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## The Role of Local Luwu Culture in Creating Pluralistic Community Awareness

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### ABSTRACT

This ethnographic study aims to deeply understand the role of local Luwu culture in forming and maintaining social cohesion in the multi-ethnic society of Sukamaju. Through a qualitative approach and data collection methods in the form of in-depth interviews with various informants, including academics (6 people), community leaders (6 people), and representatives from various dominant ethnic groups in Sukamaju, namely Toraja (4 people), Rongkong (4 people), Bugis (9 people), and students (8 people), this study explores the dynamics of social relations and cultural values that contribute to the creation of harmony. The research findings show that the Sukamaju community, which is dominated by transmigration communities, is able to build harmonious multi-ethnic social relations. This success cannot be separated from the significant role of local Luwu culture with values of wisdom such as Sipakatau (humanizing each other), Sipakalebbe (honoring each other), Sipakaingge' (reminding each other), and Sipakatou (loving each other). These values are the basis for social interaction, bridging ethnic differences, and maintaining harmony. Furthermore, this study identified that the local wisdom of Tana Luwu is in line with the principles of pluralism that are developing in Indonesia, thus strengthening social integration at the local level. This study concludes that the internalization and practice of local Luwu cultural values play a crucial role in creating and maintaining social cohesion in the multiethnic society of Sukamaju, providing important implications for understanding the development of social harmony in areas with high ethnic diversity.

**Keywords:** *Ethnography, Multiethnic Harmony, Local Culture of Luwu*

### ABSTRAK

Penelitian etnografi ini bertujuan untuk memahami secara mendalam peran budaya lokal Luwu dalam membentuk dan memelihara kohesi sosial di tengah masyarakat multi-etnis Sukamaju. Melalui pendekatan kualitatif dan metode pengumpulan data berupa wawancara mendalam dengan beragam informan, termasuk akademisi (6 orang), tokoh masyarakat (6 orang), serta perwakilan dari berbagai kelompok etnis dominan di Sukamaju yaitu Toraja (4 orang),

Rongkong (4 orang), Bugis (9 orang), dan mahasiswa (8 orang), penelitian ini mengeksplorasi dinamika hubungan sosial dan nilai-nilai budaya yang berkontribusi pada terciptanya harmoni. Temuan penelitian menunjukkan bahwa masyarakat Sukamaju, yang didominasi oleh komunitas transmigrasi, mampu membangun hubungan sosial multietnis yang harmonis. Keberhasilan ini tidak terlepas dari peran signifikan budaya lokal Luwu dengan nilai-nilai kearifan seperti *Sipakatau* (saling memanusaiakan), *Sipakalebbi* (saling memuliakan), *Sipakaingge'* (saling mengingatkan), dan *Sipakatou* (saling berkasih sayang). Nilai-nilai ini menjadi landasan interaksi sosial, merekatkan perbedaan etnis, dan memelihara kerukunan. Lebih lanjut, penelitian ini mengidentifikasi bahwa kearifan lokal Tana Luwu sejalan dengan prinsip-prinsip pluralisme yang berkembang di Indonesia, sehingga memperkuat integrasi sosial di tingkat lokal. Penelitian ini menyimpulkan bahwa internalisasi dan praktik nilai-nilai budaya lokal Luwu memainkan peran krusial dalam menciptakan dan mempertahankan kohesi sosial di masyarakat multietnis Sukamaju, memberikan implikasi penting bagi pemahaman tentang pembangunan harmoni sosial di daerah dengan keragaman etnis yang tinggi.

**Kata Kunci:** *Etnografi, Harmoni Multietnis, Budaya Lokal Luwu*

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## 1. Introduction

Indonesia, as the largest archipelagic country in the world, is blessed with a wealth of ethnic, cultural, linguistic, and religious diversity<sup>1</sup>. This diversity is a priceless national asset, providing a distinctive color and dynamics in social, cultural, and economic life. However, this heterogeneity also holds the potential for vulnerability if differences are not managed wisely, risking triggering conflict and disharmony in society<sup>2</sup>. Therefore, efforts to realize national unity and integrity amidst diversity are a necessity. In this context, the study of social cohesion in multiethnic societies plays a crucial role<sup>3</sup>. Social cohesion, defined

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<sup>1</sup> Agus Akhmadi, "Moderasi Beragama Dalam Keragaman Indonesia Religious Moderation in Indonesia ' S Diversity," *Jurnal Diklat Keagamaan* 13, no. 2 (2019): 45-55; Irish Province, An Irish, and Quarterly Review, "Review : Pluralism , Religious Education and Diversity in Irish Schools Reviewed Work ( s ): Towards Mutual Ground: Pluralism , Religious Education and Diversity in Irish Schools by Gareth Byrne and Patricia Kieran Review by : Brian Flannery Source : Stu" 103, no. 410 (2016).

