



Dialogue between *Misa' Kada Dipotuo, Pantan Kada Dipomate* and the Third *Sila* of *Pancasila*: Exploring the Values of Unity and Harmony and Their Relevance to Indonesian's Pluralistic Nation

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Abstract. This study examines the dialogue between the Torajan local wisdom *misa' kada dipotuo, pantan kada dipomate* and the third principle of *Pancasila*, namely the Unity of Indonesia, in order to explore their shared values of solidarity, harmony, and national integration within the pluralistic context of Indonesia. While the principle of unity is often articulated normatively at the ideological level, its practical embodiment in everyday cultural life remains underexplored. Employing a qualitative design with a literature review approach, this study analyzes scholarly works, cultural practices, and socio-historical sources related to Torajan traditions and national values. The findings reveal that *misa' kada dipotuo, pantan kada dipomate* functions as an ethical system that emphasizes kinship, mutual cooperation, collective responsibility, and communal solidarity, which are concretely manifested in rituals, communal labor, and deliberative forums. These lived practices provide a tangible foundation that grounds the abstract ideal of national unity. The dialogical integration of local wisdom and national ideology demonstrates that unity is most effective when rooted in cultural experience rather than solely in political discourse. This study contributes theoretically to interdisciplinary discussions on culture and nationalism and practically offers insights for character education and community development. Ultimately, strengthening Indonesia's unity requires revitalizing local wisdom as a source of inclusive, participatory, and sustainable social harmony.

Keywords: Character Education; Communal Solidarity; Cultural Harmony; Local Wisdom; National Unity

1. INTRODUCTION

Indonesia is widely recognized as a pluralistic nation, composed of diverse ethnic groups, cultures, languages, and religions (Farhaeni & Martini, 2023a; Manullang, 2019; Suparlan, 2000). This diversity constitutes both a valuable asset and a significant challenge, as differences often give rise to social friction, identity-based conflicts, and the weakening of national solidarity. In this context, the values of unity and social harmony serve as essential foundations for maintaining national integration (Septian, 2020; Zahra & Najicha, 2022).

From a philosophical and normative perspective, the value of unity is explicitly articulated in the third principle (*sila*) of *Pancasila*, namely *The Unity of Indonesia*, which emphasizes togetherness, solidarity, and the collective spirit of living as one nation (Febrianto & Nugroho, 2023; Lintang & Najicha, 2022). However, at the practical level, this value is often understood in abstract terms and has not always been contextualized or embodied within local cultural practices. In fact, many indigenous forms of wisdom across the Indonesian archipelago inherently embody similar values.

The Torajan people uphold a form of local wisdom that emphasizes the importance of togetherness and collective solidarity, as reflected in the maxim *misa' kada dipotuo, pantan kada dipomate*. Etymologically, *misa'* means one, *kada* means word or utterance, *dipotuo*

means to give life or to enliven, *pantan* means individually or separately, and *dipomate* means to kill or to destroy. Concisely, this wisdom may be rendered as “united we stand, divided we fall.” This expression conveys the fundamental message that unity generates strength, success, and security, whereas division results in weakness, destruction, collapse, and even annihilation. Within Torajan oral tradition, the maxim has been transmitted since ancestral times and is believed to have been employed by the *to pada tindo* or *to misa' pangimpi*-groups of people who shared common aspirations, determination, and collective goals. They adopted it as a spirit of collective struggle when confronting invading forces led by Arung Palakka, the ruler of Bone, who attacked the Toraja region in the late seventeenth century (Insmerda, 2015; Michael dkk., 2022).

In their efforts to organize resistance, the village leaders, known as *to pada tindo* or *to misa' pangimpi*, formed a strategic alliance and solemnly pledged an oath of unity. This pledge was articulated through the expression, *Misa' kada dipotuo, pantan kada dipomate*. Although this slogan continues to be frequently invoked today, its meaning has gradually shifted. It is no longer oriented toward resistance against particular groups but is instead directed toward strengthening solidarity and advancing the development of Toraja society. Thus, the slogan remains relevant as a source of inspiration and motivation, especially for the younger generation of Torajans, in fostering a spirit of togetherness and unity (Markus, 2022). This expression affirms that life can only be sustained through unity (Rantesalu & Herman, 2023), mutual cooperation, and collective responsibility (Tahara & Malim, 2021). These values are concretely manifested in social practices such as collaborative labor, kinship solidarity, and communal participation in customary rituals.

