



Strengthening Interfaith Multicultural Values for Society in Sangalla District, Tana Toraja Regency

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Abstract

This research aims to reveal the strengthening efforts made by the society in preserving multicultural values of interfaith and explore multicultural values that appear in everyday life which become the foundation of interfaith in Sangalla District, Tana Toraja Regency. This research uses a qualitative approach with a case study type. Data collection techniques used participant observation techniques, semi-structured interviews, and documentation studies. Data analysis techniques used modified analytical induction techniques and Miles, Huberman, and Saldana interactive model data analysis techniques, and data validity checks were carried out through credibility, dependability, confirmability, and transferability. The results showed that strengthening efforts in the family internal were carried out by establishing communication in the family environment through pluralistic patterns, consensual patterns, and consensual-protective patterns, while strengthening efforts in the society environment (family external) were carried out by orienting towards social integration or interaction, cooperation in interfaith, and upholding tolerance and mutual respect. The multicultural values that are leading and become the foundation of interfaith in Sangalla District are the value of tolerance, the value of harmony, the value of unity and integrity, the value of mutual respect and appreciation, and the value of justice.

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INTRODUCTION

Multicultural values have become an increasingly important and relevant issue (Alawi & Ma'arif, 2021; Sibawaihi & Fernandes, 2023). Globalization, migration, and technological advances have enabled interaction between different cultures, religions, and ethnic backgrounds in the midst of rapid social, political, and cultural change so that strengthening multicultural values has become an increasingly urgent need. The concept of multicultural values comes as an approach that values diversity and encourages recognition of various identities and views in society. Interfaith understanding and cooperation is not only important for building harmony, but also for bridging the gaps that may arise due to differences in beliefs (Salim, 2022). While each religion has its own unique perspective, they often teach ethics, morals and human values. Focusing on these similarities, therefore, can enable people to form a strong foundation for meaningful interfaith cooperation.

Multicultural values are instrumental in facilitating a better understanding of religious diversity (Mawardi et al., 2023). Religious diversity arises from a long history of human movement, migration, cultural mixing, and the search for meaning in life. Religious diversity in a social framework often creates a complex environment, where individuals and groups must interact with different beliefs and practices. The high level of religious diversity in society emphasizes the need to strengthening interfaith multicultural values, it becomes increasingly important to realize harmony and harmony in the midst of different beliefs that exist. Strengthening multicultural values is not just empty rhetoric, but an important foundation in building an inclusive society (Vanesia et al., 2023).

Indonesian society is a pluralistic society, both in national and regional scopes, plurality has become a social fact (Khaerurrozikin, 2015). Indonesian society is a plural and diverse entity, in terms of ethnicity, language, social, culture and religion. This fact is even stronger in Tana Toraja, an exotic region in South Sulawesi that presents cultural and religious plurality. It is not uncommon for different religions to exist in one family, but they are still bound by the value of Tongkonan (Yunus & Mukoyyarah, 2022). Tongkonan is the traditional house of the Toraja people, with a curved roof resembling a boat, composed of bamboo structures. This house symbolizes the unity of the Toraja people. The uniqueness of Tana Toraja with other regions can be photographed sociologically that Tana Toraja does have distinctive characteristics, namely the strong culture of *Aluk Todolo'* (literally, the habits of the ancestors) which becomes the local religion, as well as the fact of harmony between Muslims, Protestants, Catholics, Hindus, Buddhists, and *Aluk Todolo'* which until now is still preserved when in one family adheres to different religions (Rapa & Gulo, 2020).

