

Siri' Culture in Tana Toraja: How to Embed it on Muslim Children in Islamic Education Perspective

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ABSTRACT

The purpose of this study was to determine the process of cultivating siri' cultural values, developing Islamic education in Muslim children in Tana Toraja, also looking at the opportunities and challenges on the cultivation of siri' cultural values in Muslim children in Tana Toraja, The research method used is qualitative research with a naturalistic type. The research location is in Sangalla, Tana Toraja Regency. The data collection method uses observation, interviews, and documentation. Based on the result of the research and the discussions found, siri's cultural values for Muslim children in Tana Toraja towards Muslim children aged 7-18 years are continuous, individually carried out in the household environment and groups carried out in the school community. They are planting siri' cultural values for Muslim children in Tana Toraja in line with Islamic education. Opportunities in cultivating siri' cultural values for Muslim children in Tana Toraja through socio-cultural/customs environment, dakwah, education activities, and religious harmony are maintained. Siri's cultural values' challenges are the lack of Da'i/Muballigh and Islamic Education Teachers, customs, and dakwah competition.

INTRODUCTION

The people of South Sulawesi are known for their *Siri'* culture. *Siri'* culture frequently identifying with Makassar culture, but this culture has become a culture for each of the tribes in South Sulawesi, such as the Bugis, Mandar, Toraja, and the other tribes. Furthermore, what distinguishes it is only in terms of vocabulary. (Ahmad Anugrah, 2000). In community dynamics development, the Toraja people's kinship system knows as *Tongkonan*, which comes from the word *tongkon*, which means sitting or expressing condolences (Theodorus, 2013). The *tongkonan* is using as a center for planting *Siri'* values for all generations. The *tongkonan* was functioning when they are at the meeting of all family groups with various religious backgrounds, attending family ceremonies, both the *rambu-solo* ceremony (death feast) and the *rambu-tuka* ceremony' (thanksgiving party), instilled some *siri'* values' including; faith values (*kapa'patongan*), worship values (*kapenomban*), and moral values (*tengka o'ko'*). The central matters of the most instilled morals are; *kamalamburan* value (honesty), *kamaSirisan* value (shame), *kamatutturan* value (work ethic), *umpangke' topadadianna* value (devoted to both parents), *kamanarangan* value (intelligence), and *kamamaliran* value (longing). The inculcation of *Siri'* values is through advice (*pepesan*) with words that impress the heart, also in the form of admirable traits tradition (*kabiasaan*) and giving examples of exemplary (*toditiro tengka o'ko' na*). Apart from that, the children's attitudes and behavior were always supervising (*didagai melo*), and if there was a violation, they were giving punishment (*dibengan pa'paliran*). All the values of *Siri'* are instilled with full sincerity

and sincerity as the expression: *Diallonanni mamma dituladenni matindo, ia napopentoean, napopemparossoan matoto' lalong sumanikta manda' taruk bulaanta*. Meaning: Will be used as a pillow while sleeping, used as a role model, and a solid grip for the offspring in every family (Diks Sasmanto Pasande, 2016). Ansharullah Alimuddin (2004) and Sumange (2017) reveal that the problem of *Siri'* in a legal perspective is in the Bugis-Makassar cultural domain. Nety S (2014) showed that the *rambu-solo* ceremony values do not contradict Islamic Education; in fact, they are very "Islamic". A similar study was conducted by Sulaiman (2001), who explained that the Muslim community in Rantealang Village, Sangalla District, is very obedient to worship, especially the five daily prayers. At the same time, they are a minority and are not influencing by the *rambu-solo* ceremony's culture or the *rambu-tuka* ceremony. M. Amir Mula (2014) reveals that several values are relevant to Islamic education in the Prophet Muhammad's household life, carrying out by the Muslim community of Toraja. Senda with Petrus Kanna (2005) revealed that there are several central values in *somba tedong*. The research of Mughny Ilman Wali Rusdi and Susanti (1986) suggests that the cultural significance of *Siri'na pacce* is a form of appreciation of the artistic elements of South Sulawesi Province, especially the Bugis, Makassar, Mandar, and Toraja ethnic groups. Thus, from the various studies above, it seems that no research has been founding that addresses the inculcation of *Siri'* values for Muslim children in Tana Toraja from the point of Islamic education. This research focuses on the Cultivation of *Siri'* Cultural Values in Muslim Children in Tana Toraja, in the Perspective of Islamic Education. The research definition is the Toraja people's activities in providing messages and guidelines for Muslim children's behavior to Muslim children regarding Islamic education.

