

Conservation Values of Local Wisdom Traditional Ceremony *Rambu Solo* Toraja's Tribe South Sulawesi as Efforts the Establishment of Character Education

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ABSTRACT

Rambu Solo traditional ceremonies of Toraja South Sulawesi is a wisdom which contains a lot of value as a handle and the views of community life in the Toraja. This study aims to explore and assess the information about the preservation of the values of local wisdom ceremonies Rambu Solo in efforts to establish character education. This research approach is qualitative using method of ethnographic study. Data collection techniques and information conducted through interviews observation and documentation study. The findings of this study were (1) the

traditional ceremony Rambu Solo is the embodiment of the system of public trust which has universal values which can support the national culture, (2) ceremonial customs Rambu Solo has a close relationship with the formation of character education because in the execution of traditional ceremonies Rambu Solo create a sense of togetherness and caring for others communities, (3) in traditional ceremonies Rambu Solo there are many values that become adhesive for the people Toraja. Implementation of ceremonies Rambu Solo must continue to be preserved. The progress of a nation can not be separated from the role of the generation at all levels of layers and elements of society.

Keywords: Values, Local Wisdom, Ceremony Rambu Solo, Character Education

1. BACKGROUND

Globalization is a challenge for education. Ayatrohaedi (1986) describes the opportunities posed by global integration in the field of education through three main channels: 1) globalization enables learners and nations to operate more effectively in the global economy which is increasingly competitive, 2) globalization makes countries more interdependent economically, socially, and politically, 3) globalization will affect the increasing speed of change in education. Suarez Orozco & Garner (2004) said that "*children growing up today will need to develop agruably more than in any generatioan in human history the higher order, which are increasingli likely to be of very different racial, religious, linguistic, and cultural backgrounds.*" Understanding globalization with all its aspects is a strategic step to improve education, in which the current generation need to develop skills and interpersonal skills to learn, to live with other people who tend to be a different race, religion, language, and cultural backgrounds.

Modernization against life eroding impact on the value of the noble culture of our nation. According Joesoef (1982) states that cultural value which is the cornerstone of the nation's character which is important to invest in each individual, so that every individual able to better understand, interpret, and appreciate and realize the importance of cultural values in carrying out any activity of life. Rashid (2013) said that the preservation of local culture and the development of national culture through education both formal or informal, to reactivate all containers and educational activities. Education and culture has a very important role in growing and developing noble values of the nation, which have an impact on the formation of character.

Ethnic diversity and culture has great potential in the construction and development of education. Tilaar (1999) argued that "national education, in the era of reform needs to be formulated an educational vision which is new is to build a human and civil society in Indonesia which has an identity based on national culture". Geertz (1992) "culture is built of cultures which grow and develop in every ethnic".

Cultural diversity is growing and growing in every ethnicity should have recognized its existence and at the same time may be invoked in education.

Toraja people is one of the tribes in Indonesia which still remains maintain customs and culture. Toraja society in life it is bound by the customs system which applies, so that it impact on the existence of traditional ceremonies. One of the traditional ceremony which is still often done in Toraja are *Rambu Solo* ceremony which is an event which is associated with death. According Natsir (2007) reveal "ceremony *Rambu Solo* aims to honor and deliver spirits those who died to the realm of the spirit, along with their ancestors which is housed in "Puya". According Tangdilintin (1975) revealed " *Rambu Solo* ceremony part refinement, as a new person considered actually died, after the whole procession ceremony fulfilled and organized. If not, then the person dies it is only regarded as a sick person or weak, so it remains to be treated as it does when it was still alive, which is laid on the bed and were given food and drink, even the talk ". Noble values which contained in a *Rambu Solo* ceremony such as religious values and the values of society deserves to be preserved.

Integration cultural values in the learning process has significance in the formation of personality learners. According to Hasan (1995) that "the value system which is neglected in the learning process resulting in inequality intellectual emotional learners". Mulyana (2004) revealed that "education is in need planting value because the symptoms of life at the moment which is caused by globalization potentially eroding national identity". Suharjo (2006) explains that "through education in schools is expected to produce the Indonesian human quality".