Various studies have discussed interfaith multicultural values, such as research conducted by Fawaizul Umam, who found that the cultivation of the spirit of multiculturalism in itself is important in the context of interfaith relations, which in many cases often display antagonistic faces. For this reason, there are at least five strategic steps to strengthen the spirit of multiculturalism in the dynamics of interfaith relations, namely strengthening the tradition of dialogue, regulating religious broadcasting activities, re-education through educational institutions, reorienting the role of "official" religious institutions, and strengthening the principles of constitutionalism as well as law enforcement. In the perspective of multiculturalism, these five steps will lead both majority and minority religious communities to wisdom in addressing the various truths that emerge in the form of religions that are so diverse

(Umam, 2016). The internalization of multicultural values in developing an attitude of tolerance has also been studied by Muhammad Anas Ma'arif, whose research results show that the principles of instilling multicultural education values at Unisma are based on several principles, namely openness, tolerance, unity in diversity, and Islam rahmatan lil 'alamin as a leader. The implementation of the cultivation of multicultural education values at Unisma focuses on two aspects, namely multicultural knowing and multicultural feeling. Meanwhile, the cultivation of multicultural education values at Unisma has positive implications for the tolerance attitude of Unisma students (Ma'arif, 2019).

The analysis of multicultural values of the society of Patoman village, Blimbingsari, Banyuwangi has also been researched by Demas Brian Wicaksono et al. who in his research has analyzed the multicultural values contained in the Patoman village community which include social values, sympathy, tolerance and empathy, religion, nationalism, mutual cooperation, democracy, friendly/communicative, love for the environment, peace love, and social care. In managing multiculturalism in Patoman village, it is done through several ways, namely dialogue and cooperation between religious communities, believing in one's own religion and respecting the religion of others, joint prayers, cross-cultural communication, tolerance, sympathy and empathy, national village, national blending forum, and inter-religious harmony forum (Wicaksono et al., 2019). In addition, research on the urgency of Islamic religious education in developing multicultural values has also been conducted by Salmiwati, who in her research strengthens the function of Islamic religious education as a subject that is still maintained in the National Education System so that it is still expected to be able to shape the character of students so that they become pious Muslims (in the sense of obeying Allah Swt.) and at the same time become tolerant Indonesian citizens, accept differences that are multicultural, and reject all forms of oppression that degrade human dignity because of these differences. This can specifically be seen from the learning objectives, namely realizing Indonesian people who are religiously observant, noble, knowledgeable, diligent in worship, intelligent, productive, honest, fair, ethical, disciplined, tolerant, maintaining harmony, and developing a diverse culture in the school community (Salmiwati, 2013).

The limited research that discusses the interfaith multicultural values in Sangalla District makes this research focus on the pluralistic society there. Sangalla is one of the alliances of (former) kingdoms in Tana Toraja which is included in "*Tallu Lembangna*". *Tallu lebangna* is a three kingdom alliance that ruled around ± 600 years ago in Tana Toraja. The *Tallu Lembangna* in question are: 1) *Lembang Basse Kakanna* (Makale) ruled by I Puang Tiang Langi', 2) *Lembang Basse Tangngana* (Sangalla) ruled by Puang Palodang, and 3) *Lembang Basse Adinna* (Mengkendek) ruled by Puang Kambolang. Currently since December 20, 1965, Sangalla has adapted into a District name in Tana Toraja known as Sangalla District (Patarai et al., 2021). So far, there has never been any news or news about dis-harmonization of interfaith in Sangalla District in particular and Tana Toraja Regency in general. The research question of this study questions the strengthening efforts made by the society in preserving interfaith multicultural values in Sangalla District, as well as multicultural values that appear in everyday life which become the foundation of interfaith in Sangalla District.

METHOD

A qualitative approach with a case study type was chosen to answer the research question which is also the focus of this study. Data collection techniques used participant observation, semi-structured interviews, and documentation studies. Data analysis techniques used modified analytic induction techniques (Ulfatin, 2015) and Miles, Huberman, and Saldana interactive model data analysis techniques, namely data condensation, data presentation, and verification/conclusion drawing (Miles et al., 2014). While checking the validity of data through credibility, dependability, confirmability, and transferability (Creswell & Poth, 2016).

The presence of the researcher in this study acts as an instrument and data collector and is the key of instrument. Therefore, the presence of the researcher becomes an absolute part. As the key instrument, the presence and involvement of researchers in the field is more likely to find the meaning and interpretation of the research subject than using non-human tools (Sudjana, 2012). Thus, researchers can confirm and recheck. Furthermore, Lexy J. Moleong explained that the position of the researcher in qualitative research is actually quite complicated, because the researcher is also at the same time as a planner, data collector, analyzer, data interpreter, and ultimately as a reporter of research results (Moleong, 2014).