The problem is that the dialogue between this local wisdom value (*misa' kada dipotuo, pantan kada dipomate*) and national ideological values-particularly the third principle of *Pancasila*-has not been extensively examined in depth, especially through qualitative approaches that explore the meanings, lived experiences, and concrete social practices of the community. As a result, this local wisdom appears to be detached from the broader national discourse, even though both domains have the potential to mutually enrich one another. Anthonius Michael has conducted research on this value and relates it to the concept of unity, particularly in terms of mutual respect and appreciation among people of different religions or beliefs. However, his study is not explicitly grounded in the third principle of *Pancasila*, but rather focuses on religious moderation within the framework of local wisdom (Michael dkk., 2022). Furthermore, Amrawaty's research indicates that this local wisdom deeply animates the Torajan community in fostering togetherness, especially during mourning rituals or *rambu*

solo' ceremonies (Amrawaty dkk., 2018). Meanwhile, studies on the third principle of *Pancasila* are relatively abundant. Ukhra and Zuli hafnan examine this principle in relation to unity from the perspective of the Qur'an (Ukhra & Zuli hafnani, 2021). While Kardiman Tobias analyzes the third principle as a means of countering identity politics (Kardiman, 2024). Bonifasius Jagom and Sefrianus Juhadi also investigate the relationship between the third principle of *Pancasila* and local wisdom; however, their focus is on Manggarai local wisdom rather than Torajan local wisdom (Jagom & Juhani, 2023).

Previous studies have indeed examined *Pancasila*, but they tend to be normative-philosophical or civic education in nature, while studies on Toraja culture focus more on anthropological aspects or traditional rituals and still revolve around Toraja society, without providing discussion for other communities as one nation. In addition, there has been no research that directly links *misa' kada dipotuo and pantan kada dipomate* with the third principle of *Pancasila*. Researchers also found that there is still a lack of research that explores the subjective experiences of the community in interpreting unity and placing local wisdom as a source of critical reflection for strengthening national ideology. Thus, there is a gap between the study of local culture and the study of national values.

This study offers and will present a novel approach, namely a dialogical-qualitative approach that brings together the local wisdom of *Misa' Kada Dipotuo, Pantan Kada Dipomate* with the third principle of *Pancasila*, namely Indonesian unity through the exploration of meaning, practice, and life experiences of the community. The novelty of this research also lies in its integrative analysis of Toraja local wisdom and national ideological values, an interpretive approach that emphasizes narrative, experience, and social praxis, and the positioning of local culture as a theological-sociological and ethical source for building national unity (Farhaeni & Martini, 2023b; Lumbaa dkk., 2023).

This study theoretically contributes to the development of interdisciplinary studies (cultural anthropology, civic education, and national studies) on the integration of local and national values. Practically, this study provides recommendations for character education, social pastoral care, and community development so that the value of unity is lived contextually through local culture. Socio-culturally, this research encourages the preservation of local wisdom as a source of inspiration to strengthen harmony and solidarity among citizens. The urgency of this research lies in the increasing social polarization, identity conflicts, and weakening spirit of mutual cooperation, making it imperative to explore the values of unity from local cultural roots. This research is important to show that unity is not merely an ideological concept, but a value that has long been rooted in community traditions. Thus,

national integration can be built from the bottom up, not only through formal state discourse (Armadani dkk., 2025; Asrori, 2016).

Based on the above description, this study aims to answer the following questions. (1) How do the Toraja people interpret and live out the philosophy of *Misa' Kada Dipotuo, Pantan Kada Dipomate* in their daily social practices? (2) Do the values in this philosophy intersect or dialogue with the meaning of the third principle of *Pancasila* regarding unity? (2) How can the integration of these two values contribute to strengthening national harmony and unity in Indonesia?

2. METHOD

This research employs qualitative design using a literature review approach. As explained by John W. Creswell and Cheryl N. Poth, qualitative inquiry is an investigative process that situates researchers within real-life contexts, enabling them to observe and comprehend social realities in a thorough and nuanced manner. Such an approach represents the world through multiple forms of documentation, including field notes, interviews, dialogues, visual materials, recordings, and reflective memoranda (Creswell & Poth, 2018). Accordingly, qualitative researchers explore phenomena within their natural environments and seek to interpret the meanings embedded in them. Within this framework, the literature review constitutes a crucial component, as it synthesizes relevant prior studies and scholarly sources to reinforce the theoretical foundation and inform the analysis (Putra dkk., 2024). In conducting this study, the author gathered data from diverse academic materials, including printed and digital books, peer-reviewed journals, and reputable news outlets. The main references include the local wisdom of the Toraja tribe or community, namely *Misa' Kada Dipotuo, Pantan Kada Dipomate*, and the third principle of *Pancasila*, namely Indonesian Unity. The author discusses these two forms of wisdom with the support of scientific sources that he has collected.

