

Ethnopedagogical Values of *Ma'kombongan Kalua'*: A Cultural Model for Interreligious Harmony in Toraja

Hans Lura¹, Suri Toding Lembang², Yehezkiel³, Armianti⁴, Roni La'biran⁵

¹ Universitas Kristen Indonesia, Toraja, Indonesia; hanslura@ukitoraja.ac.id

² Universitas Kristen Indonesia, Toraja, Indonesia; surikaritutu@gmail.com

³ Universitas Kristen Indonesia, Toraja, Indonesia; yeheskielyeskiel@74@gmail.com

⁴ Universitas Kristen Indonesia, Toraja, Indonesia; armiatiarmi769@gmail.com

⁵ Universitas Kristen Indonesia, Toraja, Indonesia; ronilabiran@ukitoraja.ac.id

ARTICLE INFO

Keywords:

ethnopedagogy;
interreligious harmony;
indigenous education;
social integration;
Toraja culture

Article history:

Received 2025-11-22

Revised 2026-05-02

Accepted 2026-05-29

ABSTRACT

Interreligious harmony remains a critical issue in plural societies where religious diversity intersects with strong local cultural traditions. In Toraja society, *Ma'kombongan Kalua'* represents an indigenous communal practice that may function as a cultural space for moral learning, social integration, and peaceful coexistence. This study employed a qualitative ethnographic approach in selected communities in North Toraja, South Sulawesi. Data were collected through participant observation, semi-structured interviews, and document analysis involving traditional leaders, community elders, religious figures, teachers, and youth representatives. The data were analyzed thematically through open, axial, and selective coding, supported by triangulation and member checking. The findings show that *Ma'kombongan Kalua'* contains key ethnopedagogical values, including mutual respect, collective responsibility, deliberation, solidarity, cooperation, humility, and inclusive participation. These values are transmitted through communal preparation, shared ritual responsibilities, intergenerational interaction, cultural narratives, and collective decision-making. The ritual also enables Protestant, Catholic, and Muslim community members to participate in shared cultural practices without diminishing their religious identities. Such participation strengthens trust, reduces social distance, and reinforces a shared Toraja identity. *Ma'kombongan Kalua'* functions as a living ethnopedagogical space that promotes interreligious harmony through embodied cultural learning rather than formal religious dialogue alone. The study suggests that its values can be integrated into character education, multicultural education, local curriculum, and community-based peace education. However, sustaining this tradition requires stronger youth involvement, cultural documentation, and collaboration among families, schools, and community leaders.

This is an open access article under the [CC BY-NC-SA](https://creativecommons.org/licenses/by-nc-sa/4.0/) license.



Corresponding Author:

Hans Lura

Universitas Kristen Indonesia, Toraja, Indonesia; hanslura@ukitoraja.ac.id

1. INTRODUCTION

Indonesia is recognized as one of the most culturally and religiously diverse nations in the world (Zarkasi, Ruslan, Syafril, Agustam, & Ramli, 2023). This diversity is a valuable social and cultural asset; however, it also presents continuous challenges in maintaining social cohesion, mutual understanding, and interreligious harmony. In several multicultural communities, differences in religious beliefs and cultural traditions may become sources of tension when they are not mediated through inclusive social interaction and shared cultural values. Therefore, it is important to explore local cultural wisdom that embodies tolerance, solidarity, mutual respect, and social responsibility as an alternative pathway for strengthening social integration in plural societies (Pamungkas, Harun, & Manaf, 2023).

The Toraja community in South Sulawesi represents one of Indonesia's important indigenous communities with rich cultural traditions and strong communal values. Toraja traditions have long functioned not only as cultural expressions but also as informal educational systems that transmit moral, spiritual, and social values across generations (Kasih, Dharmawan, Putra, Sudiarawan, & Rakhima, 2021). Among these traditions, *Ma'kombongan Kalua'* stands out as a collective cultural practice that emphasizes togetherness, mutual cooperation, gratitude, and respect for divine and human relationships (Ridealgh, 2021). The ceremony reflects the social philosophy of the Toraja people, particularly in maintaining harmonious relationships among individuals, families, communities, nature, and the transcendent.

