

## Social, Economic and Cultural Perspectives in Funeral Ceremony Rambu Solo' in Toraja Utara Regency

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**ABSTRACT:** This study aims to investigate the social, economic and cultural perspectives in Funeral Ceremony Rambu Solo' in Toraja Utara Regency. This study was a descriptive research and the informant of this study was the society of Toraja Utara Regency. The techniques of the data collection conducted were observation, interview and documentation. The result of the research showed that the process of Rambu Solo' ceremony made the kinship relationship stronger, because during the ceremony the distant family will come. It was caused by the certain belief in behaviour and attitude of Torajan society. The social status of family was determined by how rousing the ceremony and how many animals were sacrificed. This was caused by the habit pattern of Torajan society and thus that habit turned to become an interest and motivation to conduct the ceremony. This ceremony also became the motivation of Torajan society in collecting money until most of the Torajanese wandered and had enough money in carrying out the Rambu Solo' ceremony. This can be seen from the interview result of researcher with informant.

**KEYWORDS** –Social Perspective, Economic Perspective, Cultural Perspective, Rambu Solo'

### I. INTRODUCTION

Indonesia is a country that has many tribes which is still strong in its traditions until today, one of the tribes is Toraja tribe. Toraja is famous in its funeral ritual in which this ritual is an important social event. The funeral ritual of Toraja tribe is known with Rambu Solo' Ceremony which is based on their ancestral beliefs. This ancestral belief is called "AlukTodolo". Lullulangi (2007) in his book stated that in Torajan language "Aluk" means belief or religion and "Todolo" means ancestor. According to Demmalino (2007), the believers of AlukTodolo believed that the highest God is Puang Matua, the creator of the first man and nature with everything in it. The teachings of AlukTodolo believed that the dead people will be strongly assumed died after all procession of Rambu Solo' Ceremony has been conducted, if not, the dead people will just seen as a sick people which is laid down on his bed and then will be given food and drink. Therefore, the Torajanese considers this ceremony extremely important, because the perfection of this ceremony will determine the position of the soul of the dead people, either as a wandering spirit (Bombo) or spirit which reaches the god level (Tomembalipuang), or a protector god (Deata). In this context, Rambu Solo' Ceremony is being "mandatory", and hence in any ways, the Torajan people will conduct the ceremony as a form of devotion to their parents who had died.

The festivity of Rambu Solo' ceremony was determined by social status of family who passed away and was measured by the number of animal sacrifice. The more the buffalo slaughtered, the higher the social status of family. Normally, for the noble family, the number of buffaloes slaughtered ranged between 24-100 tails, while the middle family ranged 8 buffaloes plus 50 pigs. In the past, this ceremony can be only conducted by noble family. However, along with an economic development, the social level is no longer based on the descent or position, but based on the education level and economic ability. In Rambu Solo' Ceremony, there are various cultural attractions displayed, consisting of: the buffalo fighting (MappasilagaTedong), the buffaloes to be sacrificed will be slaughtered first. More interestingly, the buffaloes were slaughtered with a very unique way and it becomes an identity of Torajanese, that is slashing the buffalo neck with one slash. The type of the

slaughtered buffalo is not an ordinary buffalo, but it is a buffalo 'bule' (Tedong Bonga) in which its price range is around 100-500 million Rupiah per tail. Rambu Solo' shows the life of Torajanese which love mutual assistance, help each other, keep the kinship, have a social level and respect their ancestor.

Culture is an identity from one community in one area built from the social agreement in a certain group of society. Culture illustrates the personality of one nation including the personality of certain tribe, and hence that culture can become a measurement for the advancement of civilization in a group of society. Marvin Harris (in AsepRahmat: 2009) said that culture was seen in various patterns of behavior of members of society, such as their tradition and their way of life. Suhamihardja (1997) stated that Torajanese was famous as a tribe which held firm its tradition of ancestor. Every activity should be conducted based on the customary provisions, because breaking the tradition is a taboo and it trigger the society can underestimate the traditions.

## II. LITERATURE REVIEW

Theory of Planned Behavior (TPB) developed by Ajzen (1991) is a development of Theory Reasonable Action (TRA) which is associated with individual behavior. TPB is not directly related to the amount of control a person has, this theory emphasizes the possible effect of perceived behavioral control in achieving goals for a behavior (Dwi, 2012)

Theory of Planned Behavior (TPB) shows that the action of human is directed by three types of beliefs such as:

- a. Behavioral belief is a belief about the possibility in TRA which is related to the attitude.
- b. Normative control is a belief about the normative hope that appeared because of the influence of others and motivation to agree to those hopes which are related to the subjective norm.
- c. Control belief is a belief about the existence of factors which will facilitate or hamper the performance of attitude. These factors are in TRA, but it is still not developed in TPB which is called perceived behavioural control.