1. The process of inculcating *siri'* cultural values in Muslim children in Tana Toraja includes a) the material of *Siri'* cultural values' which are implanting, among others: faith (*kapa'patongan*), worship (*kapenomban*), the matter of morals (*tengka o'ko'*) includes; the value of devotion to parents (*umpangke' topadadian*), honesty (*kamalamburan*), intelligence (*kamarangan*), friendship (*kasiuluran*), shame (*kamasirisan*), longing (*kamamaliran*), work ethic (*kamaritutan*). This value is instilling at the age of 7-18 years. b) Media/places for planting *siri'* cultural values, among others: Households, schools, and traditional houses (*tongkonan*) communities. c) The method of planting *Siri'* cultural values include: habituation (*pa'biasan*), advice (awareness), example (*pa'pasusian*), supervision (*dikambi'*), punishment (*dipali'*), reward (*diadiyai*).
2. Review of Islamic Education on cultivating *siri'* cultural values in Muslim children in Tana Toraja, including habituation methods, advice methods, exemplary methods, supervision methods, punishment methods, and reward methods.
3. Opportunities in cultivating *siri'* cultural values in Muslim children in Tana Toraja are family kinship based on the Tongkonan philosophy and harmonious relationships between religious adherents. Meanwhile, the challenges in cultivating *siri'* cultural values in Muslim children in Tana Toraja are too fast shifting of cultural values, lack of spiritual understanding of Muslims, the influence of adat and Christianization.

The purpose of this research is to find out the steps of cultivating *Siri'* cultural values in Muslim children in Tana Toraja to examine the aspects of Islamic education, to determine the review of Islamic teaching on the cultivation of *Siri'* cultural values in Muslim children in Tana Toraja, and to know the obstacles and opportunities for planting *siri'* cultural values in Muslim children in Tana Toraja

METHODS

The research method used is qualitative research with a naturalistic type. In this study, the informants were religious leaders, educators, community/familiar figures, parents, and Muslim children. Also / support, three people were taken from the Head of the District Office, one person from the Office of the Ministry of Religion, Kab. Tana Toraja, three heads of *lembang* (village) and one head of the Tana Toraja Regency Statistics Office. Data collection techniques in this study using; observation, interview, and documentation. The data analysis process was carried out in four successive stages: data reduction, data condensation, data presentation, and conclusion drawing.

RESULTS

The Process of Cultivating *Siri'* Cultural Values in Muslim Children in Tana Toraja

1. *Siri'* Cultural Values Implanted in Muslim Children in Tana Toraja

The *siri'* cultural values contained in the Toraja culture are the values passed on by parents to their children who are the next generation so that these values become the culture of each child's personality. The *Siri'* cultural values instilled in Muslim children in Tana Toraja include:

a. Value *Kapa'patonganan* (Faith / Belief)

Marten Ruruk said that this belief is the basis for carrying out the *rambu solo* ceremony so that the Toraja people are willing to sacrifice tens to hundreds of buffalo and pigs in a solo sign ceremony' for the safety of the family, especially the parents. Furthermore, the 'Dena' tattoo suggests that a dead person needs a perfect ceremony to gain eternal salvation in the afterlife. Regarding the inculcation of *kapa'patonganan* values in children, Nurdin Baturante said that the importance of *kapa'patonganan* is conveying to children, both Christian and Muslim, which are usually giving at solo signs, are only a spirit diversity.

b. *Kapenomban* Value (Worship)

