).

Towani Tolotang, in order to maintain their cultural existence in Sidrap Regency, they also involve the Towani Tolotang community in various government political agencies as an extension of their hand in fighting for their interests. Traces of the pre-Islamic beliefs of South Sulawesi society can be found in the towani-tolotang belief in Sidrap, patuntung in Kajang-Bulukumba, and aluk todolo in Toraja. These three local beliefs still exist today. Both of the towani-tolotang and aluk todolo beliefs are not affiliated with Islam or Christianity which are the beliefs of the majority of Bugis and Toraja people. Formally, these two local beliefs are categorized as Hinduism (Sabara, 2018).

RESEARCH METHODS

Research In this study, the theoretical framework, research approaches, historical method, and data collection techniques have distinct yet interrelated roles. The theoretical framework is based on the concept of multiculturalism, which serves as an analytical foundation for examining the relationship between the state and the Towani Tolotang community, particularly regarding recognition, protection, equality, and the rights of minority groups. This research

adopts a qualitative approach as its research orientation to understand social and political phenomena through descriptive data while considering their historical context. Furthermore, a case study approach is employed as a strategy to delimit the research object by focusing on the Towani Tolotang community in Sidrap Regency as a specific case with distinct historical and social characteristics. A sociological approach is also applied as an analytical perspective to examine social relations, interactions between community groups, power relations, and the relationship between the state and the Towani Tolotang community.

The primary research method employed in this study is the historical method, which aims to reconstruct the political dynamics of multiculturalism through four stages: heuristics, source criticism, interpretation, and historiography. The heuristic stage involves collecting relevant historical sources, followed by source criticism to examine their authenticity and credibility, interpretation to analyze and establish connections between historical facts, and historiography to present the research findings in a systematic historical narrative. Meanwhile, data collection is conducted through archival research, documentary research, literature studies, and oral history interviews, where applicable. The sources include government archival documents, legislation, newspapers, books, scholarly journal articles, and oral testimonies from informants with relevant knowledge of the history and development of the Towani Tolotang community. Thus, these elements complement one another in producing a comprehensive historical reconstruction of the political dynamics of multiculturalism and the relationship between the state and the Towani Tolotang community in Sidrap Regency.

This research employs the historical method to examine the political dynamics of multiculturalism in Sidrap Regency, South Sulawesi, particularly in relation to the Towani Tolotang community and its interactions with other religious and ethnic groups. The historical method consists of four stages: heuristics, source criticism, interpretation, and historiography (Sayono, 2021).

The first stage is heuristics, which involves collecting historical sources relevant to the research topic. The sources used in this study

include primary and secondary sources. Primary sources consist of relevant archival documents, government records, official regulations, and other historical documents concerning the Towani Tolotang community and government policies toward minority groups in Sidrap Regency. Secondary sources include books, scholarly journal articles, previous research, and other academic publications discussing multiculturalism, religious minorities, and the political history of South Sulawesi.

The second stage is source criticism, which aims to examine the authenticity and credibility of the collected sources. External criticism is conducted to assess the authenticity, origin, authorship, and temporal context of historical documents. Meanwhile, internal criticism is used to evaluate the credibility and reliability of the information contained in the sources by comparing different accounts and identifying potential biases or inconsistencies.

The third stage is interpretation, which involves analyzing and connecting historical facts obtained from the sources. At this stage, the researcher examines the relationship between government policies, political developments, and the social position of the Towani Tolotang community in Sidrap Regency. The interpretation also considers the interactions between the Towani Tolotang community, the state, and other social groups within the broader context of multiculturalism.

The fourth stage is historiography, which refers to the systematic writing of historical findings. In this stage, the verified and interpreted historical facts are organized chronologically and thematically to produce a coherent historical account (Ilyas et al., 2025).

. The findings are presented by examining the political dynamics of multiculturalism, the government's role in protecting minority communities, and the experiences of the Towani Tolotang community in maintaining its identity and negotiating its position within a pluralistic society.

Sidrap Regency was selected as the research location because it is an important area for understanding the historical development of the Towani Tolotang community and its interactions

with other communities. Furthermore, the relationship between the state and minority groups in this region provides a relevant historical context for examining government policies, religious diversity, and multicultural political dynamics in South Sulawesi.