RESULTS AND DISCUSSION

Strengthening Efforts Made by the Society in Preserving Interfaith Multicultural Values in Sangalla District

Sangalla District is located approximately 11 km from Makale City which is the capital of Tana Toraja. Geographically, Sangalla District covers 2 villages (Tongko Sarapung Village and Buntu Masakke Village) and 3 Lembang (Lembang Kaero, Lembang Turunan, and Lembang Bulian Massa'bu). The population heterogeneity between the total population of Sangalla District as a whole and the population that is only Muslim namely:

Table 1. Total Population of Sangalla District (2018)

Total Population	Male	Female
9.678	4.439	5.239

Source: Documentation Study at the Sangalla District Office

Table 2. Total Population that is only Muslim in Sangalla District (2018)

Total Population of Muslims	Male	Female
314	118	196

Source: Documentation Study at the Sangalla District Office

In the results of the research that has been conducted by researchers, strengthening efforts are carried out in the family internal and society environment (family external). Strengthening in the family internal is by establishing communication in the family environment through pluralistic patterns, consensual patterns, and consensual-protective patterns. While strengthening in the society environment (family external) is oriented towards social integration or interaction, interfaith cooperation, and upholding tolerance and mutual respect.

Family Internal

Communication is essential in the growth of human personality. Social scientists have repeatedly revealed that a lack of communication will hinder the development of personality because communication is closely related to the behavior and experience of human consciousness (Enjang A.S. & Dulwahab, 2018). In family relationships, communication is very important because communication can also serve as character building for a child or other family members. Lack of communication in the family can result in family development not being in line with the goals as expected. Family communication through pluralistic patterns is a form of family communication that runs an open communication model in discussing ideas with all family members and respecting the interests of other members and supporting each other (Santosa, 2019). The essence of this communication is a type of communication that assumes that each family member has the freedom to convey their ideas and thoughts, has no worries about differences, dares to express their opinions and disagreements, and has arguments that are debated. The existence of an open attitude and mutual acceptance of different opinions from various informants in each family member can form a closeness between family members and create a harmonious relationship (Mahfud, 2011). Families who have pluralistic communication patterns in Sangalla District tend to have a loose climate and allow diversity of roles and interactions, are flexible and open in discussing ideas with all family members, and respect the interests of other members and support each other, by giving children the freedom to interact with their environment responsibly, following the religious celebrations of their extended family (not involved in the sacrament or worship process), children may participate but do not take part, and give children freedom in choosing to attend or not (Observation).

Internal family communication through consensual patterns also contributes to strengthening efforts in preserving multicultural values of interfaith society in Sangalla District. This communication pattern is characterized by consensus deliberation by encouraging and providing opportunities for each family member to express ideas from various points of view without disrupting the family's power structure (Sari, 2012). Conversation orientation and compliance orientation are both upheld, when high conversation orientation is realized through the involvement of all family members in communication activities with each other, then high compliance orientation is also characterized by a climate of uniformity in each family member. Parents have a role as the decision-making party in the family, so they determine the guidelines for their children in making a decision to do (Arifuddin & M. Ilham, 2020). Families who have consensual communication patterns in Sangalla District often have conversations but also have high compliance. Although the family relationship has openness and closeness like friends with a supportive conversation orientation, parents still play a role in decision making. Parents direct each family member to express ideas from various points of view without disrupting the family power structure, by giving children the freedom to interact with non-Muslim friends, family and neighbors. Parents do not prohibit their children from interacting with non-Muslim friends, family, and neighbors because they assume that their children already understand the limits of socializing, but parents have a special time to gather and interact with extended family of different religions to evaluate and give feedback to their children (Observation).

In addition to communication through pluralistic and consensual patterns, there is another communication pattern called the consensual-protective pattern which is also carried out by a family in preserving multicultural values of interfaith people in Sangalla District. This communication pattern is applied because they are in a multicultural-based plural situation itself

and must continue to exist as a family. Although it tends to be protective which is characterized by low interaction in concept orientation, the social orientation of this family is very high and even compliance and harmony are very important (Mahfud, 2011). Each child is given space to interact with the family even with non-Muslim families in the aspect of mu'amalah, but in the aspect of aqidah, restrictions are set (Observation). Just like the consensual pattern, the head of the family still provides opportunities for each family member to express their ideas from various points of view in order to maintain the family's power structure.

