

Acculturation of *Aluk Todolo* Culture and its Implications for Child Education in Muslim Rural Families

*Sonne Pasulle¹, Abdul Pirol², M. Zuhri Abu Nawas³

^{1,2,3}Institut Agama Islam Negeri (IAIN) Palopo, Jl. Agatis, Palopo, South Sulawesi, Indonesia
*21050100119@iainpalopo.ac.id

ABSTRACT: *Aluk Todolo, customary teaching in the rural area of Bastem Utara, constitutes a legacy of a tradition different from Islamic teachings but with values that significantly contribute to children's education in Muslim families. This research uses a qualitative method with a phenomenological approach. The research location is in Dampan Village, North Bastem District, Luwu Regency, South Sulawesi Province. The research subjects involved traditional leaders, Islamic religious leaders, and Muslim families who were selected randomly. Data collection was carried out through observation, in-depth interviews and documentation. Data analysis is done by organizing, interpreting and presenting the data narratively, followed by drawing conclusions. The validity of the data is maintained through the application of source triangulation. The research findings reveal that integrating Aluk Todolo cultural practices in educating Muslim families in Dampan Village fosters moral values and social harmony. Massipa' Namadarana (noble character) and Situtu Nene' (lineage) combine local traditions with religious teachings, strengthen family ties, and promote tolerance. The Rambu Tuka' ceremony (thanksgiving ceremony) displays the unity of culture and religion, enriching the education and life of Muslim families. These findings highlight the importance of integrating local cultural values and religious teachings in building a harmonious, tolerant, inclusive society. This provides insight for policymakers and educational practitioners to adopt educational approaches based on the richness of local culture while promoting universal values of tolerance and cooperation. This study highlights the importance of preserving religious traditions and rituals as an effective tool for promoting diversity and shared understanding in a pluralistic society.*

Aluk Todolo, ajaran adat di pedesaan Bastem Utara, merupakan warisan tradisi yang berbeda dengan ajaran Islam namun memiliki nilai-nilai yang memberikan kontribusi signifikan terhadap pendidikan anak dalam keluarga Muslim. Penelitian ini menggunakan metode kualitatif dengan pendekatan fenomenologis. Lokasi penelitian berada di Desa Dampan, Kecamatan Bastem Utara, Kabupaten Luwu, Provinsi Sulawesi Selatan. Subyek penelitiannya adalah tokoh adat, tokoh agama Islam, dan keluarga muslim yang dipilih secara acak. Pengumpulan data dilakukan melalui observasi, wawancara mendalam dan dokumentasi. Analisis data dilakukan dengan cara

²  orcid id: <http://orcid.org/0000-0001-9118-4922>

³  orcid id: <http://orcid.org/0009-0005-3334-6168>

mengorganisasikan, menafsirkan dan menyajikan data secara naratif, dilanjutkan dengan penarikan kesimpulan. Keabsahan data dijaga melalui penerapan triangulasi sumber. Hasil penelitian mengungkapkan bahwa pengintegrasian praktik budaya *Aluk Todolo* dalam mendidik keluarga muslim di Desa Dampan menumbuhkan nilai-nilai moral dan keharmonisan sosial. *Massipa' Namadarana* (akhlak mulia) dan *Situtu Nene'* (garis keturunan) memadukan tradisi lokal dengan ajaran agama, mempererat tali kekeluargaan, dan mengedepankan toleransi. Upacara *Rambu Tuka'* (upacara syukuran) menampilkan kesatuan budaya dan agama, memperkaya pendidikan dan kehidupan keluarga muslim. Temuan-temuan ini menyoroti pentingnya mengintegrasikan nilai-nilai budaya lokal dan ajaran agama dalam membangun masyarakat yang harmonis, toleran, dan inklusif. Hal ini memberikan wawasan bagi pengambil kebijakan dan praktisi pendidikan untuk mengadopsi pendekatan pendidikan berdasarkan kekayaan budaya lokal sambil mengedepankan nilai-nilai universal toleransi dan kerjasama. Studi ini menyoroti pentingnya melestarikan tradisi dan ritual keagamaan sebagai alat yang efektif untuk mempromosikan keberagaman dan pemahaman bersama dalam masyarakat majemuk.

Keywords: *Cultural Value, Aluk Todolo, Child Education.*

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I. INTRODUCTION

As Indonesia is diverse, religious diversity has always been a topic of interest in both theoretical and practical contexts. In the theoretical framework, the study of religion has produced the ideas of pluralism and inclusivism (Hannan, 2022). Today, these two views often clash due to differences in understanding, which unfortunately sometimes result in acts of intolerance between religious believers. Some community organizations even try to deny the social reality of religious diversity, as if to diminish the importance of pluralism.