DISCUSSION

Traditions and Local Wisdom of the Amparita Community *Adhering to the 'Tolotang Religion' in South Sulawesi*

In Hindu Dharma it is also followed by the Towani Tolotang community, namely the Bugis Ethnicity in Amparita Village, Tellu District, Sidrap Regency, South Sulawesi Province. The existence of this community began with people who believed in the Ancient Bugis who lived in Wajo. This is related to the massive Islamization that occurred in the 17th century after the victory of the King of Gowa, Sultan Alaudin (Sugiarti, 2020). explained that the King of Gowa, Sultan Alaudin, carried out Islamization efforts through formal political power, full of pressure, coercion and almost without mercy. Finally, the Wajo king La Sangkuru Arung Matoa officially converted to Islam.

Not all descendants of the ancient Bugis adherents, Tolotang, wanted to embrace Islam when Indonesia was in a period of religious restructuring or there was an obligation to adhere to the government's official religion. For this reason, Tolotang figures were sent to Jakarta. Led by Tayyeb and Makkutengeng, the Towani Tolotang figures met several high-ranking state officials to discuss the case at hand.

Even though it has been established that Tolani Tolotang is a Hindu sect, Islam still does not agree with this, and is still forcing the Towani Tolotang community to convert to Islam. Knowing such conditions, a refinement of the first decree was issued, namely SK No. 6 of 66, dated 16 December 1966. In this way, the Bugis Towani Tolotang tribe can openly carry out their rituals, amidst the Muslim Bugis community.

Being an ethnic Bugis Hindu or Towani Tolotang in the midst of the Muslim Bugis community is not an easy thing to maintain one's beliefs. Likewise, it is not an easy thing to survive in Bugis ethnic Hinduism because of the diversity of tribes, customs and traditions found in Hinduism in Indonesia; this is like a double-edged sword. On

the one hand, there is wealth in religion, on the other hand, if it is not accompanied by a strong "common thread", it can become a gap in differences.

Efforts to maintain beliefs and traditions are extraordinary in the Bugis ethnic Hindu community in Amparita Village, Tellu Limpoe District, Sidrap Regency, South Sulawesi Province, considering their struggle to remain part of Hinduism in the archipelago to this day.

If a common thread is drawn, there are similarities between the Tolotang belief and the Shiva sect of Hinduism, especially the mention of Dewata Seuwae. The term Seuwae is phonologically very close to the term Siwa, deity for Shiva worshipers. However, it should be noted that the entry of Hinduism into the archipelago (Indonesia) with its various sects, only brought its teaching values. Meanwhile, the culture and traditions still maintain local culture. The existence of Hinduism actually enriches and provides superior value to local culture. Likewise, the meeting between Hinduism and local Tolotang culture; does not require Tolotang to "carry" or "copy" completely the culture and traditions of India, Bali or Java.

Theoretical Framework: Structuration Theory and Religion–State Relations

This study employs Anthony Giddens' structuration theory and J. Philip Wogaman's perspective on religion–state relations as complementary analytical frameworks to examine the traditions and transformation of the Tolotang religious community in South Sulawesi. The two frameworks address different but interconnected dimensions of social transformation. Structuration theory explains the reproduction and transformation of religious traditions through social practices and the interaction between agency and structure, while the religion–state framework examines how political authority, institutional arrangements, and state policies shape religious recognition and the exercise of civil rights.

Structuration Theory: Agency, Structure, and Religious Transformation

Anthony Giddens' structuration theory conceptualizes social life as

the ongoing interaction between human agency and social structure. Structures consist of rules and resources that both enable and constrain social action, while social practices reproduce or modify these structures over time (Giddens, [year of cited edition]). From this perspective, religious traditions are not simply inherited cultural legacies; they are sustained, interpreted, negotiated, and potentially transformed through the everyday practices of community members.

In this study, structuration theory serves three analytical purposes. First, it explains how Tolotang religious identity and traditions are reproduced through rituals, customary practices, collective memory, and intergenerational transmission. Second, it examines the agency of community members and leaders in maintaining their religious identity while responding to changing social, political, and institutional circumstances. Third, it identifies the conditions under which interactions between established traditions and external structures generate continuity, adaptation, or transformation.

