

IDENTIFYING THE SOSIAL VALUES OF “MA’LETOAN” AT MANGRARA TONGKONAN IN TORAJA

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Abstract: The purpose of this research is to find out the social values contained in the Ma'lettoan ritual in Mangrara Tongkonan. For data processing in this study, researchers use descriptive qualitative research methods. The subjects of this study are To Bara', community leaders, and Toraja people who often follow the Ma'lettoan ritual in Lembang Madandan. The data in this research were obtained through interviews and document analysis. Data is analyzed in three stages, namely data collection, data reduction, and conclusions. The results of this research found that in the Ma'lettoan ritual in Mangrara Tongkonan there were social values, namely helping others, kinship, caring, empathy, feeling of mutual belonging to one another, tolerance, cooperation, and democracy.

Keywords: Social Values, *Ritual, Mangrara Tongkonan, Ma’lettoan*

INTRODUCTION

Indonesia is a diverse country with many tribes, languages, religions, and traditions. Language is one part of the culture, and culture cannot develop without language because language is the most important thing in cultural development. If culture is a system that regulates human interaction in society, then language is a system that studies human interaction to improve it. All human actions are cultural, and most human actions in social life do not require behavior because certain actions are only carried out as a result of the process of physiological or behavioral blindness. Thus, language and culture are two things that are interconnected and cannot be separated.

In Indonesia, there are many different cultures, one of which is the Toraja culture. Toraja culture is still quite strong, and its customs have been passed down from generation to generation. In Toraja, there are two rituals: Rambu Solo' and Rambu Tuka', both of which have significance for the daily life of the Toraja people. Rambu Solo' is a funeral ceremony, while Rambu Tuka' is a ceremony of joy or gratitude. The Rambu Tuka' ritual, especially the Mangrara Tongkonan ceremony, is one of the most interesting Toraja cultural ceremonies. Mangrara Tongkonan is a community activity to celebrate the completion of the construction of Tongkonan houses. There are many types of uniqueness in the Mangrara Tongkonan procession that attracts the attention of many people, both local and foreign tourists. Ma'lettoan, ancestral heritage as a hereditary tradition and pork as a sign of gratitude for the completion of the Tongkonan, is one of the uniqueness of Mangrara Tongkonan.

Values are the most important part of human life. According to Herimanto, value is something good that is created by humans. Then, according to Notonegoro, values make

people motivated to take action so that hope is realized in their lives expected by humans and encourage humans to act (Setiari, 2019).

Social values are crucial in the Toraja people's lives to have a happy life. Social values are attitudes or actions that lead individuals in society and are thought to be beneficial in achieving social goals. Researchers can notice that in Toraja culture, particularly Ma'lettoan in Mangrara Tongkonan, most of the younger generation and even Toraja people who take out these activities do so without understanding the social values of these activities. The researcher encourages the Toraja people to continue to understand Toraja culture, particularly Ma'lettoan in Mangrara Tongkonan, to prevent it from fading.

Based on the explanation above, the researcher is interested in studying the social values of Ma'lettoan in Mangrara Tongkonan. Therefore, the researcher conducted a study under the title: Identifying the Social Values of "Ma'lettoan" at Mangrara Tongkonan in Toraja.

METHOD

The method was used in this research, namely descriptive qualitative method. The subjects of this study are To Bara', community leaders, and Toraja people who often follow the Ma'lettoan ritual in Lembang Madandan. The data in this research were obtained through interviews and document analysis. In this research, the researcher uses the technique of data analysis based on the Moleong, data is analyzed in three stages, namely data collection, data reduction, and conclusions.

RESULT

In this section, the researcher discusses and explains the social values in *Ma'lettoan* at *Mangrara Tongkonan* based on the findings.

According to Zubaedi (2006) social values are formed from 3 aspects, namely love, responsibility, and life harmony. Love is formed from the form of helping others, the form of kinship, and the form of caring, responsibility is formed from the form of empathy, and the form of mutual belonging to one another, then the life harmony is formed from the form of tolerance, the form of cooperation, and the form of democracy.