In the ritual implementation, followers of *aluk todolo* are lead by an authoritative figure called *tominaa*. *Tominaa* is the one who conveys the utterances/mantras addressed to God, the gods, and the spirits of the ancestors. Sometimes their offering is a pig or a chicken, and very rarely do they find offerings in the form of buffalo, cows, horses, and other animals. According to Pong Since, the prayer was read by *tominaa* (traditional leader) when the Toraja people managed to drive out the Bugis Bone soldiers who attacked Toraja under the leadership of Aru Palaka.

c. *Tengkao'ko' / Pessiparan* Value (Nature/Behavior)

Tengkao'ko for the Toraja people is dividing into two. Actions and words of praise call *tengkao'ko 'mala'bi,'* while actions or words interrupted are called *tengkao'ko kadake*. Nurdin Baturante said that concerning nature and behavior (*tengkao'ko/pessiparan*), the Toraja people care for what their parents and ancestors have instilled because many people can felt the impact of the value *tengkao'ko"/* message.

2. Stages of Cultivating *siri'* Cultural Values in Muslim Children in Toraja

The stages in instilling *siri'* cultural values for children in Islamic communities in the Sangalla, South Sangalla, and North Sangalla Districts, Tana Toraja Regency, are informal, formal, and non-formal education channels.

a. In-formal Pathway Education (Home Environment)

According to Abd. Rahim, these values contain messages conveyed to children after dinner or after the maghrib prayer. Also, before they want to sleep, this message is told using the story method because children enjoy hearing stories. *Pepasan* (message/advice) was also delivered by Nurbaeti (the informant's wife) after breakfast before her children left school.

b. Formal Pathway Education (School)

Mrs. Fatmawati Tandi Ra'pak said that to instill *siri'* cultural values for children in school, only through the extracurricular program, especially those who are Muslim, only comprise 37 people. Muslim children gather once a week to practice ablution, prayer, caring for the corpse, and listening to the local wisdom values that contain traditional messages from parents. Abdur Rahim S.Pd.I., an Islamic religion teacher at SMP Negeri 2 Sangalla, said that the Muslim children he has taught at school are the majority of converts and live in a family environment the majority of other religions. Also, because their mothers and fathers sometimes want to learn Islam, some limited educators and *muballigh* are ready to teach the principles of Islamic teachings and a deep understanding of the religion they profess.

c. Non-Formal Pathway Education (Community Environment)

The place for cultivating *siri'* cultural values and Islamic religious values, apart from being held in homes in the form of recitation and schools, also held in several places, namely: 1) The mosque, the children taught the Koran, the practice of wudhu and the practice of praying and instilling the fundamental values of Islamic teachings and the cultural values of *Siri'* Toraja, which are sometimes delivering in the form of stories and songs. 2) The place where most children listen to and practice *Siri'* cultural values is in the traditional tongkonan house, including Muslim children. They gather when a family celebrates at a *rambu-solo* (death ceremony) sign, which sometimes lasts several days. This event is usually associated with a person's social strata or "economic" strata among the Toraja people, especially in Sangalla District.

3. The Method of Cultivating *Siri'* Cultural Values in Muslim Children in Toraja

The cultural values of *Siri'* in Toraja, especially in the Sangalla district, is instilled in Muslim children by:

a. *Pepasan* (Advice)

According to Sattu Alang, the method of delivering *pepasan* (messages) is conveying individually and in groups in the household environment through advice and stories, in mosques, schools or *tongkonan*, during a *rambu-solo* ceremony or *rambu-tuka* ceremony, they are grouped and then given advice and understanding of the cultural values of *Siri'*. It is also introducing that our ancestors' belief values must be respected even if we have embraced Islam or Christianity. While Ruslan Alang said that, usually, *pepasan* (advice) conveyed by our parents to us was always related to treating others and respecting the people around us.

b. *Pa'biasan* (Habit)

The *pa'biasan* (habituation) method of *siri'* cultural values is very beneficial for children. It is in line with what M. Nasir said: *my late father was a convert; he was from a Catholic family; he rarely prayed five times a day except for Friday prayers only occasionally. Fortunately, my mother was obedient to pray five times a day, and I was ordinary in praying with her; all of us siblings were always ordinary to praying by my mother and praying for our father.*

c. *Pa'pasusian* (exemplary)