The theory therefore provides an analytical basis for examining the relationship between cultural continuity and social change without assuming that either tradition or transformation is inevitable. It directs attention to the ways in which community members act within existing institutional constraints while also contributing to the reproduction or modification of those constraints.

Religion-State Relations: Recognition, Civil Rights, and Institutional Power

J. Philip Wogaman's perspective on religion and politics provides a complementary framework for examining the relationship between religious communities and political authority (Wogaman, 2000). Applied to the Tolotang case, this perspective directs attention to how state institutions, legal arrangements, and public policies define the boundaries between religious life and political governance. It also raises questions about the conditions under which religious recognition supports equal citizenship and substantive freedom of religion or belief.

The analytical function of this framework is to examine the

institutional and political dimensions of religious identity. Specifically, it is used to investigate how state classifications and administrative practices affect the public recognition of Tolotang religious identity, access to civil rights, and the community's ability to maintain its religious traditions. It also provides a basis for evaluating tensions between formal recognition, administrative accommodation, and the substantive protection of religious freedom.

Wogaman's perspective is employed here as a normative and institutional lens rather than as a substitute for the Indonesian legal framework. Claims concerning civil rights and religious freedom must therefore be assessed against the relevant constitutional provisions, legislation, administrative regulations, and empirical evidence. The specific concepts attributed to Wogaman should correspond to the particular publication and passages cited in the article.

Integrating the Two Frameworks

The two frameworks are integrated to explain religious transformation as a process shaped simultaneously by community agency and institutional power. Structuration theory explains how Tolotang traditions and identities are reproduced or renegotiated through social practices, whereas the religion–state framework examines how political and legal arrangements enable or constrain those practices.

Their integration makes it possible to analyze local wisdom not merely as cultural heritage, but as a set of practices through which community identity is maintained and negotiated under changing social conditions. It also enables the study to distinguish cultural continuity from the institutional conditions governing its public expression.

The reproduction and transformation of religious traditions through community practices, and the relationship between state recognition, institutional arrangements, and the protection of civil rights. The interaction between these dimensions provides the principal analytical framework for understanding the traditions and transformation of the Tolotang religious community in South Sulawesi.

The flexibility and tolerance of Hindu teachings towards diversity means that all differences in cultures owned by tribes in

Indonesia can be embraced within the Hindu framework. This was one of the considerations for Towani Tolotang figures to join Hinduism. This was also stated by Hasse (2012: 339) According to Hasse, the perceived similarities between the Towani Tolotang belief system and Hinduism may be understood in relation to the diversity of religious practices and interpretations within Hinduism. He suggests that the absence of a single uniform framework governing all Hindu traditions, particularly when viewed in the contexts of India and Bali, provides a basis for understanding the perceived compatibility between certain Towani Tolotang beliefs and Hinduism. This perspective contrasts with his characterization of Islam and Christianity, which he considers to have more clearly established religious doctrines and institutional frameworks. From this perspective, the perceived similarities between Towani Tolotang traditions and certain aspects of Hinduism may have contributed to the consideration of an affiliation between the Towani Tolotang community and Hinduism. However, this interpretation should be understood as Hasse's perspective rather than a definitive characterization of the theological differences among religions or an assertion that Towani Tolotang and Hinduism are identical in their beliefs and practices.

Apart from this opinion, the informants, who incidentally belong to the Towani Tolotang community, gave several reasons for including Tolotang teachings as part of Hinduism, and still maintain Hindu-Tolotang teachings to this day. Admitting that the Towani Tolotang tradition is part of Hinduism is not strange and contrary to Hindu teachings. Because basically differences in traditions and customs are justified, provided that the tradition in question is a good tradition, does not conflict with prevailing human values; In fact, good traditions must be preserved.

Acceptance of local culture, where Hinduism developed, is stated in the Ashwalayana Grihyasutra literature that the various kinds of customs that apply in this world, whether in villages or cities, must all be carried out in accordance with the customs that are generally accepted in that area. If you find that the existence of Hinduism wherever it develops is always not uniform, in fact it is diverse, which is not a strange thing, because customs are always in

line with what has developed in that area.