Ma'kombongan Kalua' is traditionally performed as a communal ritual of gratitude and solidarity involving members of the community from various social and religious backgrounds (Breskaya, Giordan, Mignardi, & Sbalchiero, 2023). Beyond its ritualistic function, this ceremony contains educational dimensions because it teaches ethical awareness, respect for difference, social empathy, collective responsibility, and inclusive participation. These values are not transmitted through formal instruction alone, but through direct involvement in communal activities, shared responsibilities, intergenerational interaction, and collective decision-making. In this sense, *Ma'kombongan Kalua'* can be understood as a living cultural classroom where social and moral values are learned through practice.

Theoretically, this study is positioned within the framework of ethnopedology and interfaith education. Ethnopedology provides a lens for understanding how indigenous knowledge, local wisdom, and cultural practices can function as educational resources in the transmission of values, identity, morality, and social cohesion (Dollahite & Marks, 2019). It emphasizes that education is not limited to formal schooling but also occurs through cultural participation and community-based learning. At the same time, interfaith education focuses on developing mutual respect, religious understanding, dialogue, peaceful coexistence, and cooperation among people of different religious backgrounds. The relevance of this theoretical combination becomes increasingly important in the context of multiculturalism, religious diversity, and social fragmentation, where education must not only develop cognitive competence but also strengthen moral and cultural values that sustain communal harmony (Grasst, 2023; Faniran, Ikotun, & Oloyede, 2021).

Previous studies have discussed the importance of local wisdom and cultural values in supporting intercultural understanding and peaceful coexistence (Dirgantari & Cahyani, 2023). Studies on Toraja culture have also contributed to understanding its ritual, anthropological, sociological, and cultural dimensions. However, these studies have generally focused on Toraja rituals as symbolic cultural expressions or social institutions rather than as pedagogical systems that transmit interreligious values. In addition, previous research on ethnopedagogy has emphasized the role of indigenous knowledge in education, but it has not sufficiently examined how a specific Toraja communal ceremony can function as a medium for interfaith learning and social integration. Similarly, studies on interreligious harmony often focus on formal education, religious dialogue, or institutional peacebuilding, while giving limited attention to indigenous cultural practices as living educational spaces.

This study addresses the gap in existing research by examining *Ma'kombongan Kalua'* not merely as a traditional ritual but as an ethnopedagogical practice that contributes to interreligious harmony

through social integration. This gap is important because the educational potential of *Ma'kombongan Kalua'* has not been adequately explored, particularly in relation to how its values are transmitted, practiced, and internalized by community members from different religious backgrounds. While previous studies have recognized the significance of local culture in maintaining social cohesion, limited attention has been given to the mechanisms through which Toraja cultural practices produce interfaith understanding, collective solidarity, and peaceful coexistence (Wanhar & Hasibuan, 2021).

Based on this research gap, this study aims to explore the ethnopedagogical values embedded in *Ma'kombongan Kalua'* and to examine how these values contribute to the promotion of interreligious harmony through social integration in Toraja society. Specifically, the objectives of this study are: first, to identify the key ethnopedagogical values contained in *Ma'kombongan Kalua'*; second, to analyze how these values are transmitted through communal participation and cultural practice; and third, to explain how *Ma'kombongan Kalua'* strengthens interreligious understanding, social cohesion, and peaceful coexistence among diverse religious communities.

This study aims to answer the following questions:

1. What ethnopedagogical values are embedded in *Ma'kombongan Kalua'*?
2. How are these values transmitted through the social and cultural practices of *Ma'kombongan Kalua'*?
3. In what ways does *Ma'kombongan Kalua'* contribute to interreligious harmony and social integration in Toraja society?

This study employs a qualitative ethnographic approach to uncover the meanings, values, and learning processes embedded in *Ma'kombongan Kalua'*. Through in-depth interviews, observations, and document analysis, this research investigates how the ceremony functions as a living educational system that transmits cultural norms, moral teachings, and interfaith values within the community (Miller, 2017). The participation of diverse religious groups in this cultural practice makes *Ma'kombongan Kalua'* a significant case for studying interreligious socialization through indigenous pedagogy.