Society Environment (Family External)

In the social process, social interaction can only be said to occur if it has fulfilled the conditions as an aspect of living together, namely with social contact and social communication (Syani, 2012). Interaction is a condition for the occurrence of social activities and dynamic social relationships and involves relationships between individuals, between social groups, and between individuals and social groups. Therefore, it is necessary to instill obedience to religious, legal and social norms, including understanding and application of assimilation or social blending. Assimilation is one of the social orientations in an effort to preserve multicultural values of interfaith society in Sangalla District. Assimilation is a social process characterized by efforts to reduce existing differences and increase unity, both actions, attitudes, and mentality so that blending occurs. Soerdjono Soekanto defines assimilation as a process that includes various groups of people with different cultural backgrounds, for a long time continuously and intensively interacting with each other, so that the culture of human groups changes and becomes a mixed culture. In the process there is a majority group and several minority groups (Soekanto & Sulistyowati, 2017). Blending occurs between the majority (non-Muslims) and minority groups (Muslims) in Sangalla District radiating out attitudes of tolerance and sympathy for each other. Reality shows that the process of fusion (unification) from the plurality of SARA (ethnicity, religion, race, and intergroup) or from different cultures turns into a mixed culture. Social assimilation that occurs in Sangalla District has been tested through an intensive and continuous process of social relations over a long period of time which radiates in the form of thoughts, feelings, the same sense of nationality, attitudes of tolerance, sympathy, and mutual respect between groups so that there is no discrimination and prejudice between religious communities. In the pattern of relations between community groups in Sangalla District, social blending exists in various fields of life such as economic, political, cultural, and social (marital kinship) (Observation). Social integration that does not occur in conflicts of values, social status, economy, and power realizes social integration and creates complete community social resilience.

Interfaith cooperation in the society also contributes to strengthening efforts in preserving multicultural values of interfaith society in Sangalla District. Cooperation is needed in everyday human life because basically humans are social creatures who cannot live alone (Ihsan et al., 2023). In religion, cooperation is needed as one of the principles of the interfaith approach. Cooperation is an act of mutual assistance (to take and give) and equally benefit from the joint existence of cooperation (Sabani & Ishak, 2023). Cooperation should produce universal human virtues and benefits. If brought into the scope of religion, this interfaith cooperation is an act of helping or mutual cooperation between religious groups. Basically, interfaith cooperation in various fields of life is carried out to realize harmony of life (Ismail et al., 2020). Interfaith cooperation is characterized by mutual respect for religious institutions of the same religion and

different religions, mutual respect for the rights and obligations of religious people and mutual respect for religious people of the same religion and different religions. Freedom of religion itself is one of the highest human rights among other human rights, this is because freedom of religion comes directly from human dignity as a creature of God, cooperation will be realized if there is interaction between religious communities with one another (Iroth et al., 2020). The reality of interfaith cooperation in Sangalla District shows forms of interfaith cooperation, such as not disturbing the course of worship of each religion, not insulting other religions and their own religions, not demonizing each other between religious adherents, and upholding a sense of love for each adopted religion (Observation).