Uwa Narto explained that the Towani Tolotang community experienced various forms of pressure concerning the practice of their religious beliefs and traditions. These included restrictions on conducting traditional marriage ceremonies, prohibitions on cultural practices such as *masemppe* (traditional kick fighting) and the *Pariyameng* tradition, as well as the destruction of ceremonial objects and ritual equipment. Similar experiences were also recalled by Uwa Jappi (Sumahendri, 2017), who stated that his ancestors and parents had been pressured to embrace Islam. He also recounted an incident in which the body of a deceased Towani Tolotang adherent was exhumed and subsequently buried and prayed for according to Islamic practices. According to his account, such experiences contributed to changes in religious affiliation among some members of the community, particularly those who eventually converted to Islam under social pressure.

These historical experiences were associated with the emergence of the terms *Tolotang Benteng* and *Towani Tolotang*. The term *Tolotang Benteng* refers to members of the community who eventually changed their religious affiliation, whereas *Towani Tolotang* refers to those who maintained their ancestral beliefs despite external pressures. Following the recognition of Towani Tolotang teachings within the Hindu religious framework, members of the community gained greater formal opportunities to practice their religious traditions and rituals. This recognition also became an important context for strengthening internal community solidarity. According to Launga Setti, values of unity and solidarity have been instilled among younger generations from childhood. Such solidarity extends beyond religious matters to include broader social relationships and collective community life. His account indicates that internal solidarity is an important element in maintaining the collective identity of the Towani Tolotang community.

Transformation of 'Tolotang Religion' in South Sulawesi

There are several efforts made by the Tolotang Hindu community to maintain its existence, namely: first, the struggle for official

recognition from the government. The struggle for recognition is essentially a defense of one's self-righteousness. The term Towani Tolotang for members of the Hindu Towani Tolotang Community is not just a nickname or label for a place, but is a reflection of the long struggle to survive until now. A symbol of steadfast resistance, and refers to brave people. Therefore, this community prefers to be called the Towani Tolotang people rather than the Bugis Sidrap people. Towani Tolotang for Bugis ethnic Hindus is an identity. So, official recognition of the existence of Towani Tolotang by the government must be fought for seriously.

It started with the pressure felt by this community from the Sidrap government in 1965-1966. This is related to the political events that hit Indonesia, namely the G/30 S PKI. That period was a "grey" life for the Tolotang community. Especially in 1966, this community was eliminated, and violence even occurred against this community with the frame and atmosphere of eradicating the PKI. Under the pretext of eradicating the PKI, it turned out that this community was also targeted. In fact, there was also a ban and cessation of all activities that were considered to be related to Tolotang traditions or beliefs.

Uwa Narto also explained that the Tolotang people were prohibited from holding marriages according to Tolotang traditions and beliefs, such as the masemppe (kick fighting) tradition, ceremonial tools and ritual equipment were destroyed and destroyed. The Pariyameng tradition is also prohibited from being held. Not only that, coercion to become followers of Islam was also carried out.

Uwa Jappi added that his ancestors and parents had been forced to accept Islam. There was an incident when a Towani Tolotang who had just been buried was finally exhumed. There is a compulsion to bury and pray for the body in the Islamic way. Events like this of course have an influence on the religion of the Tolotang people. People who were not strong finally converted to Islam. This is where the term Tolotang Benteng emerged. This term is applied to the Tolotang people who finally gave in to circumstances, succumbing to pressure. Meanwhile, people who are brave and firm in defending their beliefs are called Towani Tolotang.

The recognition of Tolotang teachings as an official religion as part of Hinduism means that the Towani Tolotang community has the right to carry out Tolotang rituals and traditions openly without any pressure or prohibition. The choice to become Hindu is a strategic step in saving Towani Tolotang traditions and culture. By being Hindu, the Tolotang people remain Towani Tolotang. This is because Hinduism does not emphasize the implementation of Hinduism as practiced by certain nations or certain tribes. Local traditions that do not conflict with Dharma (truth) or Hinduism can still be carried out.

Based on Hindu legal sources, good traditions are included in it. The sources of Hindu law in question are: 1) Sruti (book of revelation), 2) Smerti (book of interpretation), 3) Sila (behavior of saints/mahrsi), 4) Events (including good traditions), 5) Atmanastuti (satisfaction a heart that bases itself on truth/deepest conscience related to belief). Thus, the Towani Tolotang tradition also finds a place in Hinduism. This means that the Towani Tolotang tradition has the right to remain sustainable.

