

PRESEPSI PEMUDA ASAL TORAJA TERHADAP TRADISI MA'NENE

THE PERCEPTION OF YOUNG PEOPLE FROM TORAJA TOWARD THE MA'NENE TRADITION

Aldiantika Saputri¹, Alila Pramiyanti²

^{1,2} Universitas Telkom, Bandung

aldiantikasaputri@student.telkomuniversity.ac.id¹, alilapramiyanti@telkomuniversity.ac.id²

Abstrak

Ma'Nene adalah sebuah budaya tradisional berasal dari Toraja, Sulawesi Selatan. Ritual Ma'Nene adalah termasuk mengganti baju yang lama pada jasad nenek moyang yang dilakukan oleh keluarga untuk menghormati atau menyembah leluhur. Di era moden ini, terjadi pergeseran makna dari ritual Ma'Nene di kalangan pemuda Toraja Utara. Maka dari itu, penelitian ini bertujuan untuk mengetahui pengaruh internal dan eksternal menurut persespsi pemuda Toraja mengenai tradisi Ma'Nene. Penelitian ini merupakan sebuah penelitian kualitatif dengan observasi, wawancara dan dokumentasi sebagai instrument penelitian. Hasil dari penelitian ini ialah bahwa internal faktor yang mempengaruhi pandangan pemuda Toraja Utara mengenai tradisi Ma'Nene adalah berhubungan dengan kepercayaan mereka. Sedangkan, faktor eksternalnya meliputi perkembangan zaman, faktor ekonomi, budaya seni yang baru dan perkembangan agama.

Kata kunci: Tradisi Ma'Nene, masyarakat Toraja, pemuda

Abstract

Ma'Nene is a popular traditional culture from Toraja, South Sulawesi. The ritual includes replacing previous clothes of the dead body done by the relatives in order to respect or worship the late ancestors. In this modern era, there is a shifting meaning of Ma'Nene ritual perceived by young people in North Toraja. Therefore, this study is aimed to investigate the influence of internal and external factors based on the perception of Toraja youth towards the ma'nene tradition. This study is a qualitative research with observation, interview and study documentation as its research instruments. The results of this study show that there is an internal influencing factor on the young people in North Toraja is related to their beliefs. Meanwhile, the external factors deal with the progress of the era, economic, the new modern cultures and the religion development.

Keywords: Ma'Nene tradition, Toraja people, youths

Keywords: Advertising, Instagram, Creative Message, The Facet Models of Effect

A. INTRODUCTION

Culture is a description of a group in an area that arises on the form of social agreement in the community or groups contained in the community. Culture is able to give an idea of the personality of a group, so it can be said to be a benchmark for the progress of a civilization built by humans (in Soerjono, 2006) is raised as a form of behavior related to a particular community or group. Culture gives an idea of the level of life and survival of people. Society and culture become a system that is a unity, this is because there is no culture that is born and grows itself but is present on the basis of a society.

Ma'nene ritual tradition is done by starting a procession where the family comes to Patane in order to pick up the body of the family member that has been died. Patane is the burial place of the family who died in the form of a house. After the body was removed from the tomb was subsequently cleaned. The clothes worn by the ancestors' bodies were replaced using a new cloth (Figure 1.1). Ma'nene rituals are performed simultaneously by one family or the whole village. Ma'nene procession ended with the gathering of family members in tongkonan traditional house with the aim of doing worship together. Rituan Ma'nene is generally carried out at a time after the harvest which is expected to fall at the end of August. This timing is due to be based on the consideration that at the end of August many families will return home. So that the whole family can attend the ma'nene tradition procession (George, 2010).

The meaning and role of Ma'nene tradition is very important in order to socialize and preserve the noble values of toraja village culture. Also, the symbol's meaning of the tradition itself is slowly changing (Kalua', Tasik & Tumengkol, 2020). Based on the issue, the researcher thinks that it is interesting to do the extension and further understanding of how the perception of young people in Toraja, especially North Toraja, towards ma'nene tradition in people's lives, as well as the cultural values contained in it literally and the implementation of the Ma'nene tradition. Based on this simple description, the researcher decided to raise this topic in a study titled "Precepts of Youth From Toraja towards Ma'nene Tradition."