3. RESULT AND DUCUSSION

The *Rambu Tuka'* and *Rambu Solo'* Ceremonies

The *rambu tuka'* and *rambu solo'* ceremonies constitute the two largest and most significant ritual events in Torajan society. Etymologically, *rambu* means “smoke,” while *tuka'* means “to rise.” In general, *rambu tuka'* refers to a thanksgiving or celebratory ceremony (M. T. Padang dkk., 2025; S. S. Padang dkk., 2025). This ceremony encompasses wedding celebrations, the inauguration of traditional houses, and various other activities that express gratitude for blessings and happiness. Such thanksgiving is directed to *Puang Matua*,

understood as the Creator God in the ancestral religion of the Torajan people (M. T. Padang dkk., 2025; Tangdilintin, 1981).

In contrast, *rambu solo* ' is a funeral ceremony (Panggarra, 2014). Etymologically, *solo* ' means "to descend." This ceremony is conducted when the sun begins to set, symbolizing decline and mourning (Tangdilintin, 1981). It represents the final tribute of respect to deceased family members (Paganggi dkk., 2021). At the same time, it serves as an important moment to strengthen kinship ties. When a family member is honored through this ceremony, relatives and extended family members gather to express their condolences. Through this collective participation, bonds of solidarity and brotherhood are reinforced (Ada', 2014).

The Torajan local wisdom encapsulated in the phrase *misa' kada dipotuo, pantan kada dipomate* finds its fullest actualization in both the *rambu tuka* ' and *rambu solo* ' ceremonies. Chronologically, the existence of these rituals predates the formulation of this wisdom. Nevertheless, in everyday life, Torajan people embody this value with enthusiasm, collective spirit, and unity, particularly during these ceremonies. Such unity is manifested through mutual assistance, cooperation, and communal labor in preparing and carrying out the events. Both ceremonies require careful preparation and substantial manpower, especially the *rambu solo* ' ceremony.

Beyond these rituals, Torajan society also embodies the same value of *misa' kada dipotuo, pantan kada dipomate* through the practice of *ma'kombongan*. The term *kombongan* in Torajan culture derives from *kombong*, meaning to gather, merge, and form unity. This concept is realized in *ma'kombongan*, a communal meeting or forum for dialogue, deliberation, and collective decision-making. In the ecclesial context, this concept is understood as an image of the fellowship of believers who are called, sanctified, and sent by God, corresponding to the biblical notion of *koinonia*, which emphasizes togetherness, participation, and shared action. *Kombongan* embodies egalitarian values by rejecting social barriers and placing high importance on collective decisions (*kada turu* '). Culturally, *ma'kombongan* is also expressed through mutual cooperation practices, such as rotational agricultural labor involving people of different religious backgrounds without regard to differences in belief. This practice alleviates the workload of community members, especially farmers-without financial compensation, while simultaneously strengthening solidarity, tolerance, and social harmony. Thus, *kombongan* reflects values of communion, togetherness, and fraternity that remain relevant to both ecclesial and social life (Patandean dkk., 2024).

Dialogue

The Torajan local wisdom *misa' kada dipotuo, pantan kada dipomate*, which continues to live within the community of Tana Toraja, embodies the fundamental principle that human survival depends upon communal solidarity. This expression is not merely a moral slogan but a social norm that regulates practices of mutual cooperation, collective responsibility, and genealogical unity within the *tongkonan* social structure. Within the framework of cultural anthropology, this value can be understood as an integrative value system. Koentjaraningrat emphasizes that culture functions as a shared guideline for life; the cultural value system represents the most abstract level of custom and serves as the highest normative reference for human behavior within a society (Koentjaraningrat (Raden Mas), 2009). Thus, unity in the Torajan context is inherently practical, emerging from historical experiences of confronting common threats and realized through concrete collective action.

On the other hand, the Third Principle of *Pancasila*, the Unity of Indonesia, presents the concept of unity on a national scale. Unity is no longer confined to customary kinship ties but is constructed as a national consciousness that transcends ethnicity, religion, and culture. From the perspective of modern nationalism, Benedict Anderson explains that the nation is an imagined political community, imagined as both inherently limited and sovereign (Anderson, 2020). This concept helps clarify how a plural society can share a single political identity despite lacking direct personal relationships. In line with this view, Kaelan asserts that Indonesian unity signifies that the Indonesian people constitute an integral unity of territory, nation, and state; therefore, differences must be situated within a framework of integration rather than disintegration (Kaelan, 2002).