In the household environment, parental *pa'pasusian* (exemplary) of parents in planting *siri'* cultural values, namely, in addition to showing the cultural values of *siri'* itself, parents also often tell stories about people who succeed her life so that children can imitate her.

d. *Dikambi* (Supervision)

It has been instilled in Torajan Muslim children to keep these values inherent in their lives. *Dikambi* (supervision) of *siri'* cultural values' is carried out by parents in the household environment, educators in the school environment, community leaders, and religious and local government leaders in the community.

e. *Diukung/Dipali* (Punishment)

The imposition of sanctions against the community or children who violate local norms or customs is rarely founding. According to the applicable law, any law violator must be referring to the authorities/law enforcers. However, some things need to be recognizing that religious and traditional figures still have an essential role in controlling society's ethical norms.

Overview of Islamic Education on Cultivating Siri' Cultural Values for Muslim Children in Tana Toraja

There are several *Siri'* cultural values that the author has put forward above the settings; *kapa'patonganan* values (trust/belief), *kapenomban* values (worship), and *tengkao'ko/pessiparan* values (morals), which are traditionalizing to children, especially children who are Muslim "in accordance or relevant" with the values of Islamic education.

1. *Kapa'patonganan* Value (Trust)

According to Leonardos, the *rambu-solo* ceremony is a provision or charity that leads the ancestral spirits to get the status of being *tomembali puang* (demigods), namely the spirits of ancestors have received the safety of life in the puya world. It believes that they will provide safety to families who are still In terms of Islamic education, one of the main problems that must instill in children from an early age is the pillars of faith, including belief in the afterlife, which is the nature believed in Islam as an eternal place. Every Muslim believes that after living in this world, another life is better, eternal, namely the afterlife.

2. *Kapenomban* Value (Worship).

Islamic education teaches that every human being must be grateful for the blessings God has given him. Related to the expressions uttered by followers of the *aluk todolo* belief concerning worship, it can be interpreted as an expression of gratitude to God when they succeed in driving away from people who want to rule their hometown.

3. *Tengkao'ko/Pessiparan* Value (Nature/Behavior)

The *Siri'* cultural values related to *Tengkao'ko/Pessiparan* (Moral Values) for the Toraja people are limited to only a few values, including a) The Value of Devotion to Both Parents (*ompangke' to mendadianna*) b) The *Kasiuluran* Value (Family kinship) c) *Kamalamburan* values (honesty) d) *Kamanarangan* values (intelligence) e) *Kapa'misaran/Tengkosituru'* values (togetherness/unity) f) *Kabassaranan* values (work ethics) g) *Longko'/Siri'* values (Shame/Pride)

Opportunities and Challenges in Inculcating Siri' Cultural Values in Muslim Children in Tana Toraja

1. Opportunities in Inculcating Siri' Cultural Values in Muslim Children in Tana Toraja

Internal aspects that become hopes and opportunities for planting *Siri'* cultural values in Muslim children in Tana Toraja are:

a. The socio-cultural/customs environment

Nurdin Baturante said that Toraja's customs support *siri'* cultural values for Muslim children. In socio-cultural life, the cultural traditions that have been entrenching with the meaning of harmony, namely *siangga* (mutual respect), *siangkaran* (mutual assistance), *sikamali* (mutual crush), can be seen in the implementation of the *rambu-solo* event 'whether Christian, Muslim or Muslim. One example is when a Muslim dies; after being buried, there is always a *ta'ziyah* or night of consolation. On the third night, the whole family and friends arrived at the funeral home with rice, chicken, goat, and sometimes buffalo, both Muslim and Christian.