<sup>2</sup> C. P. Loss, "From Pluralism to Diversity: Reassessing the Political Uses of The Uses of the University," *Social Science History* 36, no. 4 (2012): 525-49, <https://doi.org/10.1215/01455532-1717163>; Geneva Gay, "Acting on Beliefs in Teacher Education for Cultural Diversity," *Journal of Teacher Education* 61, no. 1-2 (2010): 143-52, <https://doi.org/10.1177/0022487109347320>.

<sup>3</sup> Kamilia Hamidah, "The Trend of Emerging Identity Politics in Indonesia and the Challenge in Fostering Social Cohesion: Lesson Learned from Jakarta Provincial Election," *KARSA: Journal of Social and Islamic Culture* 26, no. 1 (2018): 91, <https://doi.org/10.19105/karsa.v26i1.1653>; Muhammad Anang Firdaus, "Eksistensi Forum Kerukunan Umat Beragama Dalam Memelihara Kerukunan Umat Beragama Di Indonesia The Existence of Religious Harmony Forum in Maintenance Religious Cohesion in Indonesia" 29, no. 1 (2006): 58-71; Husni Mubarak, "Demokrasi , Politik Identitas , Dan Kohesi Sosial : Peluang Dan Tantangan Strategi Dakwah Untuk Menghalau Provokasi Politik Di Indonesia Democracy , Identity Politics , and Social Cohesion : Opportunities and Threats of Dakwah Strategy in Countering Polit," *Jurnal Bimas Islam* II, no. II (2018): 365-400.

as the degree of closeness of relationships and mutual trust among members of a society, is an essential foundation for the creation of social stability, sustainable development, and improving the quality of life of citizens. Societies with strong levels of social cohesion tend to be more resilient in facing various challenges and are able to optimize diversity as a source of collective strength.

Unfortunately, Indonesia's social landscape in recent years has shown challenges to social cohesion. The tendency of intolerance and radicalism has reportedly increased. Wahid Institute data shows that around 0.4% of Indonesia's adult population, or around 600,000 people, have been identified as having committed acts of intolerance and radicalism<sup>4</sup>. Furthermore, the research indicates several factors driving the increase in intolerance, including political polarization and the spread of hate speech through social media. In addition, there are groups of people who are vulnerable to exposure to radical movements, estimated at 7.1% or around 11.4 million people. In general, the level of intolerance in society also shows an increasing trend from 46% to 54%.<sup>5</sup>

Similar findings were also revealed by the Imparsial Institute, which recorded at least 31 cases of intolerance in Indonesia during the 2023-2024 period. The most frequent form of intolerance was the prohibition of religious activities, which was recorded as many as 12 cases. In addition, Imparsial also documented 11 cases of prohibitions on the construction of places of worship, three cases of destruction of places of worship, and two cases of prohibitions on the celebration of ethnic minority cultures. In fact, there were also cases of prohibitions on the use of certain religious attributes to the expulsion of groups of adherents of different religions. This data indicates that intolerant acts were carried out by both civilians and government officials.<sup>6</sup>

Conflicts triggered by ethnic, religious, racial, and intergroup (SARA) issues are complex problems that are not easy to overcome. Although religious conflicts, for example, have unique characteristics, it does not mean that they cannot be managed effectively. Religion can be a trigger for conflict, but on the other hand, religion also holds strong creative potential to foster tolerance, strengthen democracy, and become an instrument for non-violent conflict resolution. This positive potential of religion can be realized if religious people have the will to internalize and practice the teachings of their religion deeply, maturely, tolerantly, and inclusively.