Julaiha (2014) states that the character education is carving the students' ahlaq through a process of knowing the good, loving the good, and acting the good. That process involves the cognitive, emotional, and physical aspects, so the noble ahlaq can be carved become the habit of the mind, heart, and hands. The character education is directed to create a tough, competitive, noble hearted, morally, tolerant, helpful, patriotic, and dynamic person who has the orientation of science and knowledge based on the belief and piety of Allah SWT. Setiawan (2014) added that the characters are also directed in the Islamic character education nowadays. The Indonesian government to build the national character widely implementing in the national curriculum based on the local wisdom and the Islamic values. In the end, the students are able to live happily based on the Islamic rules by implementing the good behavior.

Understanding of the value characteristics of the area to students it is hoped can be a fortress which is resilient in the face of negative effects of global flows is Asean Economic Community (AEC). Education era to face the Asean Economic Community (AEC) must prepare human resources skilled, sensitive and critical. According Wardiman (2011) says that "the era of globalization human resource demands tough". This along with Seock and Chen Lin (2011) states "the process of globalization will make a number of people to return on their ethnicity, that is a process to seek a self-identity". Adopting cultural values to be transformed in

learning serve as a means of restraint in the face of economic pressures we face today and meet the implementation of the ASEAN Economic Community.

One strategy in the face the Asean Economic Community (AEC) in the field of education which instill the concept of local cultural values in learning. According Warsi (2004) "local culture as an effort to build national identity and as selectors (filters) from the influence of foreign culture". Munadi (2010) which says that "the function of education is to preserve social order and values which exist in society and as an agent of social change so as to anticipate the future". Based learning local culture play a role which is very important for construction and the formation of attitudes, mental and moral man.

Instilling values of local culture in the learning process it is very important to do. Gaffar (2004) that "education is not just to grow and develop all aspects of humanity without tied to the value, but the value of it a binder and the influence of the growth process and these developments". Sauri (2010) argues that "values and education are two things which one another, can not be separated, when education likely to be treated as a vehicle for the transfer of knowledge there has been a propagation value which is at least lead to the values of truth intellectual ". To balance the moral and intellectual needs, the education require values as implementation. The research objective to be achieved is to dig and reviewing information about the preservation of the values of local wisdom ceremonies *Rambu Solo* in an attempt formation character education.

2. RESEARCH METHODS

This type of research is qualitative using method of ethnographic study. Location of the study conducted in Toraja Regency District Makale. Subjects in this study people who live in District Sanggalangi Toraja regency South Sulawesi. This study using purposive sampling techniques and snowball sampling so the sample size is determined by for consideration of the acquisition of information. Sampling, deemed adequate if it has to at the saturation point. So that data collection from the informant based on the provisions or the saturation of data and information which is given. Data collection techniques in this study are observation, interview, and documentation. Stage Processing and Data Analysis namely: data collection, data reduction, and data presentation.

3. RESULTS AND DISCUSSION

3.1 Rambu Solo Ceremony Toraja Society

Cultural dynamics Toraja strongly influenced by *Aluk Todolo*. "*Aluk*": road, rules, laws, beliefs, religion; "*Todolo*" ancestor. Ancestral religion, ancient religion which believes that the *Puang Matua* (God the Exalted) is the Creator and lowering the "religion", the rules of life for human beings. *Aluk Todolo* into a strap and the foundation of unity Toraja society which is very sturdy. Wherever the Toraja go should always "go back" to his hometown, home *Tongkonan* (traditional house; his ancestor). The series of events funerals *Rambu Solo* is very complicated and it requires no small cost. In Toraja people who died will be buried months after his

departure. The family takes time raise funds for the funeral service. The amount of this fund linked to the level of the ceremony and the number of animals that would be sacrificed. In accordance with *Aluk Todolo*, *Rambu Solo/ Aluk Rampe Matampu'* a series of ceremonies concerning the death and funeral of man. Ceremony held after the noon, the sun began to set showed grief over the death/burial of man. Offerings of this ceremony conducted in west *Tongkonan*. *Rambu Solo 'Aluk Rampe Matampu'* is regarded as the ceremony to enhance a person's death.

According *Aluk Todolo*, is dead a process of changing the status solely from the physical man the world to the human spirit in the supernatural. *Rambu Solo* like the "gate" for the corpse to enter a new realm. More and more animals are sacrificed the higher the degree of the bodies while in *Puya*. *Rambu Solo* as well as ways to offspring to keep glorify the elderly. Progeny will be competing animal sacrifice as much as possible so that the bodies gained a glorious place. *Rambu Solo* for the people of Toraja is one form of filial piety parents and fastener straps friendship in a large family. Although medically is dead, the body is considered "moderate pain" (*To Makula'*) and by family members or neighbors will be treated as people who are sick or in weak condition. This treatment ends when implemented *Rambu Solo* for those concerned by the family or descendants. *Rambu Solo* ceremony in essence is *Meaya*, the move/paraded the bodies from the *Tongkonan*, to *Liang* (grave) which is a cave rock cliffs.