Theoretically, this study contributes to the growing discourse on ethnopedology and intercultural education by demonstrating how traditional rituals can be conceptualized as frameworks for social learning (Reed et al., 2010). Practically, it provides insights for educators, community leaders, and policymakers on how local cultural wisdom can be integrated into school curricula and community learning programs, particularly in plural and multicultural contexts. By examining *Ma'kombongan Kalua'* as a form of Toraja cultural education, this research highlights the role of indigenous knowledge in strengthening interreligious harmony, social cohesion, and national unity (Gumuruh, 2023). Ultimately, the study argues that local culture, when understood through the lens of ethnopedology and interfaith education, can serve as a transformative model for social integration and peacebuilding in plural societies (Khalil & Hartley, 2024).

2. METHODS

This study employed a qualitative ethnographic approach to explore the ethnopedagogical dimensions of *Ma'kombongan Kalua'* as practiced within the Toraja community. The ethnographic method was selected because it enables an in-depth investigation of cultural practices, meanings, values, and social interactions as experienced by community members in their natural setting. Through this approach, the study examined how *Ma'kombongan Kalua'* functions not only as a traditional ritual but also as a medium of cultural education and interreligious social integration.

The fieldwork was conducted for three months, from March to May 2025 in selected villages in North Toraja Regency, South Sulawesi, where *Ma'kombongan Kalua'* is still actively practiced and retains significant cultural and social meaning. The research sites were selected purposively to represent communities in which the ritual involves participants from diverse social and religious backgrounds. This site selection enabled the researcher to observe how cultural participation, communal responsibility, and interfaith interaction are constructed within the ritual context.

The participants consisted of for example: 25 participants, including traditional leaders *to parenge'*, community elders, religious figures, teachers, and youth representatives. They were selected using purposive sampling because of their direct involvement in or knowledge of *Ma'kombongan Kalua'*. The participant composition included traditional leaders, community elders, religious figures, teachers, and youth representatives. This selection was intended to obtain rich and relevant information from individuals who understand the cultural, educational, and interreligious meanings of the ceremony (Thomas, 2022).

Data were collected through participant observation, semi-structured interviews, and document analysis. Participant observation was conducted during the preparation and implementation of *Ma'kombongan Kalua'*. The researcher observed ritual symbols, forms of participation, patterns of communication, collective decision-making, intergenerational interaction, and interfaith cooperation among community members. Field notes were written systematically to record cultural practices, verbal expressions, social behaviour, and contextual meanings observed during the ceremony.

Semi-structured interviews were conducted with all selected participants to explore their interpretations, experiences, and reflections on the meaning and educational function of *Ma'kombongan Kalua'*. The interview protocol was developed around four main themes: first, participants' understanding of *Ma'kombongan Kalua'*; second, the cultural and moral values embedded in the ritual; third, the role of the ceremony in building social integration; and fourth, its contribution to interreligious harmony. The guiding interview questions included: What values are taught through *Ma'kombongan Kalua'*? How are these values transmitted to younger generations? How do people from different religious backgrounds participate in the ceremony? In what ways does the ritual strengthen mutual respect and social cohesion? This protocol allowed flexibility for participants to provide detailed narratives while ensuring that the interviews remained aligned with the research objectives.

Document analysis was also conducted to support and contextualize the observational and interview data. The documents analysed included local cultural texts, community archives, photographs, ritual records, and previous studies related to Toraja cultural education, ethnopedology, and interreligious harmony. These documents were used to verify cultural meanings, trace the continuity of ritual practices, and strengthen the interpretation of *Ma'kombongan Kalua'* as a form of indigenous educational practice.

The data were analysed using the interactive model of Miles and Huberman, which consists of data reduction, data display, and conclusion drawing or verification (Miller, 2017). In addition, the coding process was conducted in three stages: open coding, axial coding, and selective coding. In the open coding stage, interview transcripts, field notes, and documents were carefully read to identify initial codes related to cultural values, moral teachings, social participation, interfaith interaction, and educational practices. In the axial coding stage, similar codes were grouped into broader categories, such as mutual respect, collective responsibility, deliberation, solidarity, intergenerational learning, and social cohesion. In the selective coding stage, the main themes were integrated to explain how *Ma'kombongan Kalua'* operates as an ethnopedagogical practice that promotes interreligious harmony through social integration. This thematic categorization helped clarify the relationship between ritual practices, educational values, and social outcomes (Kruja, 2020).

