

## Politics Multiculturalism of Minority Religions in Demanding Freedom of Worship

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### **Abstract**

This study addresses the violation of the rights of minority groups to adhere to beliefs other than the six state religions recognized in Indonesia. The government must identify why minority rights are not being fulfilled, and seek to provide answers so that they become the main learning material for diversity in Indonesia. In particular, the power of the state in controlling the dynamics of a pluralistic society is to maintain the integrity and unity of society in an effort to realize the ideals of Pancasila to create a just and prosperous society. This study uses field studies and qualitative research methodologies, including direct observation and in-depth interviews with community leader Towani Tolotang, to obtain objective information about the reality of the object under study. This research shows that until now the Towani Tolotang community in Sidrap Regency still exists in cultural practices and social interaction with the Sidrap community in general because of their political actions. Furthermore, social belief states that the Towani Tolotang community is part of the Bugis community which has a distinctive culture that must be protected.

**Keywords:** Politics; Multiculturalism; Religion, Minority Groups; Freedom of Worship.

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## **Introduction**

Citizenship in Indonesia is a society with various levels of identification from various nations, ethnicities, cultures, and beliefs (Hoon, 2017), which is very complex and unified, mutual respect and acceptance in diversity. Multicultural society lives in a diverse society (López Peláez et al., 2021). Multiculturalism is understood as a philosophy that can accept diversity, foster an atmosphere of tolerance and mutual respect, and guarantee the right to components of differences that were previously prohibited. Multiculturalism is useful both theoretically and empirically. In addition to the involvement and thorough critique of the identification of points of convergence and divergence of the principles underlying social life (Sealy, 2018). The intellectual and policy debate that has developed around the optimal approach to the governance of diversity, particularly in relation to the critique of multiculturalism, is now entering a new phase marked by advocating for alternative conceptual and policy paradigms, particularly interculturalism (Elias et al., 2021).

Multiculturalism or diversity is a reality as well as a need in people's lives. Diversity is a key fact that societies and cultures face in the past, present and future (Knippenberg & Mell, 2016). As a result, in the social interactions of heterogeneous communities, tolerance for diversity is highly anticipated (Von Essen et al., 2015). Building a safe and active existence together in diversity is a goal that must be pursued by every government in this region of the world, including Indonesia (Darling, 2016). According to various literatures, multiculturalism in Indonesia is an idealist who fights for a society that coexists peacefully.

Pancasila is a clear foundation and guideline for the idea of diversity in Indonesia. Pancasila is essentially an effort by the founding fathers to form and organize heterogeneous citizenship in Indonesia (Madung & Mere, 2021). The awareness of multiplicity has existed since the dawn of time. Therefore, various initiatives have been taken to address the dynamics of the plurality of Indonesian society. Pancasila was established as the basis of the state as a multiculturalist movement, showing that multiculturalism has developed since the beginning when this country agreed to build a state together.

When the founding fathers drafted Pancasila, they prioritized justice for all Indonesian. This awareness became the inspiration and reference

for the Preamble of the 1945 Constitution: "...that in fact independence is the right of all nations, and therefore colonialism in the world must be abolished and because it is not in accordance with humanity. and justice," as well as the Fourth Precept: "Social justice for all Indonesian." Therefore, justice for all Indonesian and sincerity in acting are the keys to maintaining diversity in Indonesia. The Unitary State of the Republic of Indonesia is a country with a democratic government that fights for a multicultural society. Thus, the Unitary State of the Republic of Indonesia will remain strong and stable if it remains united; however, the enforcement of justice by the state, in this case the government, is very important. In addition, fostering a character with a noble Islamic identity rather than using violence in social situations (Ali, 2020).

In practice, however, there is a dynamic conflict between some of its core normative statements, which is a sign of a larger set of difficulties facing society (Kenny, 2015). For example, various facts obtained in various parts of Indonesia show that the state 'fails' to maintain the cultural identity of a diverse society. This causes instability among groups of individuals who have been "discriminated" in their efforts to achieve recognition of their group identity. The political regime in power in Indonesia 'fails' to recognize and manage pluralism, so that what happens in the field is often quarrels, resistance, and even rebellions carried out by ethnic communities, religious communities, and cultural communities that live and thrive in Indonesian society. (Usman et al., 2014).