b. Religious Harmony

When viewed from the aspect of religious harmony, the Toraja people can use it as an example. They are harmonious because of the basis and spirit of togetherness, kinship, and love. Nurdin Baturante argues that from the *rambu-solo* event 'this is one of the glues so that the Toraja people are very harmonious and peaceful. From religious differences, it leads to the kinship aspect that they uphold, so that the order and atmosphere of togetherness, family spirit, and love are maintained. It leads to a form of life that leads to/has a nuance of religious harmony among the Toraja ethnic community. Likewise, the inter-Muslim harmony shows togetherness and does not reveal the religious problems that many Muslims have, namely the problem of *khilafiyah*. Between NU and Muhammadiyah, always strengthen each other. Meanwhile, external opportunities in planting *siri'* cultural values in Muslim children in Tana Toraja are *Da'wah* activities and Islamic education. Muh. Dini Rahimi said the *jamaah* at Usman bin Affan Bebo Mosque feel happy and thankful to one of the congregations named Ms. Suriani and her family who have taken the members to come to guide the Koran and learn how to pray before breaking the fast in the holy month of Ramadan. Abdur Rahim, the Buntu Kalando Mosque imam, expressed his gratitude to the Faculty of Da'wah and Communication majoring in Islamic Guidance and Counseling at UIN Alauddin Makassar, who had come to foster the religion of the congregation. the students teach the children the procedures for ablution and prayer; also, they collaborated established a Koran Education Park for children

2. Challenges in Inculcating Siri' Cultural Values in Muslim Children in Tana Toraja

The internal obstacles found in the Toraja society in cultivating *siri'* cultural values in Muslim children in Tana Toraja are;

a. Lack of Da'i/Muballigh and Religious Teachers

The transmission of Islamic in Tana Toraja, especially in Sangalla District, experienced a decline. It was triggered by, among others, the first Islamic fighters who also converted to have died, some people understood and studied religious knowledge, but all of them lived overseas. Schools with an Islamic background do not exist. Several years ago, there a Muhammadiyah Junior High School, but now the school has closed.

b. Customs

It stated previously that the Toraja people are very diligent and obedient to their customs. Even though they consist of multi religions, it is difficult to leave their customs passed down from generation to generation. Tamrin Lodo 'said that the impact of the lack of Islamic preachers and teachers has resulted in many Muslims having a less stable *aqidah*. It can observe from their daily lives. Many Muslim societies confuse Islamic teachings with customs such as implementing the *rambu-solo* ceremony, with all kinds of procedures they do contrary to Islamic teachings. There are also some Muslims who like to gamble (cockfighting) and drink bitter palm wine. Cockfighting is considered a custom that needs to be cared for preserved. The external challenge in instilling *siri'* cultural values in Muslim children in Tana Toraja is a religious mission. Abdul Todanan said that the majority of Toraja people are Christians, both Protestants and Catholics. In their current development, they take up customs as their religious mission. Like the death ceremony *rambu solo's* implementation, if a Christian dies, they have a ceremony like a ceremony performed by the *aluk todolo* belief by slaughtering buffalo and pigs. Only a little difference, the coffin was decorated with the cross symbol, and priests and priests prayed for the corpse according

to their Christian beliefs. About eating pork is not a problem, even though at first they forbade eating pork.

DISCUSSION

The Process of Cultivating Siri' Cultural Values in Muslim Children in Tana Toraja

1. The 'Siri' Cultural Values Implanted in Muslim Children in Tana Toraja include:

a. Value Kapa'patonganan (Faith / Belief)

The value of *Kapa'patonganan* (faith/belief) comes from *aluk todolo*, which believes that death is not scary because life in this world is not eternal or real life. One model of harmony that should be considered a model of harmony in Indonesia's nation and state is a model of harmony built and maintained by the Toraja people.

b. *Kapenomban* Value (Worship)

Kapenomban (worship) for the Toraja people who adhere to the *aluk todolo* belief is different from those of Christianity and Islam. They do not have a means of worship such as a church or a mosque, sometimes a place to express gratitude and other rituals related to a large tree such as a banyan tree, in front of a rock, on a rice field embankment, and other sacred places.