A scholarly dialogue between these two principles reveals a dialectical relationship between cultural and ideological dimensions. Torajan local wisdom provides an ethical foundation in the form of tangible solidarity and living social capital embedded in everyday practice. These values give concrete substance to the principle of Indonesian unity so that it does not remain merely normative or symbolic. Conversely, *Pancasila* broadens the horizon of communal solidarity into an inclusive national solidarity, preventing customary bonds from devolving into ethnic exclusivism. In other words, *misa' kada dipotuo, pantan kada dipomate* may be understood as the cultural root of unity, while the Third Principle of *Pancasila* serves as the ideological-political framework that integrates diverse local identities into a single national consciousness.

Through this dialogue, it becomes evident that strengthening national unity cannot be separated from recognizing local wisdom as a source of values. Their integration affirms that

Indonesian nationalism is grounded in culture rather than merely in formal political constructions. Therefore, the internalization of the principle of Indonesian unity will be more effective when it emerges from the lived praxis of local solidarity already present within traditional communities such as the Torajan people.

Relevance for Plural Indonesian Nation

The dialogue between *misa' kada dipotuo, pantan kada dipomate* and the third principle of *Pancasila* creates a broader and more inclusive space for unity and social harmony. Both principles share a common spirit aimed at fostering communal cohesion and peaceful coexistence. By bringing these two principles into conversation, the wisdom of *misa' kada dipotuo, pantan kada dipomate* is no longer confined to the people of Tana Toraja but becomes a shared moral heritage of the entire Indonesian nation. This process educates and raises awareness among other ethnic groups in Indonesia that the nation possesses a wealth of local wisdom deeply rooted in historical strength and collective experience.

Historically, *misa' kada dipotuo, pantan kada dipomate* emerged from the struggle of the Toraja people against *Darul Islam/Tentara Islam Indonesia (DI/TII)*. Nevertheless, this value transcends its local origins and can serve as a broader moral impetus for safeguarding national unity as a whole. This local wisdom and the third principle of *Pancasila* demonstrate a constructive and forward-looking synergy. Their dialogue not only strengthens love and commitment to Indonesia but also highlights the enduring resilience of a nation characterized by profound cultural and social pluralism.

In general, rituals and ceremonial practices within Torajan society are inseparable from a strong sense of togetherness and kinship (Abraham, 2026). This familial value is also implicitly reflected in the third principle of *Pancasila*, which emphasizes unity and social cohesion. As a pluralistic nation, Indonesia requires an atmosphere of kinship to cultivate peaceful, harmonious, and cooperative relationships among its diverse communities. A kinship-based approach increases the potential for mutual understanding, including in matters of religious belief. Through such local wisdom, religious moderation and interfaith coexistence can be more effectively fostered (Michael dkk., 2022).

On the other hand, some scholars argue that the current formulation of the principle of the Unity of Indonesia”does not fully support a healthy national life. This principle was originally conceived as the principle of nationality proposed by Soekarno. Soekarno’s concept of Indonesian nationality is considered more capable of shaping a united, strong, and progressive nation because it emphasized a collective consciousness of the homeland as the foundation of national identity. The subsequent reformulation into “Unity of Indonesia” is

viewed as less effective, since the absence of a clear conceptual framework has tended to strengthen central governmental power over time. By contrast, Sukarno's notion of nationality paid particular attention to the relationship between the people, territory, land, and waters, thereby encouraging both the government and society to think holistically, balancing national and regional interests (Titaley, 2022). This critical perspective can serve as an important point of reflection for contemporary Indonesia. In other words, although the nation upholds unity and possesses rich local wisdom traditions, the pursuit of justice must remain central. Unity cannot remain merely a conceptual ideal; it must be concretely realized in social and political life.

4. CONCLUSION

This study demonstrates that the local wisdom of *misa' kada dipotuo, pantan kada dipomate*, which continues to live and develop within the community of Tana Toraja, embodies fundamental values of solidarity, kinship, mutual cooperation, and collective responsibility that are concretely practiced in everyday social life, particularly through rituals, communal labor, and deliberative forums. These values are not merely cultural slogans but function as an ethical system that sustains social cohesion and strengthens communal resilience. When placed in dialogue with the third principle of *Pancasila*, namely the Unity of Indonesia, this local wisdom reveals a strong conceptual and practical convergence. Torajan solidarity provides a cultural and experiential foundation that grounds the abstract national ideal of unity, while *Pancasila* broadens local bonds into an inclusive national framework that transcends ethnic, religious, and regional boundaries. Their integration shows that national unity is most effective when rooted in lived cultural practices rather than merely articulated as a formal political concept. Therefore, strengthening Indonesia's pluralistic society requires recognizing and revitalizing local wisdom traditions as sources of ethical reflection and social praxis. Unity must be realized not only at the level of ideology but also through concrete actions that promote justice, harmony, and mutual respect. By bridging local cultural values and national principles, Indonesia can cultivate a more humane, participatory, and sustainable model of national integration.

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