B. LITERATURE REVIEW AND DISCUSSION

2.1. Theoretical framework

2.1.1. Basic understanding of perception

Perception is part of the psychological aspect, where in the process perception is formed from the results of responding and being active to various aspects, symptoms and phenomena around it. According to the Great Dictionary of Indonesian Language (KBBI), perception is interpreted as a response (direct acceptance of one). The process of meaning and giving responses to the surroundings can be through various senses of a person.

2.1.1. The requirements of perception

Because of the stimulus that arises as described earlier, a perception can arise. Further from Sunaryo (2004) explained the conditions that must be met before the emergence of a perception, including:

a. Object perception

Certainly before the perception occurs, first it takes an object to be perceived. The object will generate stimulus. Objects can include many things, from beings, circumstances, conditions, environments to new phenomena.

b. Attention to objects

In order to do perception, an individual needs to pay attention to objects. This is the first step to establishing self-perception.

c. Stimulus recipients

The recipient of the stimulus is usually the senses, the receptors that play a role in receiving the stimulus. As a tool to conduct a response, a motorist is required that can shape a person's perception.

d. Sensory stimulus

This sensory is a sensory nerve that acts as a tool that passes the stimulus received by the receptor to the center of the neural structure, namely the brain as the center of consciousness.

2.1.2. Factors affecting the perception

Based on the details by Toha (2003), the factors that affect perception are as follows:

a. Internal Factors

Internal factors are factors that come from within a person, namely feelings, traits, attitudes, individual personalities, prejudices, desires or expectations, focus or attention, values and outlooks of life and motivation.

b. External Factors

Meanwhile, external factors refer more to the family background, information obtained, knowledge, surrounding needs, the intensity of relationships, the impartiality and the opposition, to the view of commonplace things and ne.

2.2 Theories of Inter-Cultural Communication

Inter-cultural communication is a phenomenon of communication that arises from communication actors with different cultural backgrounds. Humans fundamentally do not have the exact similarities between individuals, each of the individuals has a different cultural identity in this regard including the view of something and the way of thinking about something. When there are two people with different cultural backgrounds, there may be obstacles when conducting a communication and will continue to grow more and more.

2.2.1 Understanding of Communication and Culture

Communication experts describe different definitions of communication. John R. Wenburg and William W. Wilmot as well as Kenneth K. Sereno and Edward M. Bodaken explain that there are three models of understanding of communication, among others, communication as one-way action, communication as interaction, and communication as transactions.

2.2.2 Good Intercultural communication skills

Indonesia is a country with the diversity of tribes and cultures that are famous as a nation that has diversity because of the large number of tribes and cultures owned. The diversity of cultures in Indonesia is evident from the customs, customs, norms and values and behaviors of society.

2.3. Ma'nene Tradition

Ma'nene tradition is a tradition carried out by the indigenous people of Tana Toraja. The origin of Ma'nene comes from folklore in hundreds of years ago during the civil war between West Toraja and East Toraja. The war resulted in a large

2.4. Symbolic Interactionism

Symbolic interactionism is a theory that explains between interaction and symbols. The communication dictionary (Effendy, 1989) defines interaction as a process of mutual influence in the form of behavior or activity among members of society, while symbolic means a trait that symbolizes something.

2.5. Values in a tradition

2.5.1. Values meaning

Value is a concept that abstractly cannot be seen physically by the human senses but can be captured through the realization of behavior. Value becomes a reality but not an object that is factual and not an essence derived from the object. Value is a real quality with the nature of no one is able to go through oneself so it requires a guidance in stating its existence even though value is not an element of an object (Risieri, 2011).