Similarly, the dynamics of social interaction in general in Sidrap Regency, South Sulawesi, where there is no justice for different people in respecting and acknowledging or accepting each other in diversity. This is what happened to the Towani Tolotang Community at the beginning of the reign of Andi Sappada Mappangile (Regent of Sidrap 1960-1966).

Historically, the Towani Tolotang Community is a community that adheres to the 'non-Islamic' view of Ipabbere's teachings. They openly profess to be Hindu, even though their religious practices are different from Hindus in general (Hasse J., 2011). This concept has existed since the 16th century, spread, and developed throughout the Wajo Kingdom (currently Wajo Regency). However, because Islam began to emerge and could no longer provide a free place for the Towani Tolotang Group to develop, the Towani group eventually moved to the territory of the Sid-

enrang Kingdom (now Sidrap Regency) in the 17<sup>th</sup> century to express and protect their different culture.

Furthermore, the Towani Tolotang Community carried out service by visiting ancestral graves and delivering offerings. At the time of funeral ceremony, the Towani Tolotang people wrap the corpse in a cloth covered with betel leaf and areca nut. According to their belief, the more betel leaves and areca nut wrapped around the corpses of the Towani Tolotang people, the sooner they will return to heaven. Likewise, every member of Towani Tolotang who wants to marry, divorce, or reconcile, does so internally, meaning that marriage, divorce, and reconciliation are illegal or unregistered.

Observing this, the Muslims agreed that the edict of the Sidenreng kingdom had imposed 'there is no form of religion other than Islam in the territory of the Sidenreng Kingdom.' On that basis, the community rejects the religious ceremony of the Towani Tolotang community by blocking the location of the Towani Tolotang ceremony. This step was further supported by the local government of H. Andi Sappada Mappangile (Regent of Sidrap 1960-1966) who issued a circular stating, first, that Towani Tolotang was not recognized as a religion in Sidrap Regency. Second, in accordance with the prevailing laws and regulations, every Towani Tolotang who wishes to marry, divorce, or reconcile must register with the Office of Religious Affairs.

The Towani Tolotang community group has developed and settled permanently in the Sidrap area to this day due to differences in political initiatives carried out by the Towani Tolotang Community followed by cross-cultural contacts. The social changes brought about by the immigration view depend on individuals communicating effectively to understand the profound changes that immigration brings about (McLaren & Paterson, 2020). Communication efforts show the fulfillment of cross-ethnic communication and embrace through intercultural interaction, and cross-ethnic communication can influence people's understanding (Shuter, 2012; Smets et al., 2013).

As a result, currently there is a good relationship between the Tolotang group or community and other residents in socio-political activities, as evidenced by the election of 3 (three) people from the Towani Tolotang group as Members of the Sidrap Regency Regional House of

Representatives for the 2019-2024 (Lawelai, 2020). With a population of 299,007 in Sidrap Regency, the Towani Tolotang community adheres to Hinduism and is spread throughout the Sidrap area, with the main base in Amparita Village, Tellu Limpoe District.

In Sidrap Regency, most of the population is Muslim. Furthermore, Towani Tolotang's belief was finally incorporated into Hinduism. He became a community group that adhered to the second most beliefs after the community group that wanted the teachings of Islam. Then there are Christians, Protestants, and Buddhists, whose numbers are limited because the immigrant population exclusively accepts them in Sidrap.

The status of diverse communities elsewhere, such as the Rohingya Muslim minority in Myanmar, contrasts with that in Sidrap District today. Although historically they are immigrants (Kipgen, 2013), such as the Towani Tolotang community. However, the Rohingya Muslim minority group is not accepted by society in general in social contacts in Myanmar. In fact, the government used excessive violence against the Rohingya Muslim minority group, including killings, burning houses and Muslim places of worship (Kipgen, 2014).