In addition to assimilation (social interaction) and interfaith cooperation, attitudes of tolerance and mutual respect are also implemented in the society as a form of strengthening in preserving multicultural values of interfaith in Sangalla District. The attitude of tolerance and mutual respect is a unity that cannot be separated (Masduki, 2022). Tolerance and mutual respect are interpreted as the ability of each person to be patient and refrain from things that are not in line with him. With this attitude of tolerance and mutual respect, conflicts and divisions between individuals and groups will not occur both within the family, interfaith, and in social life (M. Ilham et al., 2020). The manifestation of tolerance and mutual respect in Sangalla District is shown in the freedom between fellow human beings or between the society's citizens to carry out their beliefs, manage their lives, and determine their respective fates (as long as in carrying out and determining their attitudes it does not violate and does not conflict with the conditions for the creation of order and peace in society), the fact shows that until now the function of the Jabal Nur Sangalla Mosque (which is planned to be renamed the Puang Le Rinding Mosque) which is located in Tongko Sarapung Village, Sangalla District is not only used for routine Muslim worship activities, but also used as a place of education for Muslim children around the area. Not only that, every year motivator training is also held by the central team of coaching and training of Toraja church motivators Kondoran Sangalla whose training activities are also carried out at the Jabal Nur Sangalla Mosque. In religious activities such as the Prophet's birthday at the mosque, a gathering event is held outside the mosque involving all Muslims with residents who are Christians and *Aluk Todolo'*. Non-Muslims are also invited to the Maulid Nabi and Isra' Mi'raj activities in order not to be indoctrinated or apostatized, but purely in order to establish friendship with Muslims. Tents are set up outside the mosque for Muslims and non-Muslims to stay in touch (after the religious program is over) (Observation). All the residents around the Jabal Nur Sangalla Mosque are non-Muslims, but the mosque is safe and there is no disturbance at all (including the organization of Muslim prayers/worship five times every day). In addition, the enthusiasm of the Sangalla District community in sacrificing animals in the form of buffaloes is not only carried out at the *Rambu Solo'* or *Rambu Tuka'* traditional ceremonies (Patiung et al., 2020), but during Eid al-Adha there is also a phenomenon of thawing Muslim relations with non-Muslims that are so warm.

Table 3. Forms of Strengthening and Efforts Made by the Society in Preserving Interfaith Multicultural Values in Sangalla District

No.	Forms of Strengthening	Efforts Made
1	Family Internal	Giving children the freedom to interact with their environment responsibly (Pluralistic). Parents give their children the opportunity to

<p>2 Society Environment (Family External)</p>	<p>express their opinions (Consensual). On muamalah issues, it is widely open to interact with non-Muslims, but in the aspect of aqidah it still sets limits (Consensual-Protective). Strengthening that is oriented towards social integration or interaction. Strengthening oriented towards interfaith cooperation. Strengthening that is oriented towards tolerance and mutual respect.</p>
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Multicultural Values that Become the Foundation of Interfaith in Sangalla District

In addition to strengthening efforts made by the society in preserving multicultural values of interfaith in Sangalla District, the results of research that have been conducted by researchers also show multicultural values that become the foundation of interfaith in Sangalla District. The multicultural values that are leading and become the foundation of interfaith in Sangalla District are the value of tolerance, the value of harmony, the value of unity and integrity, the value of mutual respect and appreciation, and the value of justice.

Value of Tolerance

The implementation of tolerance should be based on an attitude of spaciousness towards others by paying attention to the principles that are held without sacrificing these principles. Many people call tolerance the main key to peace that should be maintained, it is important to note considering that the Indonesian nation has a diverse background of differences, ranging from beliefs, ethnicity, race, to skin color. An example of the value of tolerance in Islam that states the doctrine of "pluralism" is recognizing the truth of other religions, Islam only recognizes Islam as the most correct in the side of Allah Swt. but Islam upholds tolerance, even tolerance (tasāmuḥ) is a characteristic of Islam itself as al-Hanifiyah as-Samhah (Musbikin, 2021). In human communication, tolerance can occur between fellow Muslims such as helping each other, respecting each other, loving each other, and avoiding mutual suspicion, and towards non-Muslims, such as respecting their rights as human beings and as members of society in a country (Rusydi & Zolehah, 2018).

The implementation of the value of tolerance in Sangalla District can be seen in religious life and social life. In religious life, they respect the rights and obligations of people of other religions, do not obstruct people of other religions who are worshiping, respect the holidays of Christians and Aluk Todolo', and do not persecute people of other religions who worship. Meanwhile, in social life, they do good to their neighbors without discriminating between ethnicities and religions, do not interfere with the worship of other religions, respect the customs that develop in the community, and do not provoke SARA conflicts between ethnic groups or religions, and always maintain harmony (Observation).