2.5.2. Shifting values in tradition

The value that is in people's lives is able to experience the phenomenon of shifting according to the changes in time and civilization. So in order to launch a value system, it takes several social institutions that can be used as a means to preserve value. Value has a real meaning as the ultimate goal of various philosophical activities of life.

2.6. Frameworks

Social stratification is a form to distinguish people into certain areas. Each of these groups is referred to as the social strata and forms a social class. The social class is economically divided based on the ownership of property, land and valuables. Social strata also influenced culture in the current generation

number of casualties, resulting in confusion of people moving the bodies of the victims. Thus, the body was raised in order to walk alone to the cemetery (Kalua, Tasik & Tumengkol, 2020).

C. RESEARCH METHOD

This research uses paradigms through qualitative approaches. In general this study uses qualitative descriptive research with an ethnographic study as the method of this study. The main aim of ethnographic study is to investigate the natural environment dealing with the origin group of people who live in it. It is in line with Hidayati (2019) who conducted an ethnographic research focusing on certain group of society's perception towards cultural and artistic values which is the character education through the song of *Saluang*. According to Spradley (1980) as cited in Hidayati (2019), there are 12 steps proposed in conducting a qualitative ethnographic study. The steps include:

1. Selecting a social situation
2. Doing participant observation
3. Making an ethnographic record
4. Making a descriptive observation
5. Making a domain analysis
6. Making focus observation
7. Making a taxonomy analysis
8. Making selective observation
9. Making a componential analysis
10. Making a theme analysis
11. Talking a cultural inventory
12. Writing the ethnography

D. RESULTS AND DISCUSSION

The Origin of Ma'Nene Tradition

Many ancient tombs in the Toraja tribe in the hilly area. Those who died were placed in stone burrows that were automatically, not as quickly rotten as burials in the ground. In honor of his ancestors, people in Toraja, especially in Baruppu" held a ma"nene ceremony which was the process of updating the clothes of the bodies for the deceased ancestors. This ceremony is often referred to by baruppu people" with ma"nene or ma"putu" in the Indonesian sense of "repacking".

It is said that once upon a time there were two people named Pong Rumesek and Pong Rumanden who were traveling to bone land to buy and sell buffalo on foot. After several trips, they found a man lying lifeless in the middle of the road on the way back to Toraja, because they felt compassion for the dead person they finally

decided to bury the dead person's body. Before burying him, they put on proper clothing and cleaned the body of the body from the dirt on his body. They treated the body like their own family, but they did not know it at all. They buried the bodies around the road they passed while traveling to Bone, so they could often clean up or stop by to see the bodies they buried or make grave pilgrimages that most people often say today

Internal Factors on Toraja Youths' Perception towards Ma'nene Tradition

Ma'nene is a ceremony in which the families of the deceased relatives reminisce about their relatives who have been buried by bringing animals (pigs or buffaloes) to be sacrificed in religious ceremonies housed in cemeteries and cleaning and replacing the clothes of "tau-tau" and the bodies of ancestors with new clothes (Selvie, 2020)

4.1.1 External Factors on Toraja Youths' Perception towards Ma'nene Tradition

The advancement of the times and technology has an impact on changing attitudes of society, especially teenagers who are no longer care about traditional values. The inclusion of Western culture makes people's mindsets change. They no longer believe in superstition, although some of them still believe it. Modernization leads to uniformity, where from what was once each region has a special feature in the implementation of marriage, there is now a uniformity. This can be seen from the community, especially the perception of teenagers who are now partly no longer following ma'nene tradition. Teenagers are starting to open up to new experiences, this is because the level of youth education is starting to be high. Based on the above exposure, modernization can be seen from the characteristics of modern humans expressed by Inkeles (in Suwarsono and Alvin, 2006: 3)