Hostility to immigration, socialized in the context of the diversity of immigrant origins, is likely to result in more positive attitudes towards immigration in the future (McLaren et al., 2021). Conflicts over national identities and related policy challenges will inevitably increase the relevance of individual national identities and, as a result, political attitudes and behavior (Mader et al., 2021). A greater and lesser degree of protection against multiculturalism must be established in intercultural relations. Furthermore, intercultural harm is negatively associated with multicultural acquisition and global identity, whereas intercultural harm is associated with ethnic protection and negatively associated with multicultural acquisition. In terms of parallels and contrasts between direct and indirect intercultural contact, a complete understanding of international interaction and culture today is based on globalization among the largest populations (Ozer et al., 2021).

In such cases, religion often emerges as a component of conflict in various communities, as in the case of confrontations in India between Hindu religious groups and Muslim communities, which resulted in a great deal of human loss (Singh, 2018). In this case, it becomes an import-

ant learning resource to look at the perspective of diversity in Indonesia, which lives in a socio-political pluralistic environment, with various arguments about the political identity of minority groups (Dencik & Wilkin, 2020). Understanding these relationships is especially important for countries that rely on an immigrant workforce but are concerned about social cohesion (McLaren et al., 2021). Similarly, the analysis of political activities in the perspective of group members of a group because they have the same identity or characteristics, whether based on race, ethnicity, gender, or religion.

Other elements must be explored to understand the politicization of immigration and to pay attention to the politics of immigration in a predominantly indigenous environment (Xhardez & Paquet, 2021). Culturally marginalized minority migrants, in particular, surpass mainstream migrants as their support for gender grows stronger over time (Glas, 2021). Conflicts over national identities and related policy challenges will inevitably increase the relevance of individual national identities and, as a result, political attitudes and behavior (Mader et al., 2021)

Several policy methods are needed that are related to political concepts, including the commitment of multiculturalism as a model of integration in the 21st century (Carvalho, 2020). As a result, government measures, both local and national, are urgently needed to develop multicultural citizenship (Bhuyan, 2012; Deeparani & Sudhakar, 2021). Building good bonds and communication between groups or groups of individuals today without discriminating against each other (Lazetic, 2018), to implement the idea of equal rights as citizens (Huda, 2020). Likewise, inculcating the values of religious and social life in children, including adolescents through proper parenting (Fatmawati & Erlangga, 2021). The government can respond to the dynamics of problems that arise in society so that government actors can determine the right strategy to ensure the public interest through public services that accommodate the interests that underlie race, ethnicity, gender, or religion in society.

## **Methods**

This study used qualitative research methods. Data was collected through direct interaction with the Towani Tolotang community in Amparita Village, Tellu Limpoe District, Ma'Jelling Wattang Village, Maritengngae District, in-depth interviews, and document analysis. At the same time the re-

searcher conducted interviews with community leaders Towani Tolotang to find out how the actions were taken so that they continued to exist with freedom of worship according to their beliefs until now. This study analyzes primary and secondary data obtained through clear sources of information about the political efforts of Towani Tolotang and to analyze the causes of the existence of the Towani Tolotang people with their culture and beliefs in Sidrap Regency.

Primary data sources are recorded through written notes, recordings, and photographs. The secondary data used in this study are written sources in the form of documents, files, or archives. In addition, reference studies are also carried out in the form of books and articles in reputable journals that are relevant to the research.

### **Results and Discussion**

The Towani Tolotang community demands a multiculturalism policy as permanent residents in Sidrap Regency. The previous consensus forbade people other than Muslims to permanently settle in Sidrap Regency. Meanwhile, the Towani Tolotang people are non-Muslims who follow the Hindu religion. The Towani Tolotang community in Sidrap Regency fights for citizenship identity with a multiculturalism political approach that is influenced by communication patterns to the 'Islamic' community as the majority group. Furthermore, this study uses the political theory of multiculturalism (Ejobowah & Kymlicka, 1997), and is analyzed based on indicators; arguments for individual freedom, ethnic politics, and political representation in government agencies.