To strengthen the trustworthiness of the study, four criteria were applied: credibility, transferability, dependability, and confirmability. Credibility was ensured through prolonged engagement in the field, triangulation of data sources, and member checking. The researcher compared data from observations, interviews, and documents, and then confirmed the interpretations with selected participants to ensure accuracy. Transferability was supported by providing thick descriptions of the research context, participants, ritual practices, and social interactions so that readers can assess the relevance of the findings to other multicultural settings. Dependability was maintained through a clear audit trail, including research notes, interview guides, coding records, and documentation of analytical decisions. Confirmability was strengthened by using reflective notes and data triangulation

to reduce researcher bias and ensure that the findings were grounded in participants' experiences and cultural realities.

Ethical considerations were carefully observed throughout the research process. Before the fieldwork was conducted. Participants were informed about the purpose of the study, the voluntary nature of their participation, and their right to withdraw at any time. Informed consent was obtained before interviews and observations. To protect participants' privacy, names and personal identities were anonymized in the reporting of data. Cultural sensitivity was also maintained by seeking permission from community elders and respecting local customs before conducting ritual-related observations.

In interpreting the findings, this study employed ethnopedagogical and sociocultural theoretical perspectives. Ethnopedagogy was used to understand how *Ma'kombongan Kalua'* embodies indigenous teaching and learning processes, while sociocultural theory helped explain how communal participation shapes collective identity, interfaith understanding, and social relationships. Through this methodological design, the study aimed to provide a holistic and systematic understanding of *Ma'kombongan Kalua'* as an ethnopedagogical phenomenon that contributes to interreligious harmony and social integration in a plural society.

3. FINDINGS AND DISCUSSION

3.1 Findings

The findings of this study reveal that *Ma'kombongan Kalua'* functions not only as a Toraja cultural ritual but also as an indigenous pedagogical space where values of solidarity, collective responsibility, respect, and interreligious harmony are learned through direct participation. The data indicate that these values are transmitted through communal preparation, ritual performance, intergenerational interaction, and shared responsibilities among community members from different religious backgrounds.

3.1.1 *Ma'kombongan Kalua'* as a Space for Ethnopedagogical Value Transmission

The first finding shows that *Ma'kombongan Kalua'* contains strong ethnopedagogical values. These values are not taught through formal classroom instruction, but through lived cultural participation. During the ceremony, community members learn moral values by observing elders, participating in collective work, listening to cultural narratives, and performing assigned social roles. Participants identified several core values embedded in the ritual, including mutual respect, solidarity, responsibility, cooperation, humility, and respect for ancestral and divine relationships. A traditional leader explained this educational function by stating:

"In Ma'kombongan Kalua', the younger generation does not only watch the ritual, but they learn how to live together with others. They learn to respect the elders, cooperate with relatives and neighbours, help people from different religious backgrounds, and maintain harmony in the community. This ceremony teaches us that cultural values must be practiced, not only spoken."

(Traditional Leader, Interview 1)

This statement indicates that *Ma'kombongan Kalua'* is understood by local participants as a cultural mechanism for transmitting moral knowledge. The ritual provides a practical learning environment where younger generations observe how elders make decisions, organize communal activities, and maintain social relationships. Thus, the ceremony functions as an informal educational system rooted in Toraja cultural wisdom.

3.1.2 Communal Participation as Social Learning

The second finding indicates that communal participation is the main mechanism through which values are transmitted. In *Ma'kombongan Kalua'*, each group has a specific role. Elders provide advice and cultural guidance, youth assist in preparation and implementation, women coordinate hospitality and food sharing, and religious or community figures help maintain social order during the ceremony. This division of roles creates a participatory learning structure. Youth learn responsibility not through direct instruction but by being involved in communal tasks. One youth participant described this experience as follows:

"Through our participation in Ma'kombongan Kalua', we learn how to be responsible in the community. We help prepare the place, serve guests, arrange food, and support the elders during the ceremony. From this involvement, we learn cooperation, respect, and togetherness. We also learn that people from different religious backgrounds can work together because we are part of the same community."