Second, the need to adapt and not reject change. As time went by, the Towani Tolotang Hindu Community became more open. If in the past the Towani Tolotang community seemed closed due to pressure, now this community is used to accepting other people outside the community to meet, and even get to know Towani Tolotang's teachings more deeply. This is inseparable from the efforts of this community to develop itself by adapting to change and developing Tolotang culture without abandoning the essence or substance of being a Tolotang person, namely respecting their ancestors and having a brave spirit.

Proof that the Towani Tolotang community is more adaptive and increasingly trying to be more varied and developed is that the practice of yoga asanas is becoming known among students and the introduction of Tri Sandhya puja as a form of worship and prayer in Hinduism, without disturbing and replacing the Towani Tolotang rituals and traditions that have been passed down for generations. . The introduction of yoga asanas among the younger generation is a form of introduction to universal values in Hinduism, especially since yoga asanas have now become widespread and are in demand

among people across religions.

Third, improve Human Resources (HR) through education. Education in the context of Towani Tolotang is not only formal education at school, but also education taught by Towani Tolotang. Towani Tolotang's teachings have been taught since childhood in this community in the form of understanding and special messages. It was the Uwa who played the most role in developing Tolotanan. In this regard, Uwa Eja (Mr. Edy Slamet), a DPRD member in Sidrap Regency, explained that in the Towani Tolotang family, parents play a very important role in forming children's beliefs. Since childhood, their children have been introduced to Uwa' and Uwa'ta to be given direct guidance regarding Towani Tolotang's teachings. One form of effort made by parents is to name their children with names that still sound traditional (Sumahendri, 2017).

It is very important to teach Tolotanan teachings considering the challenges faced by this community before its existence was recognized. Reflecting on this background, serious efforts are needed to instill Tolotang teachings in the next generation from an early age. However, Tolotang education alone is not enough to answer the challenges of living among different communities. Towani Tolotang Hindus live under the siege of external culture. Therefore, it needs to be strengthened with adequate formal education so that it can take part in nation building.

Fourth, build solidarity within (internally). Conceptually, Hinduism has the teachings of equality and respect for others. This is in accordance with the slogan V asudewa kumbhakam, which means all humans are brothers. If Vasudewa Kutumbakam's teachings are internalized more deeply, they will give rise to an attitude of solidarity and a sense of concern and empathy for others and between humans. For this reason, a sense of solidarity needs to be built and nurtured continuously, thereby giving rise to a solid sense of brotherhood. Although basically this concept refers to universal brotherhood regardless of race, religion, ethnicity, and so on, it cannot be denied that this teaching ultimately strengthens internal brotherhood, or in other words, inward solidarity.

Towani Tolotang Hindu adherents have an awareness of

building solidarity within. According to Launga Setti, from childhood, the Towani Tolotang generation has instilled attitudes of internal group unity which are not only limited to religious issues, but also social issues. This shows that even outside parties (Muslims) recognize Towani Tolotang's internal solidarity (Hasse et al., 2011).

The ability to build solidarity among Towani Tolotang Hindu adherents is extraordinary considering the existence of these adherents amidst cultural siege from outside the Towani Tolotang community. This solidarity that is built is part of its cultural defense. Apart from that, the internal solidarity he built made outsiders think about getting involved in confrontation or conflict with the Towani Tolotang Hindu community.

The To Wani To Lotang community is a community that still upholds its traditions and customs, because it is the legacy of their ancestors. In general, people in the To Wani To Lotang community who are Bugis are familiar with local beliefs (before the Bugis knew and embraced Islam). For Towani Tolotang, life can be likened to a person who is traveling to a place, on the way there are road signs that must be followed in order to arrive safely at their destination. This is what happens in the Towani Tolotang community as long as they adhere to the correct teachings, the implications are very great for them as well as for others.