1. Love

a. Helping Others

In this research, it was found that the form of helping others consists of 3 parts, namely supporting by energy, supporting by money, and supporting by time. Supporting energy can be done by donating energy, mutual cooperation, and direct participation. Then, support by money can be done by means of funds collected from the family concerned and participation from the community. And lastly, supporting by time can be done by giving the time. These findings are supported by Zubaedi's (2006) theory of helping others. Based on the description above, this research is relevant to previous research by Aisah where both of them have social values of helping others (Aisah, 2015).

b. Kinship

This research found a form of kinship which consists of 3 parts, namely familiarity, compactness, and togetherness. Familiarity can be shown through family intimacy. Then compactness can be shown through there is compactness. And lastly, togetherness can be shown through togetherness that exists and working together. These findings are supported by Zubaedi's (2006) theory of kinship. Based on the description above, this research is relevant to previous research by Sasmita, where both have social values, namely kinship (Sasmita, 2018).

c. Caring

In this research, researchers found a form of caring that consists of 4 parts, namely helping others selflessly, helping others in need, obeying the rules, and sharing with others. Help others selflessly can be shown through helping others without expecting in return and sincerely participating, helping others in need is shown through caring for people in need and helping others in need. Then obeying the rules is shown through obeying the prevailing custom. And finally, sharing with others is shown through meat sharing. These findings are supported by Zubaedi's (2006) theory of caring.

2. Responsibility

a. Empathy

In this research, researchers found a form of empathy that consists of 2 parts, namely inviting relatives and the presence of relatives. Invite relatives are shown through notifying or inviting family, then the presence of relatives can be shown through the presence of the society and family and come participate. This finding is supported by Zubaedi's (2006) theory of empathy.

b. The feeling of belonging to each other

In this research, researchers found the form of the feeling of belonging to each other which consists of 2 parts, namely, embracing each other and fulfilling obligations. Embracing each other is shown by the attitude of embracing each other than fulfilling obligations is shown through obligations to be fulfilled. This finding is supported by Zubaedi's (2006) theory about the feeling of belonging to each other.

3. Life Harmony

a. Tolerance

In this research, researchers found a form of tolerance consisting of 3 parts, namely coming to share gratitude, appreciating the difference, and mutual respect. Coming to share gratitude is shown through come to thanksgiving, then appreciating the difference is shown through no difference and don't discrimination and finally mutual respect is shown through respect for each other. This finding is supported by Zubaedi's (2006) theory of tolerance. From the description above, this research is relevant to previous research by Sasmita, where both have the same social value, namely tolerance (Sasmita, 2018).

b. Cooperation

In this research, researchers found a form of cooperation that consists of 2 parts,

namely mutual cooperation and exchange of ideas. Mutual cooperation is shown through working together and there is cohesiveness in society, the exchange of ideas are shown through thought contribution. This finding is supported by Zubaedi's (2006) theory of cooperation. From the description above, this research is relevant to previous research by Sasmita and Aisah where these research have the same social value, namely cooperation.

3. Democracy

In this research, researchers found a form of democracy that consists of 2 parts, namely prioritizing common interests and freedom of opinion. Prioritizing common interests is demonstrated through deliberation for consensus and not imposing will. Then, freedom of opinion is shown through there are no restrictions on opinion. This finding is supported by Zubaedi's (2006) theory of democracy.

From the description above, it can be concluded that social values are formed from 3 aspects, namely love, responsibility, and life harmony. Love is formed from the form of helping others, the form of kinship, and the form of caring, responsibility is formed from the form of empathy, and the form of mutual belonging to one another, then the life harmony is formed from the form of tolerance, the form of cooperation, and the form of democracy.

CONCLUSION

The social values contained in Ma'lettoan ritual at Mangrara Tongkonan, the researcher concludes that the social values contained in Ma'lettoan ritual at Mangrara Tongkonan consist of several social values. These social values are helping others, kinship, caring, empathy, the feeling of belonging to one another, tolerance, cooperation, and democracy.

Based on the result of the research findings the researcher has some suggestion as follow:

The existence of Ma'lettoan in the current era is very helpful in preserving the traditions of the Toraja people. However, it should be realized that the Ma'lettoan ritual is purely an effort to preserve culture, not a means to obtain material benefits. The researcher hopes that this cultural study will be given more attention to be developed by the younger generation as an effort to preserve the uniqueness of our own customs and culture as Toraja people. Future research is expected to be able to further explore the social values that exist in the Ma'lettoan ritual at Mangrara Tongkonan so that it can be used as an additional source of knowledge and insight in science.

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