The value of *Kapenomban* (worship) is significant to instilled in Muslim children in Toraja. Muslim children in Toraja can distinguish between the Toraja people's traditions against Islamic teachings and do not contradict Islamic teachings but still maintain harmony between the people religious.

c. Value Tengka'o'ko' / Pessiparan (Nature / Behavior)

Moral values that are always cultivating as a culture of *siri'* or self-respect include; the value of filial piety to both parents (*umpangke 'to mendadianna*), family values (*kasiuluran*), intelligence values (*kamanarangan*), the value of honesty (*kamalamburan*), the value of unity or togetherness (*kapa'misaran*), and the value of work ethics (*kamatutturan*).

2. Stages of Cultivating Siri' Cultural Values in Muslim Children in Toraja

The stages of cultivating *Siri's* cultural values in Muslim children in Toraja are the methods and methods used by parents in instilling *Siri's* values; apart from giving advice, parents also provide exemplary or examples of *Siri's* values implanted. Furthermore, parents supervise children and provide punishment if the child violates. The view raised by parents and children who experience the importance of education in the household instilled religious values for the family, especially children. (Hisbullah, 2020). They feel the role of the family in instilling religious values in them. Telling stories (*puama*) to children about the impact of good and bad deeds makes children choose.

They cultivate *Siri's* cultural values in Muslim Toraja children at school by holding extracurricular activities to overcome teaching Islamic Religious Education for Muslim children in schools, both public and private, in Sangalla Tana Toraja District. Meanwhile, non-formal education pathways include; Koran learning necessary educational activities for children and adults, especially for converts. Then some families have been able to teach their children about the procedures for ablution 'and perform prayers. Also, members of the congregation in several mosques taught how to care for the corpse. The center for planting *siri'* cultural values for the Toraja people in a traditional house called *tongkonan*.

Overview of Islamic Education on Cultivating Siri' Cultural Values for Muslim Children in Tana Toraja

The methods used by parents, traditional leaders, educators, and religious leaders in Tana Toraja in educating their children are "very relevant" to the Islamic education method, namely being advised, accustomed to kindness, given guidance, being supervising, rewarded for their achievements and sometimes punished if they made a mistake. In Islamic education, one must explain wisely with helpful advice so that the *aqidah* of children maintains worship, compulsory worship, and other worship acts. Family values for the Toraja people need to be maintained and maintained, and if necessary, they can be imitating by other communities. Good interactions in the family and society will contribute positively to children's character and character. The values of honesty and exemplary are challenging to separate. Among Muslims and non-Muslims, the Toraja people exemplify integrity in the household, school, and culture, including in the *Tongkonanan* home. The practice of honesty made in the household, relatives are accustomed to being honest and showing good role models to children and family members. The value of *Kamanarangan* (intelligence) instilled, traditionalized, and cultivated by the Toraja people is

very following Islamic education's objectives, namely, humans know. The value of togetherness/unity of the Toraja people is known for its togetherness and unity expressed in the language *mesa kada dipotuo, pantan kada dipomate*. The concept of togetherness and unity is conveying in a short but dense meaning above in the review of Islamic education called *ma'iyah/hablum*. There is a relationship with God. There is also a relationship with one another. In Islamic education, unity and the avoidance of discord are often suggesting. One of the basic concepts of Islamic education is hard work for happiness in the world and the hereafter. The value of hard work instilled by the Toraja people to their children, so that they always work selflessly in search of sustenance and prohibit begging, is relevant to Islamic education's goals. The value of *longko'/siri'* (shame/self-esteem), which is traditionalized by the Toraja people, is part of the goal of Islamic education. In Islamic education, various aspects emphasize children, including behaving appropriately, speaking softly, and strolling without showing an arrogant attitude.