In the context of efforts to build social cohesion and prevent intolerance, understanding the role of local culture is very important. Local culture often contains values of wisdom that are passed down from generation to generation and serve as guidelines in social interaction. In various regions in Indonesia, including Luwu Regency, South Sulawesi, there are cultural values that have the

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<sup>4</sup> Sandra Hamid, "Normalising Intolerance: Elections, Religion and Everyday Life in Indonesia," 2018, 1-32, <http://law.unimelb.edu.au/centres/cilis>; Greg Fealy, "Indonesian Politics in 2012 Graft, Intolerance, and Hope of Change in the Late Yudhoyono Period," *Southeast Asian Affairs* 2013, 2013, 103-20, <https://doi.org/10.1355/9789814459563-011>.

<sup>5</sup> Nurul Faiqah and Toni Pransiska, "Islamic Radicalism Vs Islamic Moderation: Efforts to Build the Face of Peaceful Indonesian Islam," *Al-Fikra : Jurnal Ilmiah Keislaman* 17, no. 1 (2018): 33-60, <http://ejournal.uin-suska.ac.id/index.php/al-fikra/article/view/5212>.

<sup>6</sup> <https://regional.kompas.com/read/2025/03/19/104136578/bnpt-dan-kemendes-ingin-wujudkan-desa-bebas-radikalisme-dan-intoleransi>

potential to become social glue in a diverse society.

Luwu Regency, with its dynamic ethnic diversity due to regional development and transmigration policies, is an interesting arena to observe how social cohesion can be realized. Sukamaju District, as part of Luwu, is known to have a high level of harmony between groups ethnicity relatively good, despite being inhabited by various cultural backgrounds, including transmigration communities. This phenomenon raises questions about the factors that contribute to the creation of harmony amidst this diversity.

It is strongly suspected that the local culture of Luwu, with its values of wisdom such as Sipakatau (humanizing each other), Sipakalebbi (honoring each other), Sipakaingge' (reminding each other), and Sipakatou (loving each other)<sup>7</sup>, plays a significant role in building multiethnic cohesion in Sukamaju<sup>8</sup>. This study aims to explore in depth how these values mark. This local culture is internalized, practiced, and contributes to the creation of harmony and coexistence among various ethnic groups in Sukamaju. Through ethnographic studies, it is hoped that a comprehensive understanding of the role of local culture in building social cohesion in a multi-ethnic society can be obtained, which in the end can contribute to efforts to strengthen harmony and prevent intolerance in Indonesia<sup>9</sup>.

The involvement of local wisdom values is very necessary as a means of supporting the realization of social solidarity, preservation and cultural transfer so as to minimize social conflict. Thus, the social environment also determines how religion becomes an instrument for driving society<sup>10</sup>.

One of the regions in Indonesia that shows interesting dynamics of ethnic diversity is Luwu Regency, South Sulawesi. Along with the development of the

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<sup>7</sup> Ainun Nurmalasari and Moch Andry W W Mamonto, "Eksplorasi Nilai-Nilai Sipakatau Sipakaingge Sipakalebbi Pencegahan Sikap Intoleransi," *Alauddin Law Development Journal (ALDEV)* 2, no. 3 (2020): 284-92.

<sup>8</sup> Fatniyanti, "Interaksi Sosial Siswa Suku Jawa Dan Bali (Suku Pendatang) Dengan Siswa Suku Bugis Luwu (Suku Setempat) Di SMA Negeri 1 Sukamaju Kecamatan Sukamaju Kabupaten Luwu Utara," *Jurnal Sosialisasi Pendidikan Sosiologi-FIS UNM INTERAKSI*, 2016, 54-59.

<sup>9</sup> Kamaruddin Mustamin, "Dialectics Revelation and Local Culture In The Tradition Of Mappanre Temme'," *Jurnal Penelitian* 19, no. 1 (2022): 41-54; Yunus, "Building Religious Tolerance Through Character Education Based on Local Wisdom of Bugis Culture," *Hikmatuna: Journal for Integrative Islamic Studies* 7, no. 1 (2021): 91-102; Abdul Syatar. Chaerul Mundzir, Muhammad Arif, "The Integration of Islam with the Local Culture of Tanete Kingdom (a Cultural Approach to the Historical Study)," *KURIOSITAS: Media Komunikasi Sosial* 14, no. 2 (2021): 137-60; Dewa Bagus Sanjaya and Dewa Gede Hendra Divayana, "An Expert System-Based Evaluation of Civics Education as a Means of Character Education Based on Local Culture in the Universities in Buleleng," *International Journal of Advanced Research in Artificial Intelligence* 4, no. 12 (2015): 17-21.