(Youth Representative, Interview 2)

The data show that social learning occurs through observation, imitation, participation, and interaction. Younger participants learn how to respect elders, cooperate with peers, and serve the community. This finding demonstrates that *Ma'kombongan Kalua'* functions as a living cultural classroom where learning is experiential, relational, and community-based.

3.1.3 Interreligious Interaction through Shared Cultural Practice

The third finding concerns the interreligious dimension of *Ma'kombongan Kalua'*. The ceremony involves participants from different religious backgrounds, including Protestant, Catholic, and Muslim communities. Although participants may differ in religious identity, they participate in the ritual as members of the same cultural community.

The findings show that religious differences do not prevent collaboration. Instead, shared cultural belonging becomes a bridge for cooperation. Participants work together in preparing the ceremony, sharing food, supporting ritual activities, and maintaining communal harmony. A religious figure stated:

"In Ma'kombongan Kalua', people may come from different religions, but they work together as one community. Christians, Catholics, and Muslims help each other in preparing the ceremony, serving food, and supporting the family or community involved. We respect each other's beliefs, but in this cultural event, we stand together as Toraja people. This is where harmony is practiced, not only talked about"

(Religious Figure, Interview 3)

This finding suggests that *Ma'kombongan Kalua'* creates a cultural space where interreligious harmony is practiced in everyday social action. The ritual does not erase religious differences, but it allows participants to interact respectfully within a shared cultural framework. In this way, interfaith understanding emerges not only through formal dialogue but also through cooperation, hospitality, and collective responsibility.

3.1.4 Strengthening Social Cohesion and Communal Identity

The fourth finding shows that *Ma'kombongan Kalua'* strengthens social cohesion by reaffirming a shared Toraja identity. Participants repeatedly emphasized that the ceremony brings people together regardless of social status, age, or religious background. Through collective participation, the community renews its sense of belonging and shared responsibility.

One community elder explained:

"In Ma'kombongan Kalua', we come together not because we are all the same in religion or social position, but because we are one Toraja community. Everyone has a place in this ceremony. The elders, the youth, women, religious leaders, and ordinary people all participate according to their roles. Through this togetherness, we remember that our identity as Toraja people teaches us to respect one another, help one another, and maintain harmony." (Community Elder, Interview 4)

The data indicate that *Ma'kombongan Kalua'* reduces social distance among community members. It provides a space for dialogue, reconciliation, and collective remembrance. The ceremony also reinforces the idea that cultural identity can serve as a unifying force in a religiously diverse society. Therefore, *Ma'kombongan Kalua'* contributes to both bonding social capital within the Toraja community and bridging social capital across religious groups.

3.1.5 Cultural Preservation and Challenges of Modernization

The fifth finding reveals that *Ma'kombongan Kalua'* also plays an important role in cultural preservation. Through intergenerational participation, young people are introduced to Toraja cultural values, oral traditions, symbolic practices, and communal ethics. However, participants also expressed concern that modernization, migration, and declining youth participation may weaken the continuity of this tradition.

A teacher expressed this concern by stating:

Today, many young people are no longer deeply involved in cultural ceremonies because they are influenced by modern lifestyles, school activities, work, or migration outside Toraja. If Ma'kombongan Kalua' is not introduced to them from an early age, they may only see it as an old tradition, not as a source of learning. Therefore, schools, families, and community leaders need to work together to teach the values of this ceremony so that young people can understand and preserve it. (Teacher, Interview 5)

This finding shows that although *Ma'kombongan Kalua'* remains culturally meaningful, its sustainability depends on deliberate efforts to involve younger generations. Participants suggested that schools, cultural institutions, and community leaders should work together to document and transmit the values of *Ma'kombongan Kalua'* through educational programs, local curriculum, and community-based learning.

3.2 Discussion

The findings demonstrate that *Ma'kombongan Kalua'* provides a culturally grounded model of ethnopedagogical education. Unlike formal education, which often transmits values through structured lessons and written curricula, *Ma'kombongan Kalua'* transmits values through participation, observation, collective work, and intergenerational interaction. This finding supports the ethnopedagogical view that culture can function as a source of knowledge, moral formation, and social learning (Suroyo et al., 2021; Thomas, 2022).