These groups often believe that the views on religious pluralism and inclusivism are deviations from religious values based on the concept of divinity as a unique reality (Hamdi & Mukatafi, 2017). However, based on the researcher's observations, a different experience was found in rural communities, especially in Dampan Village, North Bastem Sub-district. Instead, they see differences as a unifying factor that promotes harmony in social life. Religious and cultural ceremonies are used as a way to solve social problems faced by the community. Moreover, these differences are used to maintain and strengthen social networks and promote tolerance and harmony among diverse communities (Azizah et al., 2020). This high tolerance level in rural communities is supported by cultural acculturation, which is still maintained. Cultural and religious acculturation is a strategy to combine two elements with different cultural values but similar meanings in a social context.

Jhon Widup Berry, in his acculturation theory, says that acculturation is a process of cultural change that occurs due to interaction between two or more different ethnic groups (Rudiansyah et al., 2017). In general, acculturation occurs when different groups meet in one environment and create new values that bind interfaith tolerance. This approach aligns with the theory proposed by J.L. Gillin & J.P. Gillin, who described

acculturation as a change in different societies without achieving total and complete mixing between the two cultures (Fikriyah et al., 2020; Huda et al., 2020).

Changes that occur in rural communities due to cultural acculturation that does not mix spiritual values will have an impact on the education of children in Muslim families (Anakotta et al., 2019). This cultural acculturation is also closely related to the role of parents as the first educational centre for children in the family, teaching them the importance of cultural acculturation as a source of unification (Anggraeni, 2019). Cultural acculturation is an inevitable phenomenon as the meeting of local values of the North Bastem community with the teachings of Islam results in new values that suit the pluralism of the community while still maintaining the core values of Islam (Roszi & Mutia, 2018). Education in Muslim families, which includes these cultural values, has a significant impact on the education and development of the children of Muslim families.

Child education is the primary responsibility of the family, also known as *madrasiatul ula*. *Madrasiatul ula* education in the family begins with the development of a good lifestyle, paying attention to the development of the child's physical and psychological behaviour. When the family pays consistent attention to the child's education, this will result in an increase in the learner's interests and talents, which develop optimally (Yuhani'ah, 2022). Children's education in the family can reach an optimal level if the focus of education is directed at religious and cultural education. Religious and cultural education is central to acculturation in Dampan Village, North Bastem Sub-district, where people are invited to understand Islam's philosophy of diversity and harmony. This diversity is accepted as a principle in preaching Islamic teachings, which aim to bring honour and mercy to the universe (Al-Amri & Haramain, 2017).

Therefore, in the research location, especially in Dampan Village, children are also taught about the cultural value of *Aluk Todolo* as a physical philosophy contained in the expression "*Tallu Lolona*," which includes three essential elements: *Lolo Tau* (human element), *Lolo Tananan* (plant element), and *Lolo Patuoan* (animal element). These three elements are considered integral to a child's upbringing in both Muslim and non-Muslim families (Sapri, 2022).

Aluk Todolo, etymologically, comes from the words "*aluk to*," which refers to 'people', and "*dolo*," which means 'ancestors'. Usually, it is abbreviated as "*alukta*" (agama), where the suffix "*ta*" reflects 'we'. This ancestral religion describes the world of ideas embedded in the texts of the spoken language (Hasyim, 2022). Terminologically, *Aluk Todolo* is an ancestral religion that became a way of life for people in the past. This religion regulates the relationship between humans and the gods, which can be interpreted as the Supreme God. At the same time "*Tomembali Puang*" refers to people who have passed away and are respected throughout the universe (Venihariaty & Panggarra, 2021). The understanding of the community in Dampan Village, North Bastem District is that the cultural values of *Aluk Todolo* are part of life that is socialized from generation to generation so that its material and spiritual values can form children into whole human beings (Limbong et al., 2021).

Previous research, conducted by (Ifa, 2021) explores how the community constructs Islamic education values in the context of local cultural diversity in Ngadas. The study observed the acculturation process of Islamic education values into the local culture of the Ngadas community and the acculturation model in creating inter-religious harmony and peace. The difference in this study is that it focuses more on the application of

Islamic education in the family, especially in the context of child education. At the same time, Ifa Nurhayati focuses more on applying Islamic education in the local culture of Ngadas Poncokusumo Village. Although different in focus, these two studies have similarities in using acculturation methods for local cultural values.