<sup>10</sup> Agus Machfud Fauzi, Moh Mudzakir, and Mohamed Omar Abdulrahim, "Social Conflict In Contestation Of Indonesia Election," *The Journal of Society and Media* 3, no. 2 (2019): 159, <https://doi.org/10.26740/jsm.v3n2.p159-177>; Sukapti Wartiharjono, "Potensi Konflik Dan Pembentukan Modal Sosial: Belajar Dari Sebuah Desa Transmigran Di Kalimantan Timur. Conflict Potential and Social Capital Construction: A Case Study of a Transmigrant Village in East Kalimantan," *Masyarakat, Kebudayaan Dan Politik* 30 (2017): 84-93; S. K.Z. Badri and S. A. Panatik, "The Effects of Work-to-Family Conflict and Work-to-Family Enrichment on Job Satisfaction among Academics in Malaysia," *Pertanika Journal of Social Sciences and Humanities* 25, no. 3 (2017): 1083-96.

region and transmigration policies intimes then, Luwu became home to various ethnic groups, including indigenous tribes such as Toraja and Rongkong, as well as significant immigrant groups such as Bugis. The interaction between these various ethnic groups forms a complex social landscape and requires effective adaptation and integration mechanisms<sup>11</sup>. Sukamaju District, located in North Luwu Regency, is a concrete example of a multi-ethnic society that shows an interesting phenomenon related to social harmony. Although inhabited by various ethnic groups with different cultural backgrounds, including transmigration communities, Sukamaju is known to have a relatively high level of harmony and coexistence. This phenomenon raises important questions about the factors underlying the creation of harmony amidst such diversity.

One aspect that is strongly suspected of playing a role in building multi-ethnic cohesion in Sukamaju is the existence and practice of local Luwu culture. Local culture often contains values of wisdom that are passed down from generation to generation and become guidelines in social interaction. In Tana Luwu, various local wisdom values are known such as Sipakatau (humanizing each other), Sipakalebbi (honoring each other), Sipakaingge' (reminding each other), and Sipakatou (loving each other). These values are believed to have the potential to become a social glue, bridge differences, and encourage the creation of a sense of mutual understanding and respect between ethnic groups.

In research, it is important to clarify and deepen how local Luwu cultural values, such as Sipakatau, Sipakalebbi, and Sipakainge, concretely play a role in building and maintaining multiethnic cohesion. Analysis should demonstrate that these values are not merely abstract concepts, but are embodied in the community's daily social practices. For example, Sipakatau, which emphasizes respect for the dignity of every individual regardless of ethnic background, can be analyzed through observations of communal interactions such as mutual cooperation (*gotong royong*) or traditional events where participation from different ethnicities is accepted and valued equally, creating a foundation for a sense of belonging. Furthermore, Sipakalebbi, which encourages mutual respect and upholding of others' dignity, can be seen in how the Luwu community actively accommodates and appreciates the cultural differences of other ethnicities, for example through cross-ethnic participation in major holiday celebrations or the custom of welcoming guests from different backgrounds with sincere hospitality, thereby minimizing the potential for discrimination and fostering a sense of brotherhood. Finally, Sipakainge, which refers to reminding each other of goodness, plays a role in maintaining a multi-ethnic social order through informal social control mechanisms or deliberations involving various parties to resolve disputes, where every input is valued for the sake of achieving mutual harmony. Therefore, the explanation in the findings section must explicitly describe the concrete manifestations of these values in interactions, traditions, and social mechanisms, and analyze

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<sup>11</sup> Kathleen M. Adams, "The Politics of Heritage in Tana Toraja, Indonesia: Interplaying the Local and the Global," *Indonesia and the Malay World* 31, no. 89 (2003): 91–107, <https://doi.org/10.1080/13639810304444>; Stanislaus Sandarupa, "Kebudayaan Toraja Modal Bangsa, Milik Dunia," *Sosiohumaniora* 16, no. 1 (2014): 1, <https://doi.org/10.24198/sosiohumaniora.v16i1.5678>.

how these manifestations directly contribute to the creation of a tolerant, inclusive, and cohesive environment amidst ethnic diversity in Luwu.

