

## Analysis of Toraja Generation Perspectives on Tongkonan Functions and Values

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### Abstract

Tongkonan is the life of the Toraja people because that's where all their values and aesthetics are. In it there are not only functions as residential houses but there are social functions and power, traditional and cultural values, and religious values. But the passage of time and the development of the modern era as well as the influence of culture from the outside to make a shift and change the function and value of the actual Tongkonan so much to cause conflicts in the family and community. Many perspectives from the Toraja generation emerge. This study aims to identify and describe how the perspective of the older generation and young generation of Toraja on the function and value of Tongkonan. Researchers chose respondents who live in Toraja by snowball. The researcher uses the semi-structured interview as an instrument to obtain data and a qualitative description method in analyzing data. The results showed that the older generation emphasized the view that Tongkonan is a form of parents of one descendant who has a customary life structure that must be followed according to established rules so that if there is a problem returning to pay attention to the rules, and because Tongkonan is the form of parents, the child must dutiful to parents. In addition, the younger generation views Tongkonan as a physical form of a shared house in which there is economic value. There is no significant perspective difference between the two generations on the function and value of tongkonan, both agree and realize the importance of preserving the value and function of the tongkonan. But in general the younger generation is less interested and do not have time to hear the stories of parents / grandparents and so do not have a deep understanding.

**Keywords:** perspective, Tongkonan, Torajan, Values and Functions

## **Introduction**

"Today has changed a lot, but even so, don't let our values change. We may be present, but don't forget our culture. Never forget where and where we come from! "[1] Sentences like that are not strange to our ears. That can be heard in the form of songs, and Mr. President Jokowi also often say the sentence. He strongly emphasized all Indonesian people to maintain and preserve the cultural values of Indonesia which have their own unique regions. One area that is famous for its unique culture is Toraja.

Basically, the uniqueness of Toraja stems from Tongkonan which is the source of indigenous Toraja culture and culture. Tongkonan is a symbol of the family and dignity of the Toraja people [2]. Tongkonan is not just a residential (physical) house, it is also called a community (social) house [3]. Every Toraja must have a Tongkonan, and must know the tongkonyanya and if far away always miss it. But in reality there are still many confessions of Torajans who do not know, are afraid, and are even ashamed of their tongs and are even worse if they sell them. Beyond claiming to be proud of being a Toraja, on the other hand rejecting and insulting their own customs and culture. This is in fact much influenced by ignorance of the true meaning and function of the Tongkonan so that it only relies on the strength of property which causes many problems such as the fight over tongkonan land, glorifying the number of victims, reducing the mutual respect. The ceremonies and rituals of the Toraja people in Tongkonan seem to only show the material abilities of someone who seems to be wasteful and might just play with.

The generation of Toraja people, both young and old, have their own perspectives on the functions and values of the Tongkonan. Old people usually uphold and maintain the old way and young people tend to think of ways to modernize the old way. This thus triggers conflict and problems. So that combining the perspectives of the two without eliminating the value and function of the actual Tongkonan, is needed. Therefore, this study tries to identify the perspectives of generations of Toraja parents and Toraja young generation and then obtain comparative information from the perspectives of both.

## **Review of Related Literature**

### **a. Perspective**

In the Oxford dictionary (2005: 1128) explained that "Perspective is a particular attitude towards something, a way of thinking about something, the ability to think about problems and decisions in reasonable ways without exaggerating their importance" [4] (perspective is an attitude or the way of thinking about something, the ability to think about problems and decisions in a reasonable way without overstating their importance). Miller defines perspective as a way or

method to see or observe various phenomena / circumstances / situations around us. What needs to be underlined is that what is meant above is not a singular perspective but a plural or multi perspective, therefore a phenomenon cannot only be seen from one perspective. A theory (e.g communication) can be seen from different perspectives, screening processes and lighting processes. The choice of perspective taken by someone has implications for the theory and methodology used and mastered and understood by someone in understanding a phenomenon or reality [5]. From some of the above understanding, the researcher concludes that perspective is an idea or mindset of someone to take an attitude of understanding and observing reality.

#### b. Torajan

Torajaneses make tongkonan not only as a residential house but more to see its function as the center of life activities, even *tongkonan* is referred to as the center of knowledge and life of the Toraja young generation. It is said so because it was on tongkonan that the ancestors conveyed the mandate and messages to the younger generation as a continuation of family life. *Tongkonan* functions as a cultural center, a center for family formation, a mutual cooperation center, a center for dynamism and motivators, a center for social stabilization of each of the Toraja community's customs.

Torajan called *Toraa* as the original mention of the Toraja tribe. The term implies that to is a person is a rule and A is a symbol of *tongkonan*. So *Toraa* means people who live by the rules of *tongkonan*. One of the rules of *tongkonan* reads *Toraa to ungasiri 'nene' to dolona, to ungasiri rara bukunna* means that Toraja (ethnic) is a person who respects their offspring on the part of the mother and the father.