### 1) Intension

Based on the Kamus Besar Bahasa Indonesia (Indonesia Dictionary), an intention is a purpose or objective from an action and a will (desire in heart) to do something. An intention is directly related to the motivation within someone either consciously or unconsciously to do an action with a certain purpose (Novita, 2010). The relation with the Theory of Planned Behaviour is that the attitude of an individual is caused by the intension to behave. The intention to behave beside determined by attitude, subjective norm, it is also determined by the behavioural control (Dwi, 2012). Ajzen (2002) in Novita (2010) said that the obstacle that might appear at the time of the behaviour showed can come from oneself of environment. Sequentially, behavioural belief results attitude towards behaviour, normative belief results perceived social pressure, and control belief causes the perceived behaviour control.

### 2) Attitude

Based on the explanation above, one factor to form the obedience is attitude, and in this study, the attitude intended is an attitude to conduct Funeral Ceremony Rambu Solo'. Jalaluddin (1996) in Novita (2010) defines attitude as an intention to acting, perceive, and think in dealing with an object idea, situation or value. Attitude is not behaviour but an intention to behave with certain ways towards an attitude object. The attitude object can be a thing, people, place, opinion or situation, or group. Attitude is an evaluation form or reaction of someone's feeling either feeling of support or not support towards an object behaved. The attitude has an

important role in explaining someone's behavior in behaving, even though there are still many other factors which influence behavior like the background of individual and motivation. Reciprocally, environmental factor also influences the attitude and behaving. The attitude intended in this study is how big the level of people's beliefs to conduct Funeral Ceremony Rambu Solo'.

### 3) Subjective Norm

The subjective norm is an individual perception about social influence in shaping certain behaviour. The subjective norm is the function of wish perceived by an individual in which one or more people around agrees with certain behaviour and motivates this individual to obey them (Ajzen in Mustikasari, 2007). This is related to how far someone has motivation to follow the view of people towards behaviour which he will do. Normative belief is a belief about normative wish of others which motivate someone to fulfil that wish. Normative belief is an indicator resulting subjective norm. Therefore, subjective normative is a perception of someone about the social influence in forming certain behaviour. The relation to this study is the beliefs of society about the influence of people around or other factors which motivates society to conduct Funeral Ceremony Rambu Solo'.

### 4) Perceived Behavioural Control

Ajzen (2002) in Novita(2010) stated that behaving influences intention is based on the assumption that perceived behaviour control by an individual gives motivation implication for that individual. This shows that the intention will be formed if an individual feels capable to show his behaviour done. The perceived behaviour control has two influences such as influence towards intension to behave and towards behaviour. The behaviour control is a belief about the existence of the things that support and hamper that behaviour. The more positive of attitude towards behaviour and subjective norm, the greater the perceived behaviour control and thus the value of someone to bring up certain behaviour is stronger. The behaviour control in this research is the beliefs of society about how much effort done to maximize The Rambu Solo' Ceremony.

## **III. RESEARCH METHODOLOGY**

The research method used in this study was qualitative research. The approach method used wasphenomenology approach. This approach is one method of qualitative research which is applied to express the similarity of meaning that becomes an essential of concept and phenomenon which is consciously experienced by agroup of people in their life. The subject of this research was informant. An informant is a person who was hoped can give information about the background of situation and condition. Determination of the informant int his study is usingsnowball sampling. The source of data used was the primary data source and secondary data source. The primary data source was obtained directly from the respondent by using a direct interview while the secondary data source was obtained from the research object in the form of written document and documentation.Lofland in Moelong (2005) states that the main data sources in qualitative research are words and actions, the rest is additional data such asdocuments. Sugiyono (2013: 193), data collection techniques can be done in 3 ways, namely observation, interview,and documentation. Moleong (2017: 324), there are four types of data validity criteria, namely: (1) Kredibility, (2)Transferability, (3) dependability, (4) konfirmability.

## **IV. RESULT AND DISCUSSION**

### **a. Social Perspective**

The social motive of Torajan society in conducting the Rambu Solo' Ceremony is actually very simple. Apart from this ceremony had become an abandoned traditions from the ancestors (the belief of ancestor) and

become the last tribute to the dead people, this ceremony is also a tool to unify the family as well as to keep the relation among family harmonious. This view is caused by the high social soul owned by Torajan society, in which they believed that if they conducted this ceremony, the spirit of the dead will rest easy and the relation among family will be more harmonious. This intention was caused by the behavioral beliefs, Torajan society believed that those attitudes was a form of condolences and the last tribute to their family at the time of the process of Rambu Solo' ceremony as well as the relation among family still harmonious. This was put into the form of animal sacrifice like the slaughtered pig or buffalo and then their meat will be shared to the family and people around. More importantly is the mutual assistance among family and society before and during the ceremony. It was because there was a strong social interaction within the Torajan society.