The first major contribution of this study lies in its interpretation of *Ma'kombongan Kalua'* as an indigenous pedagogical system. Previous studies have commonly examined local traditions as cultural heritage, ritual performance, or social practice. However, this study extends that discussion by showing that *Ma'kombongan Kalua'* also operates as a learning system. The ritual teaches ethical values such as mutual respect, solidarity, responsibility, cooperation, and empathy through embodied cultural participation. In this sense, the study strengthens the argument that local wisdom can function as an educational resource, not merely as a cultural object.

The findings are consistent with previous studies that emphasize the role of indigenous values in strengthening social harmony. For example, studies on local traditions such as *gotong royong* in Java

and *mapalus* in North Sulawesi show that communal practices can promote cooperation, solidarity, and social responsibility. However, the present study offers a distinct contribution by demonstrating that *Ma'kombongan Kalua'* contains a stronger interreligious dimension. Its uniqueness lies in the fact that people from different religious backgrounds participate in the same cultural space without losing their religious identities. Therefore, *Ma'kombongan Kalua'* functions not only as a mechanism of cultural preservation but also as a medium of interfaith social integration.

From the perspective of interfaith education, this study shows that interreligious harmony is not produced only through formal religious dialogue or institutional peacebuilding programs. In the case of *Ma'kombongan Kalua'*, interfaith understanding emerges through shared work, hospitality, collective responsibility, and participation in cultural activities. This finding is important because it suggests that everyday cultural practices can become powerful spaces for interreligious learning. People learn to respect religious differences not through abstract discourse, but through repeated experiences of cooperation and mutual dependence.

This finding also expands the discussion of interfaith education by connecting it with ethnopedagogy. Interfaith education often focuses on dialogue, tolerance, and religious literacy, while ethnopedagogy emphasizes local wisdom and culturally embedded learning. By combining these two perspectives, this study shows that *Ma'kombongan Kalua'* functions as a cultural model of interfaith education. It teaches harmony through shared cultural belonging rather than theological similarity. This is the novel contribution of the study: it positions a Toraja cultural ritual as a living educational framework for interreligious harmony.

The study also contributes to sociocultural understandings of social integration. *Ma'kombongan Kalua'* strengthens both communal identity and social cohesion by creating a shared cultural experience. This finding supports the view that rituals can reinforce social solidarity and maintain community equilibrium. However, unlike ritual practices that are limited to one religious or cultural group, *Ma'kombongan Kalua'* creates a more inclusive space because it allows participation across religious boundaries. This inclusivity makes the ritual significant for plural societies where social cohesion depends on the ability to maintain difference while building common belonging.

Another important implication concerns education. The values embedded in *Ma'kombongan Kalua'* can be integrated into formal and non-formal education through local curriculum, character education, multicultural education, and community-based learning. Teachers may use narratives, case studies, field visits, cultural documentation, and reflective discussions based on *Ma'kombongan Kalua'* to help students understand tolerance, cooperation, and social responsibility. This integration would not only support cultural preservation but also strengthen students' capacity to live peacefully in a plural society.

However, the study also indicates that the sustainability of *Ma'kombongan Kalua'* faces challenges. Modernization, migration, and declining youth participation may reduce the ritual's role as a medium of value transmission. This finding is consistent with previous studies that highlight the vulnerability of local traditions in the face of social change (Yusof, Ramli, & Ruangnapakul, 2021). Therefore, preserving *Ma'kombongan Kalua'* requires more than ceremonial continuity. It requires educational transformation, including documentation, youth involvement, school-community collaboration, and the integration of local wisdom into learning programs.

Overall, this study offers a novel contribution by demonstrating that *Ma'kombongan Kalua'* is not only a traditional Toraja ritual but also an ethnopedagogical and interfaith educational model. It shows how indigenous cultural practices can transmit moral values, strengthen interreligious understanding, and build social cohesion through participatory learning. The study therefore contributes to the broader discourse on ethnopedagogy, interfaith education, religious moderation, and peace education by presenting *Ma'kombongan Kalua'* as a culturally grounded framework for social integration in plural societies.