#### *Individual Freedom Argument*

In countries where solidarity and cohesiveness are largely experienced through shared national identities, the immigration dilemma is how newcomers can gain sociality so that they are not seen as undermining current solidarity and cohesion (Bartram, 2021)immigration raises questions regarding how non-nationals can gain social membership, so that they are not perceived as undermining solidarity and cohesion. A key aspect of immigrants' experiences is thus whether they embrace the national identity of the destination country. Governments in many destination countries increasingly seek to ensure that they do, via policy initiatives that impose specific requirements for gaining legal citizenship: applicants for naturalization are commonly required to pass a test (ensuring sufficient



knowledge of e.g. 'life in the UK'. Likewise, Towani Tolotang has made political efforts so that he can continue to exist with his own cultural independence since he arrived in the Sidrap area until now. This was done in response to the policy of the Sidrap Regency government, through a circular that did not recognize Towani Tolotang as a religion in Sidrap Regency.

Based on the circular, in partnership with Muslims, the Head of Tellu Limpoe immediately responded by forbidding the Towani Tolotang community from carrying out religious activities. Towani religious ceremonies in Sidrap Regency as well as illegal marriages are at the heart of the Towani Tolotang community operations. However, traditional ceremonies, such as *Tudang Sipulung* and *Mappenre Inanre*, are prohibited, and all Towani Tolotang people who die must be performed according to Islamic law. If this policy is violated, the Tellu Limpoe Sub-district Head will impose severe sanctions.

Noting this, Towani Tolotang leaders said they were temporarily under the auspices of Islam while waiting for other Towani Tolotang officials to submit letters to the central government claiming that violence had compelled and hindered its implementation. "Our representatives at that time told the central government that the religious rituals performed by Towani Tolotang were an activity that had been going on for centuries, accompanied by documentation of the violence by the government that was currently taking place against us at that time," according to Sunarto Ngate.

The Towani Tolotang community, on the other hand, asked that if the central government did not vote within the specified timeframe, the Towani Tolotang group would be prepared to choose the three official religions at that time, namely Islam, Christianity, and Hindu-Buddhist. Several Muspida of Sidrap Regency observed the agreement, including the Head of Tellu Limpoe Sub-district, Pangdam 1403, and Chairman of the Sidrap Regency House of Representatives.

The situation in the Amparita area began to calm down due to the agreement, but it did not last long because it was shocked by the response of the central government through the Director General of Guidance for Hindu Dharma Indonesia which stated that Towani Tolotang was a Hindu sect. The fatwa also mentions that one of Towani Tolotang's figures, a res-



ident of Amparita, should provide advice, counseling, and guidance to the Towani Tolotang community and regularly report to the Director General of Hindu Darma Indonesia Development in Jakarta.

The atmosphere flared up again because Islamic groups strongly objected to the decree. There is no escaping the fight between the Hindu Guidance and the Islamic elite regarding the identity of Towani Tolotang, because both admit that Towani Tolotang is part of Islam as well as Hinduism. The Hindu elite wants to attract Towani Tolotang on the basis that the ritual or form of the Towani Tolotang religious ceremony has similarities with Hindu religious ceremonies in Bali, namely by giving offerings to sacred places.

Likewise, the desire of the Islamic elite to attract Towani Tolotang to Islam was due to first, the decision from Sidrap Regency officials that there should be no other community besides Muslims in Sidenreng Rappang. Second, there is the desire of the Muslim elite to preserve the Sidenreng Rappang area from non-Muslim communities. Third, it relates to the long-term political existence considering the large population of Towani Tolotang.

As an election participant, the Golkar Party pays attention to the people of Towani Tolotang in order to acquire political benefits at every democratic party. Taking note of these issues, the performers and elites of Towani Tolotang planned to join the Golkar Party in the power dance. The aristocratic Towani Tolotang elected to seek refuge from Golkar by requesting assistance from the group holding the banyan sign. After becoming a part of Golkar, Towani Tolotang became a direct part of the nation. The Towani Tolotang community integrates by demonstrating an open and welcoming attitude toward advancements and the shared reality of the Islamic community as the dominant group in Sidenreng Rappang Regency.