The society who have and who will just do this ceremony have differences in behaving. This is because those who had conducted the ceremony will have social status in society and definitely they had belong to those who understand the social values contained in Rambu Solo' ceremony. This intention was caused by the existence of social classification which had been exist since long time ago in Torajan society. The distinction or classification in that society, is based on the certain symbol which is considered valuable in society, for instance; the belief to conduct the Rambu Solo' ceremony. The social classification in Torajan society can be seen in the procession of tradition ceremony through the festivity level and how many animals were sacrificed. However, different to those who will just conduct this ceremony, they tend to not really understand the social values and definitely still not have value or position in society even though in the end, they will do it. The social values meant is the diversity which means that the culture comes from the collective behavior developed in a group of society, and hence automatically the system of social value formed is also different. Therefore, the social value becomes the direction and unifier through the way of thinking and behaving of society. The other influence is subjective norm. Tan and Thomson (2000) stated that the subjective norms are the social influence that influences someone to behave. A person will have willingness towards an object or behavior if influenced by people around to do something or a person believes that environment or people around supports on what the person does. The existence of the traditions from the past in Torajan society to conduct Rambu Solo' Ceremony becomes a big influence to other society who have not conducted the ceremony. This tradition then becomes an interest of the society who have not implemented the ceremony to keep doing it.

Stratification had been around for a long time ago in the Torajan community. The social stratification is the concept that shows the distinction or classification of the social community on a stratified basis. The distinction or grouping in society, is based on the certain symbol which is considered valuable in that society, for instance; the belief to conduct the Rambu Solo' ceremony. The social stratification of the person who passed away can be seen from how long the procession of the ceremony and also how many buffaloes sacrificed. This intention is caused by the social influence that forms the certain behavior (subjective norm). The existence of belief within the stratification of Torajan community is becoming an interest and motivation to conduct the ceremony. Therefore, from the Rambu Solo' ceremony, we can know that the social status of the family who are conducting the ceremony can be from the noble family, middle or slave. This procession should follow the social status of that family.

#### **b. Economic Perspective**

The practiced belief by the Torajan community was motivated by the behavioral beliefs. Torajan community believes there was a value of the intention and behavior which they believes as a form of condolences to the family who had passed away, in which this was realised through the animal sacrifice such as buffalo or pig. This was influenced by the behavioral control in which the control consisted of intention and attitude. Intention and attitude are shown through the attitude of their belief that the animal sacrifice is the debts and receivable in which the debt will be paid when the family who comes and brings the animal sacrifice also conducted Rambu Solo' ceremony in the future. In other words, Torajan community keeps doing the ceremony because they

maintain their tradition in which it has own term that is Ma'Palulako Ma' Paludiomai (there and here). Then it runs continuously which means that this tradition will never end because it is not conducted only once, yet will keep continuing.

If it was seen from the economic behavior theory, the consumptive behavior becomes a prominent thing during the procession of Rambu Solo'. As the instance for this, sometimes during the procession of Rambu Solo' ceremony, there will be family who come unexpectedly and then the family of the dead people should prepare consumption for those who attend the ceremony. This condition makes the family tend to buy food ingredients excessively because of not planning beforehand. Besides preparing consumption during the procession of ceremony, the family of the dead people is considered owed to the family who come and give them animal sacrifice. This happens because there is a habit pattern and belief on that behavior. The society of Torajan believes that paying debt (in the form of animal sacrifice) to family is a must in order to keep the relation among family good.

Similar with those who will just conduct the Rambu Solo' ceremony, they have a certain habit pattern. In behavioral research theory, behavior can be detected since the beginning through interest and habit pattern of someone. The habit of the Torajan community who had done the Rambu Solo' ceremony since a long time ago and had been cultured, has been becoming an interest and motivation of the society to conduct the ceremony and to collect money and hence they are able to hold the ceremony.

### **c. Cultural Perspective**

For the Torajan community, Rambu Solo' ceremony is one hereditary tradition that cannot be removed because this tradition is one tool to unify the relation among family to more harmonious. Another thing becoming culture value in this ceremony is to conserve the tradition in order to be more known to foreign countries. Torajan society believes that this ceremony was held to make the spirit of the dead can rest easy and it was also as the last tribute to the dead people. The presence of that belief becomes an interest and motivation of Torajan community to conduct Rambu Solo' Ceremony. This was caused by the existence of the normative belief motivating the Torajan society to conduct the ceremony which then results the subjective norm. This means that the presence of the interest and motivation makes the society who have not conducted the ceremony will also want to do the ceremony even with the different level of festivity.

## **V. CONCLUSION**

Based on the research process conducted, there are several things concluded such as: 1) Social perspective can be influenced by the behavioral beliefs in which they believe there are value on the intention and attitude, because the existence of the division of stratification in Torajan society. This then becomes, a motivation in carrying out the Rambu Solo' ceremony. 2) Economic perspective can be influenced by the behavioral control in which this control consists of intention and attitude. Intention and attitude are shown through the attitude over their belief that the animal sacrifice is the form of debts and receivables. This form will be then paid when the family who brings the animal sacrifice also conducts the ceremony in the future. Another influence is the existence of the habit pattern that becomes interest and motivation to carry out the Rambu Solo' Ceremony. 3) Cultural perspective can be influenced by the normative belief, in which this belief motivates the Torajan society to carry out the ceremony. The existence of this belief which then influences the society to carry out the Rambu Solo' ceremony.

## **VI. Acknowledgements**

The author thanks the Chair of the Economic Education Study Program, Dean of the Faculty of Economics, Rector of State University of Makassar, and reviewers for their support in this research.

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