Research conducted by (Venihariaty & Pangarra, 2021) aims to understand the influence of the role of parents of religious adherents of the *Aluk Todolo* tribe on adolescent activeness in worship in Paun-Simbuang Village, Tana Toraja Regency. The results showed that adolescents who actively worship, even though their parents adhere to different beliefs (*Aluk Todolo*), experience a positive influence on their understanding of God Almighty. However, they still have the freedom to choose the beliefs they believe in. The difference in this study lies in adolescents' perspective in the context of worship in Paun-Simbuang Village, Tana Toraja Regency. In contrast, the previous research was related to the role of parents of the *Aluk Todolo* tribe. However, these two studies have similarities in using *Aluk Todolo* culture as a research background.

Furthermore, research conducted by (Limbong et al., 2021) describes the religious experience in the *Aluk Todolo* religion from various points of view in a particular community. The purpose of this study is to provide a specific description of the concepts that live the *Aluk Todolo* religion in the Tambunan community, as well as the values contained in the religious ceremony system. The difference from previous research is that it uses the *Aluk Todolo* religious system of the Tambunan Tana Toraja community. Although there are differences in the target locations and targets desired by previous studies, they have similarities in culture, namely, both examined *Aluk Todolo*.

After reviewing previous research, this study aims to scientifically analyze educational values that have undergone an acculturation process with *Aluk Todolo* culture and identify their impact on children's education in Muslim families in rural environments. To achieve this goal, this research will explore the following questions: (1) What is the form of acculturation of *Aluk Todolo* culture to the education system of children in Muslim families? (2) What are the implications of the interaction between *Aluk Todolo* culture and children's education in Muslim families on children's development and understanding of religious and cultural values?

II. METHOD

This research employs a qualitative method with a phenomenological approach, allowing researchers to explore and understand the depth of meaning of individual experiences connected to the investigated phenomena (Usop, 2019). His research location is in the Dampan Village, North Bastem Sub-district, Luwu Regency, South Sulawesi Province. This village was chosen because the Muslims in the area also adhere to a robust *Aluk Todolo* culture and still maintain cultural traditions in daily social practices. The understanding and beliefs are also passed down from generation to generation to their children in the family. The research was conducted for three months from July to September of 2023. The research subjects involved traditional leaders, Islamic religious leaders, and Muslim families who were selected based on consideration of knowledge and experience of the issues raised by applying the principles of subject selection in research. Data was collected through observation, in-depth interviews, and documentation to explore the subjective dimension more deeply (Rosyada, 2020). Data analysis was carried out by organizing, interpreting, and narratively presenting data, followed by preparing conclusions based on a

comprehensive understanding of the phenomenon being studied. Data validity was maintained through the application of triangulation, which combines various data collection techniques and sources of information (Ikhwan, 2021).

III. RESULT AND DISCUSSION

Along with the acculturation process of *Aluk Todolo* culture with Islamic teachings in child education in Muslim families in Dampan Village, a strategy is formed that unifies two different value elements but has a similar role in child education in the family. The identification results are as follows in the table:

Table 1. Forms of acculturation of *Aluk Todolo* culture

No	Forms of Acculturation	Implementation Strategies
1.	<i>Massipa' Namadarana</i> (noble morality)	Instilled through bedtime stories, as guidelines for socializing in the community
2.	<i>Situtu Nene'</i> (Lineage)	Making Tongkonan a common home for families, despite different religions
3.	<i>Rambu Tuka'</i> (Thanksgiving) Ceremony	Making the thanksgiving ceremony an interaction for all the extended family, helping each other out.

The significant influence of *Aluk Todolo* culture is observed in the education of children in Muslim families in Dampan Village, North Bastem Sub-district, particular values such as politeness and compassion between individuals in the daily life of Muslim families in Dampan Village. *Massipa' Namadarana* represents *Aluk Todolo* culture, reflecting a belief system that emphasizes the values of humility and generosity, which are also in accordance with Islamic teachings (La'bi', 2023; Warsah, 2018). The local interpretation in Bastem of generosity, known as "*Madarana*," is considered the essence of the inner wealth of the local community (Ahmadi, 2020). As the following interviews with two traditional leaders show:

"We teach *Massipa' Namadarana* through fairy tales, which are ancestral stories containing moral values modelled for children in Muslim families." (Interview; MD & UB, traditional leaders, 2023)

According to interviews with traditional leaders MD and UB, these tales are not just stories but also contain vital moral lessons. These ancestral stories inspire children to develop good character traits such as humility and generosity, core values in these communities (Sani et al., 2023).