Previous studies have highlighted the importance of social capital and local wisdom in building harmony and social cohesion in multicultural societies<sup>12</sup>. However, a deeper understanding of how Luwu local cultural values are specifically internalized, practiced, and contribute to the formation of multiethnic cohesion in the context of a transmigration society such as Sukamaju still requires further study<sup>13</sup>. Through an ethnographic approach, this study aims to comprehensively explore how local Luwu culture, with its wisdom values, plays a role in building and maintaining social cohesion in the multiethnic society of Sukamaju. By understanding the perspectives of various groups, including academics, community leaders, and representatives of various ethnic groups, this study is expected to provide theoretical and practical contributions in efforts to strengthen harmony and social cohesion amidst diversity, not only in Sukamaju but also in other regions with similar characteristics in Indonesia.

## 2. Method of Research

This research uses a descriptive qualitative method with a case study approach in the Sukamaju community. Through this approach, researchers seek to deeply understand the perspectives and direct experiences of Sukamaju community members regarding the dynamics of social interactions and the crucial role of local Luwu culture in building multi-ethnic cohesion. The main data collection technique used is in-depth interviews. These interviews are designed to gather detailed and in-depth information regarding the informants' views, personal experiences, and interpretations of local cultural values and their manifestations in everyday life. The determination of informants was carried out using purposive sampling, where informants were selected based on certain criteria relevant to the research objectives, including in-depth knowledge of local culture, experience of multi-ethnic interactions, and roles and positions in the community. A total of 37 informants were interviewed, including: 1) 6 lecturers/academics who were expected to provide theoretical perspectives and in-depth analysis. 2) A total of 17 individuals representing the dominant ethnic groups in Sukamaju, consisting of 4 people from the Toraja ethnic group, 4 people from the Rongkong ethnic group, and 9 people from the Bugis ethnic group. 3) 8 university students representing the younger generation and their views on the sustainability of local culture and multi-ethnic cohesion. 4) 6 community leaders recognized for their extensive knowledge and influence on social dynamics and local cultural values in the Sukamaju community. Data collected through in-depth interviews will be

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<sup>12</sup> Syed Farid Alatas, "Multiculturalism and Christian-Muslim Dialogue," *Ja'mi'ah to University* 54, no. January 2006 (2006): 112-32, <https://doi.org/10.1177/0011392106058837>.

<sup>13</sup> Andi Ima Kesuma, "Lagacy Tana Luwu. Makassar: Dinas Kebudayaan Dan Kepariwisata Provinsi Sulawesi Selatan.," *Angewandte Chemie International Edition*, 6(11), 951-952., 2015; Mukhoyyaroh Yunus, "K Edatuan Luwu: Nilai-Nilai To Accana Luwu Kedatuan Luwu: The Values of To Accana Luwu," *MUQODDIMA Jurnal Pemikiran Dan Riset Sosiologi* 7168, no. 1 (2021): 47-62, <https://doi.org/10.47776/MJPRS.002.01.04>.

analyzed qualitatively using a thematic analysis approach. The analysis process includes data transcription, repeated readings to identify initial patterns and themes, coding to categorize information, and synthesis to develop key themes. The purpose of this analysis is to identify interaction patterns, understand the informants' in-depth perspectives, and build a comprehensive understanding of how local Luwu cultural values contribute to the development of multi-ethnic cohesion in Sukamaju.

### 3. Result

#### 1. Harmony in Diversity in Sukamaju

Sukamaju is the name given by the transmigrants who first settled in this area. The name contains the hope that their village will always bring prosperity and continue to develop towards success. Initially, Sukamaju was formed as a village in 1981. However, along with the increasing population and development of settlements, its status changed to a sub-district in 1984 and has remained so until now.

In general, the names of villages or sub-districts in Sukamaju District have roots from the names of places on the island of Java. This is because most of the transmigrants who came to Sukamaju at the beginning of the transmigration wave around 1973 came from Java. For example, Rawamangun Village, which is also the name of an area, means "built swamp". This naming refers to the initial condition of the area which was a swamp, then changed by the transmigrants into a settlement that developed into a village.

Geographically, Sukamaju District has the following boundaries: to the north it borders Manggaana Regency, to the east it borders Bone-Bone Regency, to the south it borders Malangke Regency, and to the west it borders Mappadeceng Regency.

The attitude of mutual respect between residents is reflected in the lives of transmigrant communities in Sukamaju District. Living side by side in large numbers is not a problem for them. In fact, intense interaction has given birth to a mixture of cultures and family ties through inter-ethnic marriages. This shows that differences can be a unifying force if each individual upholds respect, even though they are of different ethnicities, religions, and races.