Fulfillment of Civil Rights and Socio-Political Dynamics of the Amparita Community Adhering to the 'Tolotang Religion' in South Sulawesi

The Indonesian state has ratified the Universal Declaration of Human Rights as a national instrument, Law no. 39 of 1999 concerning Human Rights, the International Covenant on Economic, Social and Cultural Rights (International Covenant on Economic, Social and Cultural Rights) becomes a national instrument: Law no. 11 of 2005 and the International Covenant on Civil and Political Rights, (International Covenant on Civil and Political Rights) became national instruments in Law no. 12 of 2005 concerning Ratification of the International Covenant on Civil and Political Rights (International Covenant on Civil and Political Rights). Confirmation of the

International Covenant on Civil and Political Rights, especially Article 18 (Nurmawati, 2018).

The social and political aspects of minority citizen groups in South Sulawesi, namely adherents of the Towani Tolotang belief, who are still present there, even in the contemporary national political arena, Towani Tolotang receive the blessing of having representatives in the legislature. The Towani Tolotang community seems to be playing accommodative politics and taking advantage of the wishes of the political regimes of Muslims and Hindus, where both are fighting to recognize and include each other in their religious traditions: Islam or Hinduism. As citizens, the Towani Tolotang community has various strategies that enable them to survive in the upheaval and struggle of various interests; such as political, economic interests and at the same time the commodification of ethnicity and religion which is rife in the regions due to expansion (decentralization).

The Towani Tolotang community interacts and adapts to social changes, and is accommodating and resistant to the Bugis Islamic State and society. There are cultural and structural problems when Towani Tolotang is about to be included in one of the official state religions. Towani Tolotang in relation to the position of the State which places various kinds of social conflicts between Towani Tolotang and the surrounding community. The Towani Tolotang community in Sidenreng Rappang and Amparita often have conflicts with the Bugis community who are synonymous with Islam. Towani Tolotang is also directly related to the State's position which wants to include Towani Tolotang as one of the State's official religions (Islam, Christianity, Catholicism, Hinduism, Buddhism) with various regulations and repressive actions as well as discrimination against the Towani Tolotang community (Mudzhar, 2002).

Towani Tolotang in the eyes of modernist Islamic mass organizations is a community that is not Islamic so if it wants to become Muslim it must abandon things that are considered by modernist Islamic mass organizations as heresy, khirafat and shirk such as worshiping stones and trees, planting corpses and throwing corpses through windows instead of doors. about to be buried (Baki, 1990). The ethnography of the Towani Tolotang is quite important for

this community in South Sulawesi and Indonesia in general. Pay attention to the demographic and social data of the Towani Tolotang in Sidenreng Rapang, South Sulawesi, Amparita, which is a province with strong Bugis Islamic characteristics and has recently been considered by some to be radical. here, Islam was born which insisted on enforcing Sharia regional regulations which were promoted by the Preparatory Committee for the Enforcement of Islamic Sharia in South Sulawesi (KPPSI) which had succeeded in issuing a regional regulation regarding the obligation to read and write the Koran for civil servants wishing to be promoted within the Bulukumba Regional Government, Regional Regulation Zakat in Bulukumba and Regional Regulation on Liquor and Prostitution in Makassar City.

After the Reformation, there was a development of government policy that was more appreciative of the recognition of their civil rights. Since the issuance of Law No. 23 of 2006, local religious followers/believers are allowed to leave the religion column blank on KTPs and other population administration. However, local religious adherents feel that this recognition of civil rights has not touched upon the issues that are fundamental to their religious existence.

The minority community group that is part of the residents of South Sulawesi, specifically in Sidrap Regency, is the Towani Tolotang community group. Historically, the Towani Tolotang minority group is a group that adheres to 'non-Islamic' beliefs brought by Ipabbere. Formally they claim to be Hindu, even though their religious practices are different from Hinduism in general. This belief has existed since the 16th century, growing and developing in the Wajo Kingdom (currently Wajo Regency), South Sulawesi. However, because Islam had begun to develop, apparently it could not provide free space for the Towani Tolotang Group to develop, so the Towani Tolong Group finally moved to the Sidenreng Kingdom (currently Sidrap Regency) around the 17th century to express and maintain their unique culture. After long dynamics, the Towani Tolotang community group developed and was protected by the Sidenreng Kingdom.