The Towani Tolotang community's accommodating attitude in absorbing cultural components from outside in their everyday lives, such as dressing up by following the Muslim community wearing kopia and sarongs, while women wear kebaya for religious occasions. Along with the times, they are also adaptable in their usage of new tools in their everyday lives (tv, cellphone, and other electronic devices used in rice fields and gardens). While the Towani Tolotang people have an inclusive mindset,

they are receptive to creating partnerships with populations outside of Towani Tolotang, particularly Muslims and Hindus. The Muslim community and the Hindu Towani Tolotang are practically intertwined in social activities.

### *Ethnic Politics*

Minority groups must participate in national and local political processes in an increasingly diverse political environment (Akhtar & Peace, 2019). Community groups influence voter decisions and contribute to broader debate about the role of political elites in generating societal divisions (Robison et al., 2021). Political efforts of the Towani Tolotang people to get legislative protection for traditional customs and beliefs. Legal protection was carried out in response to the efforts of the government elite and the Islamic elite to 'Islamicize' the population of Sidrap as a whole. As stated earlier, his political activity is to seek protection from the central government to protect the Towani Tolotang people from widespread 'Islamization' and maintain their faith. However, after receiving a response from the central government, the Towani Tolotang people's political activities received legal protection.

Towani Tolotang legally received legitimacy from the central government through the Director General of Guidance for Hindu Bali/Buddhist No. 2/1966 which recommended that Towani Tolotang be part of the Hindu religion. So that all administrative matters in the Towani Tolotang belief come from Hinduism. The Director General of Hindu Community Guidance recognizes and accommodates the beliefs of the Towani Tolotang community based on the reality that the beliefs held so far have many similarities to Hinduism. The similarity of the Towani Tolotang community's security practices with Hinduism, one of which is the offering of offerings to the rituals performed. Both Towani Tolotang and Hinduism place offerings in an important position in various rituals. Offerings to the Towani Tolotang community in the implementation of the mappenre 'nanre ritual is an obligation because it is believed to be a medium of prayer to convey requests to the Gods of *Dewata SeuwaE* (God in Understanding Towani Tolotang). Like the practice of Hinduism, offerings are very important in every ritual performed.

The legal protection carried out by the Hindu Guidance by considering the similarities in the practice of religious rituals has led the Towani

Tolotang community from the beginning to exist until now. Because in Indonesia, Hinduism is one of the official state religions, just as Islam is embraced by most of the Muslim community in Sidenreng Rappang Regency. With a legal footing, the Towani Tolotang people are safe from discrimination against their cultural practices autonomously from interference from the local government elite and Islamic elites. In maintaining their unique culture, the Towani Tolotang people are also registered with the Aliansi Masyarakat Adat Nusantara (AMAN).

AMAN is a social organization whose members consist of indigenous communities from various parts of the country with the vision of realizing a just and prosperous life. The presence of this organization was initiated by various backgrounds of social movement activists and scientists, as a response to discrimination against indigenous peoples so far. One of the Towani Tolotang people is an AMAN administrator in Sidrap Regency to advocate for the interests of the Towani Tolotang community. In general, AMAN's advocacy includes encouraging legal changes at the regional and national levels, to recognize and protect the rights of indigenous communities. Second, providing legal services and handling cases for indigenous AMAN members who experience conflicts regarding their collective rights. Third, encourage the expansion of indigenous peoples' political participation. Sunarto Ngate said that "by joining us with the AMAN organization, we can discuss with other indigenous communities to exchange information and oversee policies so as not to threaten the survival of indigenous peoples." added Sunarto Ngate. Towani Tolotang to maintain their cultural existence in Sidenreng Rappang Regency they also involve the Towani Tolotang community in various government political institutions as an extension of their hands in fighting for their interests.