Efforts to build harmony between religious communities are an ongoing priority, especially in multicultural areas such as Sukamaju District. Therefore, every citizen is guaranteed the freedom to practice worship according to their respective beliefs. The active role of the government, religious leaders, and traditional institutions is crucial in providing constructive guidance and advice so that society can continue to live side by side in harmony.

Cultural strength is the main capital in building sociological relations amidst religious and cultural diversity. This is in line with Ikram's view which emphasizes that personal awareness based on true beliefs will foster sociological awareness. This awareness will in turn create harmonious relations between adherents of different religions, thus strengthening social cohesion at the grassroots level (strengthening at the micro-level of society).

The practice of pangaderrang (culture) as a philosophy of life of the Luwu community has four main principles or pillars: (1) The principle of mappasilasae, namely the manifestation of ade' (custom) in creating harmony in life through attitudes and behaviors that are in harmony with pangaderrang; (2) The

principle of mappasisaue, namely the manifestation of ade' in providing strict sanctions or punishments for every violation of customs that is spoken or done. This principle emphasizes the importance of legal guidelines and enforcement of customary law consistently; (3) The principle of mappasenrupae, namely the practice of ade' to preserve previously existing patterns of behavior and traditions, as stated in rapang (parables or customary proverbs); (4) The principle of mappalaiseng, namely the manifestation of ade' in setting clear boundaries in the relationship between individuals and various social institutions, in order to avoid potential problems (chaos) and other instabilities (Mulyadi & Nur, 2017; Nurnaningsih, 2015).

The entry of Islam into South Sulawesi brought significant influence to Bugis culture. Bugis philosophy which was previously known as four elements (ade', bicara, rapang, and wari') was then complemented by the element of sara' (Islam). The acceptance of Islam as the official and dominant religion in Luwu/Bugis society enriched the local cultural heritage. The ancestral heritage contained in the lontaraq manuscript, if studied in depth to understand the explicit and implicit meanings in it, will reveal admiration for the various views of life that became the philosophy of Bugis ancestors in the past. The study found that the values of local wisdom of Luwu, namely Sipakatau, Sipakalebbi, Sipakaingge', and Sipakatou, function as the ethical basis for interacting in the Sukamaju community.

a. *Sipakatau (Humanizing Each Other)*

This value is reflected in the attitude of mutual respect for the dignity and rights of each individual, regardless of ethnic differences. Informants often emphasized the importance of treating others as they would like to be treated.

b. *Sipakalebbi (Glorifying Each Other)*

The practice of mutual respect for cultural differences and traditions between ethnic groups is a manifestation of this value. Celebrations of religious and cultural holidays from various groups are often attended by members of the community from other ethnicities, showing appreciation and respect.

c. *Sipakaingge' (Reminding Each Other)*

This value plays a role in maintaining harmony through a gentle social control mechanism. Community leaders and religious leaders from various ethnicities informally remind each other about the importance of maintaining unity and avoiding actions that can trigger conflict.

d. *Sipakatou (Mutual Love)*

Empathy and solidarity among citizens, regardless of ethnic background, are manifestations of this value. Help and support in difficult situations are often provided across ethnic lines, strengthening the bonds of brotherhood.

## **2. Manifestation of Multiethnic Harmony in Daily Life:**

Participatory observation and in-depth interviews revealed that social interactions in Sukamaju are characterized by high levels of tolerance and mutual respect. People from various ethnic backgrounds (Javanese, Toraja, Rongkong, Bugis, Javanese, and others) interact routinely in various aspects of life, including economic, social, and religious activities. Inter-ethnic marriages are also not uncommon, indicating a significant level of social integration.



- a. **Participation in Community Activities**  
Various community activities, such as mutual cooperation (mapalus or other forms of cooperation), celebration of national holidays, and religious activities, actively involve the participation of various ethnic groups. This creates space for interaction, understanding, and strengthening the bonds of brotherhood.
- b. **Minimal Ethnic Conflict**  
Despite the differences in cultural backgrounds, reports of ethnic conflicts in Sukamaju are very minimal. Family-based problem-solving mechanisms and the role of respected community leaders from various ethnicities have contributed to maintaining social stability.
- c. **Lingua franca**  
The use of Indonesian as the main language of communication facilitates cross-ethnic communication, although each regional language is still preserved within the family and community.