E. REFERENSI

- Abdullah, S. N. (2019). Interaksionisme Simbolik Perempuan Muslim dalam 'AksiGejayanMemanggil'. *Journal* Vol. 19, No. 02, Desember, 151-167.
- Adams, K. M. (2012). Ethnic Tourism and the Renegotiation of Tradition in TanaToraja (Sulawesi, Indonesia). *Journal of Ethnology*, Vol. 36, No. 4 DOI:10.2307/3774040, 309-320.
- Arikunto, S. (2002). *Prosedur Penelitian Suatu Pendekatan Praktek*. Jakarta : PT.RinekaCiptaCetakan XII.
- Bennet, A. (2016, March 04). *When Death Doesn't Mean Goodbye*. Dikutip dariNational Geographic:<https://www.nationalgeographic.com/magazine/2016/04/death-dying-grief-funeral-ceremony-corpse/>
- Catteeuw, P. (2018). Ma'nene or how to keep the dead alive/lively. *Journal of Culture, Volkskunde. Tijdschrift over de cultuur van het dagelijks leven*, Vol. 119, No. 1, 47-65.
- Creswell, J. W. (2015). *Penelitian Kualitatif & Desain Riset*. Yogyakarta:

PustakaPelajar.

Frondizi, R. (2011). *Pengantar Filsafat Nilai*. Yogyakarta: Pustaka Belajar.

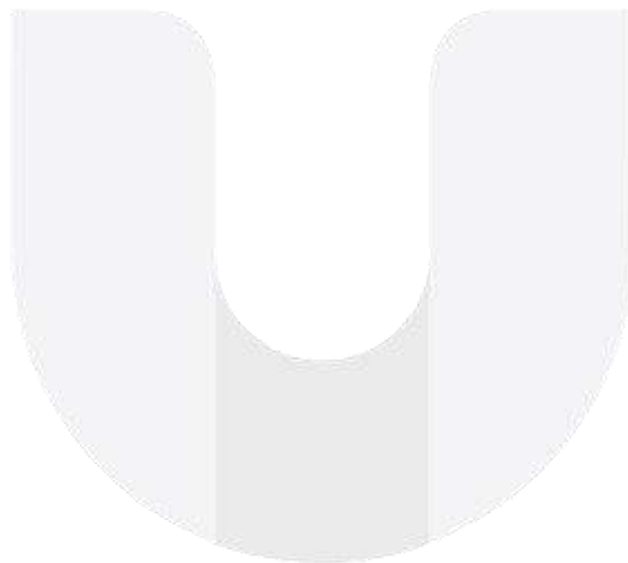
George,A.J.(2010). *PragmatismeMenjadiToSugi' danToKapuadi Toraj*.

Yogyakarta:CV.GunungSopaiPress.

Graves, P. (2015). *Consumer.ology: Mitos Riset Pasar, Kebenaran tentangKonsumen, dan Psikologi Berbelanja*. Terj. Dharma. Jakarta: Elex MediaKomputindo.

Hidayati, I. (2019). Nilai Karakter pada Dendang Saluang (Studi Etnografi Anak Usia Dini di Kawasan Saribu Rumah Gadang Kabupaten Solok Selatan). *Jurnal Usia Dini*, 5(2), 37-45.

Kalua, W. D., Tasik, F. C., & Tumengkol, S. M. (1-7). Tradisi Ma'nene(Pembersihan Jasad Leluhur) pada Masyarakat Toraja (Studi Kasus di DesaTonga Riu Kecamatan Sesean Siloara Kabupaten Toraja



Utara). *Jurnal Holistik*, Vol.13, No. 3 ISSN:1979-04821, 2020.

Majid, N. A., Zainol, F. A., Daud, W. N., & Afthanorhan, A. (2019). The Social Meaning of Rambu Solo Ceremony in Toraja (The Perspective of Symbolic Interactionism Theory). *The Journal of Social Science Research Malaysian*, Vol.5, Issues. 3 DOI:<https://doi.org/10.32861>, 812-818.

Narwoko, Dwi, J., Suyanto, & Bagong. (2010). *Sosiologi Teks Pengantar dan Terapan edisi ketiga*. Jakarta: Prenada Media Group.