#### *Political Representatives in Government Agencies*

The Towani Tolotang people's political activities are practically carried out to gain seats in government political institutions. Most members can mix attitudes toward religious minorities through tolerance and communication practices, creating a more complex perspective on how the public views minority groups (Dangubi et al., 2021) a group that is negative towards Muslims and their practices ('negative'.

In terms of practical politics, the Towani Tolotang community participates and plays an active role in every local political contestation, such as in 2013, when the Towani Tolotang community took an active role in the election of regional heads by involving their community members as Candidates for Deputy Regent of Sidrap Regency for the 2013-2018 period. Political freedom for every citizen guaranteed by the constitution, together with the residents of Towani Tolotang, was finally able to attract the attention of a coalition of political parties to appoint one of Towani Tolotang's figures, namely Sunarto Ngate as a Candidate for Deputy Regent accompanying Andi Faisal Ranggong as Regent Candidate number 3 with the tagline FORTUNA, even though he was not elected as regent and deputy regent.

The following is a list of candidates for the Regent and Deputy Regent of Sidrap Regency for the 2013-2018 period and their votes are shown on table 1.

Table 1. Candidates for Regent and Deputy Regent of Sidrap Regency 2013-2018

<b>Name of Candidate for Regent &amp; Deputy Regent</b>	<b>Tagline</b>	<b>Number of Votes</b>	<b>Percentage</b>
Saleh Ali & Andi Sukri Baharman	Koalisi Rakyat	10,665	6.43%
Rafiddin Hamoes & Andi Bahari Parawansa	Marhaban	9.748	5.88%
Andi Faisal Ranggong & Sunarto Ngate	Fortune	14,714	8.88%
Andi Walahuddin Habib & Yuriadi Abadi	Wahyu	18,210	10.98%
Husni Zaenal & Dodin T.	Sidrap Baru	8,267	4.99%
Rusdi Mase & Dolla Mando	Ridho II	97.188	58.62%
Andi Insan Parenrengi Tanri & <u>Andi Kamal Baso</u>	Assidiki	6.579	3.97%

Source: Data Processing, 2021

Although the Towani Tolotang people are a minority, in the end they were able to get their representatives to sit in the Sidrap Regency Regional People's Representative Council because of their togetherness. Likewise, since the election, community members have been included as candidates for members of the Sidrap Re-

gency Regional People’s Representative Council. Candidates for members of the Sidrap Regency Regional People’s Representative Council are followed by various community backgrounds and political parties, according to statistics for the 2014-2019 legislative elections and the 2019-2024 period, with 35 people elected as people’s representatives. Three of the 35 Sidrap Regency Regional People’s Representative Councils are Towani Tolotang Community Leaders.

Based on table 2 and 3, among Towani Tolotang’s elected representatives were B. Edy Slamet (2014-2019 period and 2019-2024 period from the Golkar Party), Azis Laise (2014-2019 period from the Gerindra Party), and Sulaeman (2019-2024 period from the Perindo Party) . Those who passed Region II included Wattang Pulu Subdistrict, Tellu Limpoe Subdistrict, and Panca Lotang Subdistrict, and Lannae (Golkar Party 2014-2019). internal public interest. As a result, the regional legislation strategy considers the interests of the Sidrap community, especially Towani Tolotang.

Table 2. List of Members of the Sidrap Regency Regional People’s Representative Council 2014-2019 from the Towani Tolotang Community

Name	Electoral District	Party	Number of Votes
B. Edy Slamet	II	Golkar	1795
Lannae	IV	Golkar	1839
Aziz Laise	II	Gerindra	1101

Source: Data Processing, 2021

Table 3. List of Members of the Sidrap Regency Regional House of Representatives 2019-2024 from the Towani Tolotang Community

Name	Electoral District	Party	Number of Votes
B. Edy Slamet	II	Golkar	1770
Solomon	II	Perindo	803
Paleppang M.	IV	Golkar	1828