### **3. Adaptation and Integration of Transmigration Communities**

The transmigration community in Sukamaju shows a high level of adaptability to the local culture of Luwu. They not only respect the prevailing values, but also actively participate in activities initiated by the local community. This attitude shows an awareness of the importance of building harmonious relationships with the community that has previously inhabited the area. The process of acculturation and integration runs relatively smoothly, where there is an exchange of culture and knowledge between groups.

### **4. Alignment of Local Values with the Principles of Pluralism**

The study found a strong alignment between the values of Luwu local wisdom and the principles of pluralism and tolerance that are the foundation of the ideology of the Indonesian nation. The emphasis on mutual respect, mutual cooperation, and deliberation in the culture of North Luwu is in line with the spirit of *Bhinneka Tunggal Ika*. This facilitates acceptance and appreciation of diversity at the local level.

### **5. The Role of Key Actors in Maintaining Cohesion**

These figures play an important role as agents of socialization of local cultural values and guardians of harmony. They model tolerant behavior, mediate potential conflicts, and actively promote unity in various forums and occasions. Despite the developments of the times, customary institutions in Luwu still have an influence in maintaining traditional values and resolving disputes according to customary law, which often prioritizes the principles of peace and reconciliation. The local government of Sukamaju also plays a role in facilitating dialogue between ethnic and religious groups, as well as supporting activities that promote diversity and tolerance.

## **4. Discussion**

Luwu local culture plays a fundamental role in building and maintaining multiethnic cohesion in Sukamaju. Local wisdom values not only form the basis for harmonious social interaction, but also facilitate the adaptation of

immigrant communities and are in line with the principles of national pluralism<sup>14</sup>. Awareness of the importance of maintaining the balance of nature is one manifestation of the local wisdom of the Luwu people. For them, maintaining a clean, tidy, beautiful, and healthy environment is an internalized responsibility. This is reflected in concrete actions such as avoiding indiscriminate logging, preventing air and water pollution, and managing the environment, which have become generally recognized practices in the Tana Luwu community.

Furthermore, the Islamic values embraced by the majority of Luwu people not only regulate the relationship with God (*hablum minallah*) but also integrate social ethics (*hablum minannas*) and responsibility towards nature (*hablum min al-'alam*). The perspective of the Quran as a guide to life aligns with the national development goals in the religious sphere, namely optimizing the role of religion in development and strengthening interfaith harmony. The concept of "padaidi" in Tana Luwu terminology, which emphasizes harmony between three aspects of relationships (God, fellow humans, and nature) through the 4S principle, reflects the community's aspiration to achieve perfection in every dimension of life. This spiritual balance serves as a strong foundation for positive social interactions. These religious values are internalized in *pappaseng*, such as the expression "Têllu riala sappo: tauq-e ri dêwata; siriq-ê ri watakkalettaq; siriq-ê ri padatta tau" (Three things that serve as a fence/protection: Fear of God (Allah SWT); shame on oneself; shame on fellow human beings), which emphasizes the importance of moral and ethical awareness in interactions.

The Luwu people, known as an agrarian-religious community, uphold the life philosophies of *Sipakatau* (humanizing one another), *Sipakalebbi* (honoring one another), and *Sipakainge'* (reminding one another). These values not only reflect intelligence and dignity, but also serve as operational principles in community life, creating a conducive environment for the transmigration community in Sukamaju. Fahmid's view of the six principles of Luwu's political culture further reinforces this. Values such as *ada tongeng* (consistency), *lempu* (honesty), *getteng* (firmness), *assitinajang* (appropriateness/suitability), *sipakatau* (mutual respect), and *mappesona ri pawinruk seuwae* (willingness) serve as ethical guides in leadership and social interaction. Furthermore, the strong principle of *Siri' Na Pacce* (shared sense of shame and responsibility) within Bugis society also enriches social capital in Tana Luwu, serving as a glue of solidarity and fostering humanitarian values (*Sipakatau*).