Currently there is a good relationship between the Tolotang

group or community and other residents in social and political activities, this is proven by the election of 3 (three) people from the Towani Tolotang group as Members of the Regional People's Representative Council (DPRD) of Sidrap Regency. With a population of 325,341 people in Sidrap Regency, 26,806 people are Towani Tolotang people who adhere to Hinduism spread across Kel. Lotang Benteng in Kec. Maritengngae. Ex. Amparita, Teteaji Village and WattaE Village in Kec. Tellu Limpoe, Kel. Kanyuara in District. Sidenreng, Otting Village and Dongi Village in District. Pitu Riawa, but its main base is in Kel. Amparita District. Tellu Limpoe.

In general, in Sidrap Regency, the majority of people embrace Islam. Apart from that, there are also adherents of the Towani Tolotang belief which later became part of the Hindu religion and became the community group that adheres to the second largest belief after the community group that adheres to Islamic teachings. Then there are also Christians, Protestants and Buddhists whose numbers are small because they are only adhered to by migrant communities who live in the Sidrap area.

In this dimension, what is measured is the form of equal treatment for every citizen in a fair and equitable manner regardless of ethnicity, tribe and religion in the Amparita sub-district. Government policies in the form of public services or forms of treatment of the community are carried out without any differences or special treatment between community groups, as well as the Towani Tolotang community group even though there are differences in cultural practices with the Islamic community as the majority group in Amparita sub-district, Tellu Limpoe sub-district, Sidenreng Regency Rappang. The existence of equal rights between community groups guaranteed by the constitution can be created in Sidrap so far, one of which is the government's vision to improve the community's economy. Likewise, in Amprita, Tellu LimpoE District, it is the main base with the largest population of the Towani Tolotang community in Sidrap district. Public services provided by local governments also use the principle of equality.

The practice of equality in social life in Sidenreng Rappang Regency can be seen from the regional government's policy in

providing services to multi-cultural communities regardless of ethnicity, tribe and religion. This is done to ensure that every citizen receives the same treatment and rights in obtaining services from the local government. Sidrap regional government, after the issuance of a central government decree through the Director General of Hindu/Buddhist Community Guidance protecting Towani Tolotang as part of a Hindu religious sect.

The Towani Tolotang government's form of political accommodation is by providing the Towani Tolotang community with the opportunity to participate in every election held. Political participation starts from the village elections, legislative elections and regional elections which have been given either in the form of voters or being elected as candidates. Likewise, in government positions within the State Civil Apparatus (ASN) as civil servants, the Towani Tolotang community is given the same opportunities as other community groups in Sidrap Regency. This is because the Towani Tolotang community has cultural strength as a reason for the government to maintain their group in Sidrap Regency.

The Towani Tolotang community, in their religious culture and social activities, adapts to developments with the times so that the local government accommodates them and is given cultural freedom. The Sidrap Regency government's accommodative form towards Towani Tolotang is carried out by providing opportunities to express Towani Tolotang culture like other communities. The Sidrap community numbers 325,341 people, who are divided into various cultural variants.

The Towani Tolotang Community in their social interactions always pays attention to their social values. Their socio-cultural values are different from the Sidrap community in general. The difference can be seen in their simplicity which they always uphold. The "part" of the Sidrap community in the prosperous category can be seen in the house models that are multi-storey and look good. Interestingly, even though the Towani Tolotang people are prosperous, their houses are only made of wood and do not have walls made of mirrors. In fact, it is not uncommon to find the walls of their houses made of woven coconut leaves or bamboo, the same

goes for their style of dress and their style of interaction. Although, the houses of the Towani Tolotang community are not well organized. Towani Tolotang's cultural values are based on their interpretation of understanding the teachings of the beliefs they have adhered to so far.

Looking specifically at the integration between local wisdom and the value of diversity that is internalized in the life values of the Towani Tolotang community, the following indicators of the value of diversity are the focus of the research.