Source: Data Processing, 2021

Members of the Regional People’s Representative Council are chosen from the Towani Tolotang community because they have consistently established their position as community leaders in the community and the area where they live. One of them is B. Edy

Slamet, also known as Uwa' Eja, who is elected in every election because of the consent of his citizens. However, he took a hiatus from 2009-2014 before being re-elected in 2014-2019. The figure of Uwa' Eja for the community is often a spokesman and peacemaker in various disputes in his area, especially those involving members of the Towani Tolotang group. Uwa' Eja's participation in the Sidrap Regional House of Representatives symbolizes the Towani people of Tolotang. Uwa' Eja can participate in various events involving the Towani Tolotang community because they are all related to Towani Tolotang.

Sidrap Regency employs 5,378 government employees. Towani Tolotang has Civil Servant representatives in almost every government agency, from village to district level. Diaspora in the Regional Apparatus Working Unit represents Towani Tolotang. According to data from the Sidrap Regency Civil Service Agency, the number of employees based on religion is as shown on table 4.

Table 4. Number of Civil Servants in Sidrap Regency by Religion

Religion	Total	Percentage
Islam	5237	97.38%
Christian	34	0.63%
Protestant	8	0.15%
Hindu	99	1.84%
Buddha	0	0%
<b>Total</b>	<b>5378</b>	<b>100%</b>

Source: Sidrap Central Statistics Agency, 2020

According to table 4, 99 Civil Servants from the Hindu religion or Towani Tolotang work as Towani Tolotang representatives in government agencies. Their work in government agencies is more than just a job; it extends the Towani Tolotang community to local government. The local government made the Civil Servants from Towani Tolotang as an extension to serve the people at the lower levels.

### Conclusion

Observing the political actions carried out by the Towani Tolotang community since the beginning of their arrival in the Sidrap area as a response

to the social dynamics carried out by the ruling government and the Muslim community to 'Islamicize' the Towani Tolotang group. Towani Tolotang was finally accepted to settle permanently under a social agreement, and legally Towani Tolotang obtained legitimacy from the central government through the Director General of Guidance for Hindu/Buddhist Bali No. 2 of 1966, which suggested that Towani Tolotang be a Hindu. The Towani Tolotang group always accepts and is inclusive of social growth in their social interactions with society, without compromising the principles of simplicity inherent in the individual Towani Tolotang. In general, the Sidrap community is separated into many groups (religion, culture, lifestyle, language, etc.) Local government policies improve public relations by providing a platform for interfaith community leaders, security forces, and local governments.

The results of this study argue that, until now the Towani Tolotang community in Sidrap Regency still exists in cultural practices and social interaction with the Sidrap community in general because of political actions taken. Furthermore, the social belief of the community states that the Towani Tolotang community is part of the Bugis community which has a distinctive culture that must be protected. In general, Towani Tolotang's multiculturalism politics in Sidrap Regency was found in this study to be the first argument for individual freedom carried out by Towani Tolotang's political actions in fighting for cultural freedom by submitting a letter to the central government because the local government discriminated against them. Discrimination because they are forced to choose Islam is one example of discrimination. It did not take long for the central government to propose that Towani Tolotang be converted to Hinduism through the Director General of Guidance for Hindu Bali/Buddha No. 2/1966. Joining the Golkar party is the next step in the political process. At the request of the party holding the banyan emblem, the nobleman Towani Tolotang chose a gift from Golkar.

Since Hinduism is the official state religion, the central government's response to Towani Tolotang's policy letter is legality. In addition to joining the Golkar Party, he took additional political action by joining Indigenous Peoples Alliance of the Archipelago which fought for the rights of indigenous peoples. Likewise, the Towani Tolotang people actively participate in all elections; in 2013, one Towani Tolotang was registered as a candidate for deputy regent of Sidrap for the 2013-2018 period. In



addition, the Towani Tolotang people are always present in parliamentary elections. Likewise, 99 civil officials who occupy critical positions within the Sidrap Regency Regional Apparatus Work Unit are registered in government agencies.

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