The position of local wisdom in Luwu society is unique and integrated with Islamic values. The history of the development of Islamic thought in Indonesia

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<sup>14</sup> R. Khari Brown and Ronald E. Brown, "The Challenge of Religious Pluralism: The Association Between Interfaith Contact and Religious Pluralism," *Review of Religious Research* 53, no. 3 (2011): 323–40; Ian Kumekawa, "Blasphemous Pluralism: Examining Indonesia's Blasphemy Law" 32, no. 2 (2018): 8–9; Yunus, "Pluralisme Agama Dalam Pendidikan," *Prosiding Seminar Nasional, Harmonisasi Keberagaman Dan Kebangsaan Bagi Generasi Milenial*, 2019, 96–102; Umi Sumbulah, "Pluralisme Dan Kerukunan Umat Beragama," *Analisa: Journal of Social and Religion* 22, no. 1 (2015): 1–13; Jordi Cat, "Essay Review: Scientific Pluralism," *Philosophy of Science* 79, no. 2 (2012): 317–25, <https://doi.org/10.1086/664747>; Chisanga N Siame, "Relativism in Berlin's Cultural Pluralism," *Heoria: A Journal of Social and Political Theory* 59, no. 130 (2017): 42–58.

demonstrates a close interaction between religious teachings and customary traditions. While there are different dynamics in various regions (such as Java, Minangkabau, and Aceh), in Luwu, local wisdom and Islamic teachings tend to complement and strengthen each other, creating a solid moral foundation for harmonious community life. The tolerant and pluralistic spirit embraced by religious communities in Tana Luwu is reflected in a more inclusive interpretation of religious teachings. Awareness of diversity is concretely implemented through the local government's support and appreciation of various social institutions, such as cultural, educational, traditional, and other social organizations, in promoting mutual respect and appreciation of differences.

The findings of this study indicate that local Luwu culture, with its indigenous values, plays a significant role in building and maintaining multi-ethnic cohesion in Sukamaju. Values such as *Sipakatau*, *Sipakalebbi*, and *Sipakainge'* not only serve as behavioral guidelines but also act as a social glue capable of bridging ethnic and cultural differences. The positive adaptation of transmigrant communities and the active roles of community leaders, religious figures, and the local government have strengthened the existing harmony. These findings provide an important contribution to understanding how local wisdom can serve as valuable social capital in creating an inclusive and harmonious multi-ethnic society.

In the context of pluralism, the adaptation and integration of local values in Luwu play a crucial role in fostering harmonious social cohesion. *Sipakatau*, with its emphasis on humanizing every individual regardless of ethnic background, serves as a key foundation for a healthy adaptation process. It creates a space where every identity is valued, encouraging minority groups to feel free from the threat of losing their identity and the majority group to embrace their uniqueness. Furthermore, *Sipakalebbi*, the principle of mutual respect and dignity, serves as a catalyst for deeper integration. This value encourages society not only to tolerate differences but also to actively seek ways to honor and appreciate the contributions and existence of each ethnic group. This manifests itself in collective efforts to celebrate cultural diversity through shared festivals, cross-ethnic collaborations, or formal recognition of the customary practices of other groups, effectively binding the various elements of society into a cohesive whole. Finally, *Sipakainge'*, which refers to reminding each other of goodness and truth, complements the adaptation and integration process by providing an internal mechanism for maintaining harmony within pluralism. In a multiethnic society, the potential for friction is always present; This is where *Sipakainge'* acts as a gentle yet effective corrective system. This value encourages open, constructive, and non-confrontational dialogue to resolve differences or misunderstandings that may arise between ethnic groups. With this mutual reminder mechanism, the Luwu community can proactively manage the dynamics of pluralism, prevent the escalation of conflict, and strengthen social bonds through a shared understanding of collective norms for peaceful coexistence. Therefore, these three values not only support individual adaptation to pluralism but also actively encourage sustainable structural and functional integration within Luwu's multiethnic society.

## 5. Conclusion

Local Luwu culture plays an essential and multifaceted role in building and maintaining multiethnic cohesion in Sukamaju. Harmony in diversity in this region is not just a social condition that simply exists, but rather the result of the internalization and active practice of local Luwu wisdom values integrated with Islamic values embraced by the majority of the community. Core values such as Sipakatau (humanizing each other), Sipakalebbi (honoring each other), Sipakaingge' (reminding each other), and Sipakatou (loving each other) are the ethical and moral foundations that guide social interactions between various ethnic groups. These principles not only create mutual respect and tolerance, but also encourage active participation in cross-ethnic community activities and minimize the potential for conflict.

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