Opportunities and Challenges in Inculcating Siri' Cultural Values in Muslim Children in Tana Toraja

1. Opportunities in Inculcating Siri' Cultural Values in Muslim Children in Tana Toraja

Internal aspects that become hopes and opportunities for planting *siri'* cultural values in Muslim children in Tana Toraja are a) Socio-cultural environment/customs and b) Religious Harmony Customs that influence society's social environment can hinder the cultivation of *siri'* cultural values or vice versa can support. In this case, it depends on the community members, including religious leaders and especially the *muballigh*, in conveying Islam's teachings. The role of traditional leaders, aristocrats, and other community leaders in maintaining the community's social environment to remain harmonious and peaceful. It is also no less important, according to Nurdin Baturante, that, after many of Puang Sangalla's children and families embraced Islam, there was an appreciation for Islam by the Toraja people, especially in the Sangalla area. Puang Sangalla is a traditional leader and community leader in the *Tallu Lembangna* area (Sangalla, Mengkendek, and Makale), and it is central in the area. In fact, in history, the "descendants of the kings and aristocrats of South Sulawesi" came from that area, namely Sangalla. The well-maintained religious harmony, both internally by Muslims and between religious communities, makes the cultural values of *siri'* implanted in Muslim children in Tana Toraja to be successful. Torajan Muslim children can show noble morals (*pessiparan*), obey and obey their beliefs (*kapa'patongan*), as well as being obedient to carry out worship, especially prayers (*kapenomban*). Therefore, *Siri's* values must be maintained, guarded together, standardized, and cultivated daily. Meanwhile, external opportunities in cultivating *siri'* cultural values in Muslim children in Tana Toraja are: Islamic da'wah activities and Islamic education largely determine the quality and understanding of one's religion. However, it states that one of the obstacles in the implementation and fostering of *siri'* cultural values in Muslim children in Tana Toraja, from the other side, is also an opportunity or support.

2. Challenges in Inculcating Siri' Cultural Values in Muslim Children in Tana Toraja

The internal challenge in instilling *siri'* cultural values in Muslim children in Tana Toraja is the lack of Da'i / Muballiq staff and religious teachers. The understanding of some Muslims in Tana Toraja about raising pigs is not yet fully understood. One of the reasons is the lack of da'i/muballigh staff and religious teachers who understand religious matters, including raising pigs. One of the Toraja people's customs is that some buffalo and pigs are usually cutting when there is a death ceremony or *rambu-solo*. The buffalo is slaughtering in a unique way owned by the Toraja people, immediately cut down with a long machete called *ma'tinggoro*, and instantly dies. So the selection of methods and methods of conveying the syiar of Islam determines the success of a person in conveying Islamic da'wah, especially the Torajan Islamic community, still needs to be taught and given an understanding of Islamic teachings. The external challenge in instilling *siri'* cultural values in Muslim children in Tana Toraja is a religious mission. The statements made by the Mosque Imams and the Head of the Ministry of Religion can be useful lessons for correcting to Muslims. This fact occurs due to negligence in building *aqidah*, worship, and Muslims' morals in Tana Toraja. Especially for children of the Islamic generation who grow and develop in an environment of customs surrounding it.

CONCLUSION

This study concludes that inculcating *siri's* cultural values for Muslim children in Tana Toraja to Muslim children aged 7-18 years has done continuously, both individually implemented in the household environment and groups implemented in the school community environment. The

cultivation of the series' cultural values for Muslim children in Tana Toraja is very much related to Islamic education. Opportunities in inculcating the series cultural values for Muslim children in Tana Toraja are the socio-cultural environment/customs, da'wah activities and Islamic education, and the well-maintained religious harmony while the challenges in cultivating the series' cultural values' for Muslim children in Tana Toraja, that is, the lack of Da'i / Muballiğ and Religious Teachers, customs, and competition of Religious missions. This study's suggestion for the Ministry of Religion Tana Toraja District, through the Islamic community development Section and the Islamic religious education Section, is more active in providing Islamic education and implementing muballigh training. Hold discussions between Muslims and *dai'/muballigh* to understand the differences related to customs, especially to the traditions of the people of Tana Toraja that are contrary to Islam's teachings. The necessity Koran translation of Toraja language that has been launched by the Ministry of Religion immediately assisted and channeled to the Tana Toraja community, as a form of effort so that the community in Tana Toraja better understand Islam as a whole, and *dai'/muballigh* are also easier to preach using Toraja language.

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