4. CONCLUSION

This study concludes that *Ma'kombongan Kalua'* functions not only as a Toraja cultural ritual but also as an ethnopedagogical system that transmits moral, social, and interreligious values through lived communal participation. The key findings show that the ceremony teaches cooperation, mutual respect, responsibility, empathy, solidarity, and shared identity across generations. It also provides a natural space for interreligious interaction, where Protestant, Catholic, and Muslim community members participate in shared cultural activities without diminishing their religious identities. Harmony is therefore cultivated not primarily through formal theological dialogue, but through collective work, hospitality, food sharing, and shared responsibility within a common Toraja cultural framework.

Theoretically, this study contributes to ethnopedology and interfaith education by demonstrating that indigenous cultural practices can serve as living educational spaces for promoting social integration and peaceful coexistence. Practically, the values of *Ma'kombongan Kalua'* can be integrated into character education, multicultural education, local curriculum, and community-based learning to strengthen tolerance and social cohesion in plural societies. However, this study is limited to selected communities in North Toraja and relies on qualitative ethnographic data, so the findings cannot be generalized to all Toraja communities. Future research should involve broader research sites, comparative studies with other indigenous rituals, and the development of curriculum-based or community-based educational models derived from *Ma'kombongan Kalua'* to examine its wider relevance for peace education and interreligious harmony.

REFERENCES

- Ahmad, Z., Soroya, S. H., & Mahmood, K. (2023). Bridging social capital through the use of social networking sites: A systematic literature review. *Journal of Human Behavior in the Social Environment*, 33(4). <https://doi.org/10.1080/10911359.2022.2064025>
- Breskaya, O., Giordan, G., Mignardi, M., & Sbalchiero, S. (2023). Attributes and Activities of Religious Communities in Italy: First Results from a City Congregations Study (CCS). *Religions*, 14(6). <https://doi.org/10.3390/rel14060709>
- Cullen, J. G. (2022). Moral Recovery and Ethical Leadership. *Journal of Business Ethics*, 175(3). <https://doi.org/10.1007/s10551-020-04658-3>
- Dirgantari, N., & Cahyani, I. (2023). A Concept: Ethnopedagogical-Based Character Educational Model of Elementary School Students. *Journal Research of Social Science, Economics, and Management*, 2(9). <https://doi.org/10.59141/jrssem.v2i09.420>
- Dollahite, D. C., & Marks, L. D. (2019). Positive youth religious and spiritual development: What we have learned from religious families. *Religions*, Vol. 10. <https://doi.org/10.3390/rel10100548>
- Faniran, O. A., Ikotun, R. O., & Oloyede, A. (2021). The Transmission of Moral and Cultural Values across Borders: A Sociolinguistic Analysis of Moral and Cultural Writings on Vehicles in Southwestern Nigeria. *Journal of Asian and African Studies*, 56(7). <https://doi.org/10.1177/0021909620971320>
- Grasst, Y. S. (2023). Incidence of gated communities in the urban and social fragmentation of the city of Manta-Ecuador. *Revista de Ciencias Sociales*, 29(1). <https://doi.org/10.31876/rcs.v29i1.39749>
- Gumuruh, A. R. (2023). Religious Moderation in The Context of Pancasila: A Study of Role and The Impact is Deep Maintaining Social Harmony. *Islamika Inside: Jurnal Keislaman dan Humaniora*, 9(1). <https://doi.org/10.35719/islamikainside.v9i1.243>
- Güzelderen, B., Yeşildal, Ü. Y., & Düzgün, F. (2023). Factors Influencing the Choice of a Child's Name and Its Relationship with the Religiosity of Interfaith Marriages: Orthodox (Slavic) and Muslim (Turkish). *Religions*, 14(11). <https://doi.org/10.3390/rel14111424>
- Johnson, S. K. (2022). Crisis, Solidarity, and Ritual in Religiously Diverse Settings: A Unitarian