The concept of *Massipa' Namadarana* not only affirms local values but also aligns with Islamic teachings. This principle is taught through fairy tales and ancestral stories full of moral messages, and it has become an effective medium in child education. This is a practical example of how local cultural values are acculturated into Muslim family education (Pajarianto & Mahmud, 2019; Sabaruddin & Rahman, 2018). Through interviews with various community leaders, including traditional and religious leaders, as well as Muslim families, it was revealed that there is a strong synergy between *Aluk Todolo's* cultural values and Islamic principles in educating children (Parinduri, 2020). This creates a harmonious environment where local cultural values and religious teachings blend, providing a solid foundation for the younger generation to develop a strong character and empathy for others (Pajarianto, 2022; Pajarianto et al., 2023).

The interview with RM, the Imam of Dampan Village, revealed that integrating *Aluk Todolo* values in child education in Muslim, Christian, and *Aluk Todolo* adherent families succeeded in maintaining harmony. She emphasized that in Muslim families, children are taught about *Situtu Nene'*, meaning the prophets' lineage, to shape their warrior character (Interview: RM, 2023).

Situtu Nene' is a mechanism that explains and understands family relationships and social structures. Although in Dampan Village children in Muslim families have different beliefs, grandmother's *Situtu Nene'* education can strengthen family ties, enabling a harmonious and peaceful life (Lolo et al., 2021).

This harmony in family ties represents tolerance and is maintained as a symbol of unity and cooperation (Baturante, 2019). *Situtu Nene'* acts as a forum for families to discuss, plan or resolve various problems, both in joy and sorrow, led by *Parengnge'* (traditional leader). *Parengnge'* can only be held by individuals with a noble *Tongkonan* lineage. *Tongkonan*, as a conventional house, is a place that embraces various religious adherents in performing rituals according to their beliefs, as well as a place to discuss lineage and solve family problems. The integration of *Aluk Todolo* values in child education in Muslim families of Dampan Village, mainly through the concept of *Situtu Nene'*, can be linked to the values of Islamic teachings. In Islam, genealogy or lineage is critical, where knowing descendants and maintaining family relationships are valued and encouraged. This aligns with Islamic teachings that respect ancestors and emphasize the importance of preserving kinship relations.

Islamic teachings also emphasize the importance of warrior character, which in this context, can be interpreted as resilience, strength of faith, and courage in the face of challenges. The concept of *Situtu Nene'* taught in Muslim families in Dampan Village, which emphasizes the descent of prophets, provides inspiration and examples for children to develop these characters (Muflih et al., 2022). The stories of the prophets in Islam, filled with lessons of fortitude, justice and generosity, give a rich source of inspiration for children's character development. Furthermore, the concepts of harmony and tolerance established through *Situtu Nene'* and the values of *Aluk Todolo* also reflect Islamic teachings on the importance of peace, unity and togetherness. Islam teaches its people to live in harmony and mutual respect among fellow Muslims and with adherents of other religions. This is reflected in daily life practice in Dampan Village, where Muslim, Christian and *Aluk Todolo* families coexist in harmony.

Thus, the integration of *Aluk Todolo* values in children's education in Muslim families in Dampan Village not only reflects rich cultural acculturation but is also in line with the basic principles of Islamic teachings on respect for ancestors, the formation of strong character and the importance of harmonious and tolerant living.

The *Rambu Tuka'* ceremony is a form of expression of gratitude at every moment of happiness. It is vital in colouring the daily life of Dampan Village families, Muslim and non-Muslim families. The *Rambu Tuka'* ceremony is performed on a variety of significant occasions, such as the *Kaso Sitamben* (marriage feast), *Makinande* (harvest feast), and *Mangrara Banua* (inauguration of a traditional house) ceremonies (Mangolo et al., 2022; Novita & Lestari, 2021). The *Rambu Tuka'* ceremony is a prayer procession likened to smoke reaching the sky, symbolizing gratitude for the many gifts from *Puang Dilangi'* (God) (Poylema, 2022).

Rambu Tuka' is considered a hereditary legacy that is an integral part of the *Kaso Sitamben* tradition, referring to marriage rituals. In marriage, *Rambu Tuka'* includes the

ritual of *Mapakendek Pangngan* (handing over betel nuts), a procession where a man hands over betel nuts as a sign of proposal to the girl, followed by the distribution of lime and betel nuts to both families, this event is carried out in the afternoon and supervised by *Parengnge'*.