Aluk Todolo confidence, higher (cave rock cliffs) where the body is located, the faster his spirit to get to the nirvana (*Puya*), the spirit world/hereafter, which is in the south the area of Tana Toraja. "The world resting place", where eternity where the ancestors gathered. In this place, the spirit of the deceased will be transformed become spirits roaming (*Bombo'*), ghost-level gods (*To Mebali Puang*), or protective spirits (*Deata*). The realization of the transformation depending on the perfection of the procession *Rambu Solo*. Buffaloes (*Tedong*) and the pigs were sacrificed funeral, property and jewels other is a provision and the main gear which will be used in the supernatural. Before the bodies were buried, first performed the blessing of the bodies and accompanied by the singing of hymns.

If agreed the execution time *Rambu Solo* by the nuclear family, all family members without exception will come to *Tongkonan* by bringing sacrificial animals (buffaloes and pigs) as the co-expression of condolences. More and more animals are sacrificed in *Rambu Solo*, the higher the degree of the person who died when he was in nirvana. Meat of sacrificial animals and distributed by custom to the family and society which participate in *Rambu Solo*. Commonplace if the cost to organize Ceremony *Rambu Solo* is very large ranging from tens of millions to hundreds of millions of rupiah. During the waiting period the implementation *Rambu Solo*, family meetings conducted by the nuclear family to determine the level of ceremony, the number of animals to be sacrificed, as well as the division of tasks every family in *Rambu Solo* ceremony.

Every deliberation should be implemented in *tongkonan* where the bodies are stored, and cut buffalo each time after deliberation. *Tongkonan* is the center of social life and spiritual Toraja. Therefore, all the family members are required to participate in

any form of ritual in *Tongkonan* as a symbol of the unity of their relationship with the family and ancestors.

Traditional ceremonies as a collective ritual has a role in maintaining the collective existence of indigenous peoples. Therefore, as the younger generation are expected to have an awareness on the cultural wealth of their own and are expected to have a sense of morality and ethics which is held in high esteem solidarity and cooperativeness, strengthening of empathy humanity, harmony and tolerance in diversity, and uphold the existence and the natural sustainability of their residence.

3.2 Integration of Cultural Values Rambu Solo, in Cultural Geography Lesson

Success or failure of the learning process determined by socio-cultural environment. Thus the learning the necessary conducive atmosphere so that students can learn well. The conducive atmosphere can be created if in accordance with the socio-cultural background of students. This illustrates that social and cultural factors can not be ignored in the learning process. The learning process to be able mengimplemetasikan cultural values Toraja, namely: 1) an attitude of openness which means the mutual opening up in the role of humanitarian, 2) uphold the values of mutual respect among others, did not recognize persecution for others, and even individual issues become a problem together, 3) the spirit of togetherness and mutual cooperation, 4) attitude of mutual help, 5) mutual respect between people, 6) the attitude of love for peace, 7) being honest, and 8) are responsible.

Efforts to implement character education preferably through a holistic approach, which integrates the development of character into every aspect of life, including life on campus. According to Suyanto (2010) refers to the concept of a holistic approach as well as various efforts made by educational institutions, need to be believed that the process of character education must be done in a sustainable manner, so that the moral values which have been embedded in the person of the child not just until the certain educational level or just show up in a family environment alone. In addition, the practices shown moral so as not to seem to be a formality, but it is actually embedded in his soul.

Education culture and national character is one attempt to prevent the degradation of ethical values and morals among adolescents. Success in building the character of students, automatically helping to build the success of the nation's character. The progress of a nation depending on how the character of its people, intelligence capabilities, superiority thinking citizens, synergies leaders, and others. Thus we can conclude that cultural education is important in building morale and national identity.

4. CONCLUSION

The importance of integrating cultural values *Rambu Solo* in the learning process as a forum for the formation of character or the identity of the student. This concept when used properly in the learning process can be a strong incentive for students to improve academic achievement. Understanding and application of cultural values serves as a filter the era of the Asean Economic Community (AEC). By digging

cultural values Toraja Society to be applied in learning is expected to build the character of the nation in every learner.

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