Walzer states that tolerance must be able to form possible attitudes, including attitudes to accept differences, change uniformity into diversity, recognize the rights of others, respect the existence of others, and enthusiastically support cultural differences and the diversity of God's creation (Misrawi, 2010). As religious people, we should be able to build a tradition of religious discourse that respects the existence of other religions and can present a religious discourse that is tolerant and transformative. Therefore, it can be emphasized that tolerance is not interpreted as

recognizing the truth of their religion, but rather recognition of their religion in the reality of social life (Saifuddin & Cikusin, 2021).

Value of Harmony

The Minister of Religious Affairs of the Republic of Indonesia in 1978-1984 established Tri Religious Harmony, which is three basic principles of rules that can be used as the basis for tolerance between religious communities in Indonesia. The three basic principles in question are; 1) Internal religious harmony, namely the internal harmony of each believer in one religion such as harmony among the sects/understandings/mazhabs that exist in a religious community or community, 2) Interfaith harmony, namely harmony among people of different religions such as harmony among adherents of different religions, namely between Muslims and Protestant Christians, Catholics, Hindus, and Buddhists, and 3) Interfaith harmony with the government, namely interfaith harmony with the government in order to seek harmony and harmony among religious believers or officials with government officials by understanding and appreciating each other's duties in the context of building a religious Indonesian society and nation (Rusydi & Zolehah, 2018).

The implementation of the value of harmony in Sangalla District can be seen in social life that accepts and trusts each other, respects and appreciates each other, and the attitude of mutual understanding of togetherness in achieving common goals (Interview). In realizing religious harmony in Indonesia, it is necessary to realize that religious beliefs cannot be imposed, this means that what is harmonized is not religious belief, but togetherness as a nation (Indriyani et al., 2022). The purpose of organizing religious harmony itself is to ensure the fulfillment of the rights of religious communities in order to develop, interact, and participate optimally in accordance with the dignity of humanity and get protection from violence and discrimination for the realization of quality religious harmony and noble character.

Value of Unity and Integrity

Unity means the coming together of diverse patterns into a unified whole. Indonesia is a country that has a lot of diversity and differences so there is a need for unity. The diversity found in Indonesia includes religion, tribe, ethnicity, culture, language, and customs. With this diversity, it is certainly very important to have an attitude of unity and unity among fellow communities in order to maintain the integrity of the Indonesian nation and state. Without a sense of unity, the Indonesian nation will be easily divided. The value or principle of unity and integrity is *Bhinneka Tunggal Ika* (although different, but one unity). The spirit of unity and integrity can produce a spirit of mutual cooperation that can solve problems together (Prayogi & Rohmah, 2020).

It is common knowledge that Indonesia's population is spread across 34 provinces, each of which has its own characteristics. Sometimes in one neighborhood there can be several tribes that occupy it, but even so harmony must always be created (Bulu' et al., 2020). In order for unity and integrity to run well, there are several forms of attitudes that should be fulfilled such as awareness of the need to always work together in everything, implementing the norms of unity and integrity by prioritizing mutual respect for differences, always appreciating differences wherever they are, and carrying out activities that contain elements of unity and integrity (Minarso & Najicha, 2022). The implementation of the value of unity and integrity in Sangalla District can be seen from the attitudes that have a sense of unity despite different religions, ethnicities, and cultures. They have a sense of unity among residents and respect and support

leaders in their neighborhoods who are democratically elected according to applicable rules (Interview).

Value of Mutual Respect and Appreciation

Mutual respect is an attitude of tolerance among human beings as a natural thing and does not violate other human rights. A person should consider the existence of other people as part of the environment just like himself, not hostile or detrimental between other fellow humans and not consider other humans inferior to him (Debora et al., 2023). Another thing in respecting and appreciating others is to be able to position or place others as important as oneself. This means that if a person feels that they are important/valuable, then they must also realize and understand that other people are also important in the sense that they are as important or valuable as themselves. If this can be realized and carried out in everyday life, then a person will speak and act or do good to others. Such treatment actually increases the dignity of human beings themselves as noble, virtuous and religious creatures, while upholding human rights (Muslikh, 2022).