No.	The value of diversity	Indicator
1	Tolerance	1. Respect differences (ethnicity, race, religion) 2. Respect opinions 3. Provide freedom of worship to each person according to his beliefs 4. Do good regardless of differences in ethnicity, race and religion 5. Give equal opportunities to each person
2	Justice	1. Believe in equality and the rights and obligations of citizens 2. Love each other among fellow citizens 3. Have an attitude of mutual tolerance 4. Do not act/behave arbitrarily 5. Uphold human values 6. Respect each other
3	Mutual cooperation	1. Togetherness 2. Help each other 3. Have a common goal

Table 1. Indicators of Multicultural Values in Society

Towani Tolotang's local wisdom certainly has a big influence on their daily lives, considering that each piece of wisdom has its own value for its owner. But sometimes, these values are not born from their own community, so their existence is lost. The local wisdom of the Towani Tolotang community plays an important role in shaping its members' everyday lives, as each tradition embodies values and meanings that are closely connected to the community's cultural and religious identity. However, some of these values may also be influenced by external cultural and social interactions, which can affect their continuity and transmission across generations. Therefore, understanding the values and implications of Towani Tolotang local wisdom requires attention to the perspectives and lived experiences of the community itself. In this regard, the phenomenology of religion provides an interpretative perspective for exploring how community members understand, experience, and preserve their religious traditions and local wisdom. This perspective is particularly relevant because it emphasizes the meanings attributed to religious practices by the people who directly experience and perform them (Yunus et al., 2019).

The existence of the Towani Tolotang community as a community can continue to survive due to the existence of early doctrine from their ancestors to their descendants. Since childhood, the children of this community have been given a special understanding and message about Towani Tolotang. It is the Wa who play the most role in providing understanding. Because, they actually take the role of figures who provide religious enlightenment or in Islam are commonly called ustaz. However, as time progressed, there were also some residents of this community who eventually changed direction.

The main contents of the agreement are as follows: First, Ade Mappure OnroE (Sidenreng custom remains intact and must be obeyed). Second, Warialatutui (Decisions must be maintained well). Third, Janci Ripiasseri (Promises must be kept). Fourth, Rapang Ripannennungeng (A decision that has come into effect must be continued). Fifth, Ritanree Maberre Religion (Islam must be glorified and practiced). In particular, the fifth requirement for implementing

Islamic law, such as prayer, fasting and so on, is postponed except in two cases, namely marriage and death.

In terms of the equality dimension, this research found that currently community groups in Sidrap Regency are treated fairly and evenly. Likewise, the Towani Tolotang community, even though at the beginning of their arrival they received unfair treatment by the government, currently Towani Tolotang has received service policies carried out by the regional government, such as the distribution of free agricultural aid, education and health, the same as other Sidrap communities.

In terms of the value dimension of cultural diversity in this research, it was found that the regional government has not yet made a policy regarding culture in Sidrap Regency. Likewise, Towani Tolotang is thick with its unique culture. The unique cultural values of Towani Tolotang have the potential to be developed into a new tourism sector in Sidrap Regency. To make this happen, the Sidrap government has autonomous authority to determine policies related to competitiveness, tourism promotion and added value. So with this policy the tourism sector is able to create new fields for the local community to enjoy.

CONCLUSION

Based on the results of the research conducted, researchers obtained 5 values contained in Towani Tolotang's death ceremony, namely: *First.*The historicity of the existence of Tolotang adherents in terms of theological roots is strengthened by the school's doctrine which combines divine and humanitarian elements. The sociology of the Amparita community is very orderly and the people are able to adapt to current developments. Second. The effectiveness of civil rights services for the Tolotang community is running well because many Amparita people are highly educated. Towani Tolotang traditional leaders are of the view that currently government policies are pro-Towani Tolotang people. Third, local wisdom or local wisdom from the Tolotang community as a socio-cultural wealth is the reason why it is still preserved to this day. Fourth, the socio-political dynamics surrounding the Amparita community influence their perspective,

conflict resolution mechanisms and attitudes. The values of the Amparita community, for example mutual cooperation, mutual help, family values, caring values, caring values are a feeling of responsibility for the difficulties faced by other people where someone is encouraged to do something caring.

(5) the value of respect. The value of respect in the implementation of marriage is necessary, because everything that starts well will have good results

From these findings and analysis, in this research it can be concluded that, the Towani Tolotang community group in Sidrap Regency to this day continues to exist in cultural practices and in social interactions with the Sidrap community in general, accompanied by the policies implemented by the regional government towards Towani Tolotang in the Regency. Sidrap, in this research, proves that: According to the social contract between Towani Tolotang and the local government at the beginning of his arrival, several things were agreed upon as outlined in the "Ade Mappurna Onrong Sidenreng" agreement letter.

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