#### c. Tongkonan

Torajan people realize that the construction of the Tongkonan House is very important because Tongkonan is an important foundation in the growth of the culture and social life of the Toraja people in fostering the value of the Personality of the Toraja Tribe, namely Unity, Family and Mutual Cooperation. Tangdilintin (2014) states that the Tongkonan is:

1. Tongkonan as the symbol and place of source of traditional power and the center of customary governance for Laykonan Laykek and Pekaindoran / Pekamberan.
2. Tongkonan as a symbol and place for fostering unity and close family of all families who are descended from their respective Tongkonans.
3. Tongkonan is a place of discussion / meeting place for family and community born and of Tongkonan family.
4. Tongkonan is as a place to complete and carry out any customary activities for

all families who descend from Tongkonan by not choosing the size of the activity or problem.

With the maintenance of Tongkonan in Tana Toraja, the sense of kinship between the community remains nurtured and nurtured and this is a strong foundation of the personality characteristics of the Toraja Community, because every member of the community knows and has a Tongkonan and has an obligation to serve his Tongkonan

The noble values maintained in the Tongkonan can be realized in the form of:

#### 1. *Karapasan*

Peace and harmony are values upheld. "What kind of things come to la pokamira rara book" is better to lose property than family divided. Kindness and peace are always sought through customary deliberations (*ma'tongkonan / ma'misa-mass* = one by one gathering) to take an agreement for peace.

#### 2. Honesty

The value of honesty is highly valued by the Toraja people. "*Tang Doraka Mai Untiroki*". *Natiroki 'aluk sola pemali* ", that above the gods, we still observe our lives, even though religion and its prohibitions are always watching us.

#### 3. Hard Work

To get something people have to work hard. Anyone who seizes the rights of others who are not the result of his labors will not be a blessing.

#### 4. Budgeting

Mutual respect. Respect for parents or elder or guests. Unity / unity: constancy in promises made together. *Mia' kada dipotuo, pantan kada dipomate* ". *Ma'uyun kayu- me'lepu tallang*.

#### 5. Tallu Bakaa

Includes wisdom (*kinaa*), smart (*manarang / knowledge*), rich (*sugi* '), and brave (*barani*).

### **Method**

Researchers took data by interviewing parents and traditional stakeholders, and young people in Toraja. The selection of respondent is done by snowball technique based on the age indicator (parents over 50 years old, have a figure role in the tongkonan / adat holders, tongkonan owners; young generation over 20 years old, tongkonan owner, born in Toraja and outside Toraja ). Researchers used semi-structured interviews. To get the results of the study, the analysis of this study applied a descriptive qualitative method.

## Results and Discussion

As is the case with the theory that the blood relations of the Toraja people are symbolized by the Tongkonan which has been maintained for generations and thus the identity of a Toraja is easily recognized from the Tongkonan. Each Tongkonan has its own function in the community and family, besides that, from the Tongkonan the noble values of life and the customs of the Toraja people emanate.

At this point, the researcher asked the informant "What does Tongkonan mean to you?" And the answers that came up the most were;

Older generation perspective said Tongkonan is ...

- a. A gathering place for families of all generations.
- b. The house where the generation gather if there is an activity to do whether it's a solo sign or a sign
- c. The symbol of the ancestors who built the house
- d. The old house which is a representation of the history of the family family.
- e. The point is nani situru 'mintu' to ma'rapu (where all family members participate and participate)
- f. One intact face of a Toraja Tongkonan human is ...

Younger generation perspective said Tongkonan is ...

- a. Traditional houses that must be preserved for generations for their owners
- b. Toraja traditional house to be occupied in the context of traditional ceremonies
- c. A place or a building .....
- d. A symbol of family or a cultural symbol that has many meanings and goals
- e. The house that was founded by a family family as a place of friendship between families and also as a place to live
- f. A place to meet and get to know our family members

Based on the many answers that appear, it can be said that both the older generation and younger generation define Tongkonan from the perspective of its function as "house and symbol". Basically they stated that Tongkonan as a family gathering place for families, traditional houses, old houses, historic houses, a place of friendship between families, and residential buildings. They also stated Tongkonan as a symbol of identity (a symbol of ancestors, a symbol of a whole human face, a symbol of kinship).

One interesting thing from the older generation states that "the meaning of Tongkonan is essentially nani situru " mintu 'to ma'rapu". The sentence can be

said that Tongkonan is a place where all members of small families and extended families must play a role in it. The word "situru" from the basic word turu "in the Toraja dictionary has many meanings which are to participate, follow, successive, go along, agree, agree, agree, according to many people. So Tongkonan is a place where allied families join hands with each other in order to establish a good and orderly life order and agree to resolve problems with deliberation to reach consensus for the sake of peace, harmony, and welfare of the people.

## Conclusion

1. The older generation emphasizes the view that Tongkonan is a form of parents of one descendant who has a customary life structure that must be followed according to the established rules so that if there are problems returning to pay attention to the rules, and because Tongkonan is the form of parents, the child must serve the parents. In addition, the younger generation views Tongkonan as a physical form of a shared house in which there is economic value
2. There is no significant perspective difference between the two generations on the function and value of tongkonan, both agree and realize the importance of preserving the value and function of Tongkonan. But in general the younger generation is less interested and do not have time to listen to the stories of parents / grandparents and so do not have a deep understanding.

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