Mapakendek Pangngan itself is also an integral part of the *ijab qabul* procession in Islam, a moment considered sacred in marriage, which must be witnessed by two witnesses. Meanwhile, the *Mangrara Banua Tongkonan* ceremony, which marks the inauguration of the *Tongkonan* traditional house, is held in the hope of obtaining sustenance and blessings for the village community (Mukramin & Ismail, 2018). The process of purifying the traditional house by *Ma'cera'* (slaughtering and draining the blood of animals) is considered a sacred step that symbolizes the sanctity of the *Tongkonan*, as well as affirming their connection with *Tau'* (fellow humans), *Lino* (nature), and *Puang Dilangi'* (Imanuella & Yoesoef, 2021; Wong et al., 2022). The *Rambu Tuka'* ceremony, as a means of recalling collective memories and pride, marks the completion of the *Tongkonan* construction. This makes the *Mangrara Banua* an essential and honourable act within the family (Silamba et al., 2017). The process underpins the strengthening of strong relationships among family members.

Research on the acculturation of *Aluk Todolo* culture with Islamic teachings in child education in Muslim families in Dampan Village revealed significant implications for forming children's character and harmonising social life. Source: results of data analysis cultural acculturation has consequences for the formation of children's character and the harmonization of social life. The identification results show that there are 3 (three) fundamental implications of cultural acculturation, as outlined in table 2:

Table 2. Forms of acculturation of Aluk Todolo culture

No	Implications	Description
1.	<i>Massipa' Namadarana</i> and Moral Development	<i>Mekatabe</i> (permission), <i>Ma'kada melo lakopadanna rupa tau</i> (good words), and <i>Nadaranai to lise kande tae na dipatisambo' sambo'</i> (not wasteful in food).
2.	<i>Situtu Nene'</i> (Lineage)	The children learn to live in harmony and respect each other, in line with Islamic values of peace and brotherhood.
3.	<i>Rambu Tuka'</i> Ceremony and Expressions of Gratitude	The community feels God's grace in the form of harvest, thus increasing the spirit of gratitude and worship.

Table 2 contains the implications of cultural acculturation in the philosophy of *Massipa' Namadarana* and moral development. Implementing *Massipa' Namadarana* values from the *Aluk Todolo* culture positively impacts the formation of children's morals. Children are taught about the importance of politeness, compassion, humility and generosity through a fairy tale approach containing moral values. The implication of ethical values, such as good manners, is one of the clear examples of *Aluk Todolo* acculturation in Muslim family education (Ainusyamsi & Husni, 2021). There are three essential values in family practice, namely *Mekatabe* (permission), *ma'kada melo lakopadanna rupa tau* (good words), and *nadaranai to lise kande tae na dipatisambo' sambo'* (not wasting food) (Iswatiningsih, 2019). This reinforces local values and harmonizes with Islamic teachings on good morals (Wirata, 2022). This acculturation helps children develop a character valued within their community and form an identity rooted in cultural heritage and religious teachings.

Second, the concept of *Situtu Nene'*, which teaches children about the lineage of the prophets, has profound implications for shaping warrior character and maintaining social harmony. This genealogy education honours origins and family relationships and strengthens social ties and tolerance between community members of different faiths. Through this teaching, children learn to live in harmony and respect each other, which aligns with Islamic values of peace and brotherhood.

Third, the practice of the *Rambu Tuka'* ceremony has essential implications for expressing gratitude and strengthening communal relationships. The ritual is held at significant moments, such as marriage and harvest, reflecting gratitude to God for various blessings. Integrating the values of the *Rambu Tuka'* ceremony in the lives of Muslim and non-Muslim families in Dampan Village underscores the importance of expressing gratitude while maintaining cultural heritage. The ritual is held at significant moments, such as marriage and harvest, reflecting gratitude to God for various blessings. It also affirms the values of togetherness and collective pride, essential in maintaining strong family relationships. This principle is also reflected in religious practices, where family members provide support simultaneously in the context of worship and aspects of social, cultural, and human relations.

IV. CONCLUSION

Research on the acculturation of *Aluk Todolo* culture with Islamic teachings in child education in Muslim families of Dampan Village reveals a rich and harmonious form of cultural integration. *Massipa' Namadarana* emphasizes the importance of morals and morality, while *Situtu Nene'* teaches about lineage and social harmony. The *Rambu Tuka'* ceremony symbolizes an expression of gratitude and respect for tradition. All these practices not only reflect the richness of local culture but are also in line with the basic principles of Islamic teachings. This cultural acculturation positively impacts children's character building, encourages harmonious social life, and strengthens a cultural identity that values diversity and tolerance. This is an example of how cultural acculturation can play an essential role in shaping social values and religious life that respect and complement each other.

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