- Universalist Case Study. *Religions*, 13(7). <https://doi.org/10.3390/rel13070614>
- Kasih, D. P. D., Dharmawan, N. K. S., Putra, I. B. W., Sudiarawan, K. A., & Rakhima, A. S. (2021). The exploitation of indigenous communities by commercial actors: Traditional knowledge and traditional cultural expression. *Journal of Ethnic and Cultural Studies*, 8(4). <https://doi.org/10.29333/ejecs/898>
- Khalil, L., & Hartley, J. (2024). Public leadership to foster peacebuilding in violently divided societies. *Public Management Review*, 26(3). <https://doi.org/10.1080/14719037.2022.2116094>
- Kruja, G. (2020). Interfaith dialogue in albania as a model of interreligious harmony. *Journal of Ethnic and Cultural Studies*, 7(3). <https://doi.org/10.29333/ejecs/377>
- Miller, K. D. (2017). Interfaith dialogue in a secular field. *Management Research Review*, 40(8). <https://doi.org/10.1108/MRR-05-2016-0129>
- O., M., & P.A., J. (2022). Engaging with caregivers in developing educational material for people living with dementia. *European Geriatric Medicine*, 13(Supplement 1).
- Pamungkas, J., Harun, & Manaf, A. (2023). A Systematic Review and Meta-Analysis Group Contrasts: Learning Model Based on Local Cultural Wisdom and Student Learning Outcomes. *International Journal of Instruction*, 16(2). <https://doi.org/10.29333/iji.2023.1624a>
- Permadi, A. S., Ismail, R., & Kasim, A. B. C. (2022). Content validity and exploratory factor analysis (EFA) on 26 items of the interreligious harmony scale. *Indigenous: Jurnal Ilmiah Psikologi*, 7(1). <https://doi.org/10.23917/indigenous.v7i1.16744>
- Reed, M. S., Evelyn, A. C., Cundill, G., Fazey, I., Glass, J., Laing, A., ... Stringer, L. C. (2010). What is social learning? *Ecology and Society*, 15(4). <https://doi.org/10.5751/ES-03564-1504r01>
- Rehren, P., & Sauer, H. (2024). Another Brick in the Wall? Moral Education, Social Learning, and Moral Progress. *Ethical Theory and Moral Practice*, 27(1). <https://doi.org/10.1007/s10677-022-10351-3>
- Ridealgh, K. (2021). Talking to God: Conceptualizing an alternative politeness approach for the human/divine relationship. *Journal of Politeness Research*, 17(1). <https://doi.org/10.1515/pr-2020-0027>
- Rumahuru, Y. Z., & Gaspersz, A. C. W. (2021). Community Based Diversity Management: Analysis of Community Activities Building Post-Conflict Social Harmony in Tual, Maluku Province, Indonesia. *Jurnal Humaniora*, 33(1). <https://doi.org/10.22146/jh.56933>
- Suroyo, S., Putra, B., Ibrahim, B., Yanuar, Y., Fikri, A., & Bunari, B. (2021). Implementation of Malay Culture in History Subject. *Salus Cultura: Jurnal Pembangunan Manusia dan Kebudayaan*, 1(2). <https://doi.org/10.55480/saluscultura.v1i2.29>
- Thomas, F. B. (2022). The Role of Purposive Sampling Technique as a Tool for Informal Choices in a Social Sciences in Research Methods. *Just Agriculture*, 2(5).
- Trček, D. (2022). Cultural heritage preservation by using blockchain technologies. *Heritage Science*, 10(1). <https://doi.org/10.1186/s40494-021-00643-9>
- Wanhar, F. A., & Hasibuan, A. M. (2021). The Effect of Etnopedagogy Learning Model on Student Character Development in the Pandemic Era. *Budapest International Research and Critics Institute-Journal (BIRCI-Journal)*, 4(4).
- Yu, X., Shen, Y., Cheng, X., & Bao, Y. (2022). How can cross-cultural virtual learning teams collaborate effectively: A longitudinal study. *Information and Management*, 59(6). <https://doi.org/10.1016/j.im.2022.103667>
- Yusof, N., Ramli, R., & Ruangnapakul, N. (2021). Balancing Bureaucracy and Communal Values in Diffusing the Innovation Process: Strategic Communication Challenges from the Malaysian Perspectives. *Jurnal Komunikasi: Malaysian Journal of Communication*, 37(4). <https://doi.org/10.17576/JKMJC-2021-3704-19>
- Zarkasi, A., Ruslan, I., Syafril, S., Agustam, A., & Ramli, A. J. (2023). Interreligious Dialogue For Conflict Prevention. *KALAM*, 17(2). <https://doi.org/10.24042/002023171825000>