It is equally important in respecting others to be able to treat others well and correctly in the sense of according to the norms and rules that apply. The word "good" means not harassing/demeaning, not committing abusive actions, not killing, and all things that have negative nuances. Meanwhile, the word "right" means in accordance with the applicable rules, both in terms of position/status and responsibilities (Yusuf, 2019). The implementation of the value of mutual respect and appreciation in Sangalla District can be seen from the attitude of respecting each other between religious communities, not boasting by considering themselves more valuable and more important than others, and upholding the principle that humans are social creatures, which means that everyone cannot live alone, so they need each other, fulfill each other, and complement each other (Interview).

Value of Justice

Justice is an important concept in human life. The issue of justice is not only in the area of legal studies, but can also be studied from various disciplines of social sciences and humanities. Justice is a goal, while law is a tool to achieve that goal. The concept and value of justice is often influenced by the element of human subjectivity, so that justice can sometimes only be felt by certain parties, what is considered fair by someone is not necessarily felt by other people or certain groups (Rusydi & Zolehah, 2018). Ibn Miskawaih divides the value of justice in three categories, namely Natural, Conventional, and Divine Justice, this category cannot be separated from Aristotle. According to Ibn Miskawaih, Divine Justice exists in something that exists metaphysically and eternally. The difference between Divine Justice and Natural justice is that Divine Justice exists in something other than matter, whereas Natural justice has no existence other than in matter. Divine Justice is a spiritual relationship between man and God that transcends the physical relationship between man and nature or man and man (Saputra, 2012).

The implementation of the value of justice in Sangalla District can be seen from the fair attitude of a leader in this case the Sangalla District Head who intensively provides religious strengthening to all its citizens in order to preserve multicultural values of interfaith and it is proven until now, never then we hear news or news about dis-harmonization of interfaith and injustice of leaders in serving their citizens. Sangalla District Head always applies the value of

justice to all its citizens to choose their beliefs and obey something they have believed (Interview).

The main subject of justice is the basic structure of society and the main social institutions that distribute fundamental rights and obligations and determine the distribution of benefits from social cooperation. There are two principles of justice, namely everyone has an equal right to the broadest basic freedoms for all, and also social and economic inequalities must be regulated in such a way that they can be expected to provide peace of mind to all people and all positions including positions that are open to everyone (Miller, 2008).

Table 4. Implementation of Multicultural Values that Become the Foundation for Interfaith in Sangalla District

No.	Leading Values	Implementation of Values
1	Value of Tolerance	Believe in one's own religion and respect the religions of others. The discussion of religion is only limited to the realm of Doctrine, and does not enter the realm of Dogma. Do not persecute people of other religions who are worshipping.
2	Value of Harmony	Respect the customs developed from the ancestors. Be polite and respectful with new people. Interpret each other in achieving common goals.
3	Value of Unity and Integrity	Do not demonize/disparage differences in ethnicity, religion, race, and other groups of society. Support leaders in their neighborhoods who are democratically elected according to applicable rules.
4	Value of Mutual Respect and Appreciation	Be kind to your neighbors without discriminating between their ethnicity and religion. Recognize each other's existence and function/position within a family.
5	Value of Justice	Sangalla District Head intensively strengthening the value of interfaith justice. Cooperation in building houses of worship despite not being of the same religion.

CONCLUSION

Strengthening multicultural values of interfaith society is a strategic step towards a more peaceful, inclusive and coexisting society. Strengthening multicultural values focuses not only on recognizing differences, but also on integration, dialogue, and cooperation between various groups. Strengthening in the family internal is by establishing communication within the family environment through pluralistic patterns, consensual patterns, and consensual-protective patterns. While strengthening in the society environment (family external) is oriented towards social integration or interaction, interfaith cooperation, and upholding tolerance and mutual respect. The multicultural values that are leading and become the foundation between religious communities in Sangalla District are the value of tolerance, the value of harmony, the value of unity and integrity, the value of mutual respect and appreciation, and the value of justice. Finally,

this research is expected to be able to provide an effective strengthening model and contribute theoretically and practically in the study of strengthening interfaith multicultural values that are portrayed through strengthening efforts made by the society in preserving interfaith multicultural values and extracting multicultural values that appear in everyday life which become the foundation of interfaith in Sangalla District.

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