

The Cultural Meaning of Ma'kombongan as A Form of Local Wisdom of The Toraja Community

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Abstract

Local wisdom is the originality of an area that distinguishes it from other regions both in terms of meaning and the value it contains. The Toraja tribe, which is located in the province of South Sulawesi, has a strong oral culture so that information is passed down by word of mouth, not in the form of writing or inscriptions. One of the local wisdoms of Toraja culture that is rarely written about is Ma'kombongan. Ma' Kombongan culture as a local wisdom has a strong enough role in the existence of the Tana Toraja people. Ma'kombongan can be said as a form of democratic government of the Toraja people before the current system of government. Therefore, it is important to write articles to see the role of ma'kombongan in creating harmony in Toraja society. This study uses a qualitative research method with data collection through observation and interviews with traditional shops, religious shops, indigenous peoples, and the government. The results of the research illustrate that the ma'kombongan process is carried out in customary areas in various ways such as Rambu solo, rambu tuka', a place to solve problems, resolve conflicts, and as a place for customary justice. The implications of the research provide insight into how important ma'kombongan is in forming harmonization in Toraja society. The research also has implications for the development of social knowledge, especially for creating social integration in society.

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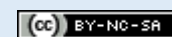
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Introduction

Local wisdom is reflected in the values that apply in certain groups of people. Local wisdom is expressed in the form of words of wisdom (philosophy) in the form of advice, rules, principles, norms, social and moral rules or ceremonies of traditions and rituals and habits seen in everyday behavior in the community environment. Indonesia is famous for its various cultures. *Ma'kombongan* is a part of Toraja culture that is closely related to the teachings of aluk todolo (Toraja tribal religion), tongkonan (Traditional Toraja house) in the frame of the life values of the Toraja people. *Ma'kombongan* is a deliberation in an indigenous territory. Kombongan happened to talk about, create a rule to bind the lives of all members of the community living in the customary territory and led by the leadership of the congregation consisting of To Parengnge', Bunga' Lalan, the Chairman of the custom and attended by other indigenous stakeholders, community leaders and church leaders.

In various cultural problems *ma'kombongan* can often also be understood as a place to resolve conflicts or customary violations that occur in the Torajamisa region of land conflicts, domestic conflicts, and customary talks. Toraja people are very respectful of the customary process in every activity, but along with the development of the era of *ma'kombongan* culture has begun to be replaced with fashion culture so that there is no visible culture of mutual respect in the midst of society. Therefore, the purpose of this study is to analyze in depth the cultural values of *ma'kombongan* living in Toraja society. This culture as a habit that can be used as one of the models of democracy based on local wisdom. It is also an attempt to preserve the values of local wisdom in today's modern.

Method

This research uses a qualitative approach, where the qualitative approach. (Sugiyono 2010a) is descriptive that describes objects according to what they are. Literally, descriptive research is research that intends to make a dramatization (description) of situations or events (Sugiyono 2010b). Data Collection Procedure through Interview Method. In this study, we used structured interviews. In this study the interview was conducted directly To Parengnge', Ambek Tondok, community. Interview is done in a semi-structured manner because it needs a deepening process on each answer. Time is done in data collection for 2 months.

Results and Discussion

A. *Ma'kombongan* Culture in Toraja Society

Culture is a way of life that is inherited from generation to generation in education through the process of cultural learning to gain knowledge, skills, know traditions, consisting of many complex systems such as religious systems, politics and customs contained in cultural communities. (I Ketut Tanu 2016)

Ma'kombongan culture is a culture that has long existed even before Indonesia was hit, this culture is a form of political system of the democratic past. *Ma'kombongan* is the first step before doing traditional activities such as solo signs and Tuka' signs. The culture of *ma'kombongan* many times can also be referred to as one way to solve the zinc that occurs in society democratically. (Rev. Hans Lura., M.Th and Sampe Asang S.PaK., S.Pd 2015)

Ma'kombongan comes from the word "*kombong*" which means: to be thick, gather little by little into many, to consult, meeting or conference to talk about something. *Ma'kombongan* is a deliberation in an indigenous territory. *Kombongan* happened to talk, create a rule to bind the lives of all members of the community living in the customary territory and led by *To Parengnge'*.

There are several objectives in *ma'kombongan*, namely:

1. Create customary rules that must be adhered to by all members of the community living within the customary territory.
2. Change or increase customary rules in the region.
3. Maintaining peace harmony in the customary territory.
4. Strengthen and strengthen unity and unity, family, and togetherness in society to be preserved, developed cultural heritage values.
5. Pass on the right knowledge and understanding to the younger generation and future generations of meaning in *ma'kombongan* culture

B. Meaning of *Ma'kombongan* as Basse and democracy

Ma'kombongan is a place of decision making for the Toraja period, according to PW that there is no customary decision-making without going through this process. People can't make their own decisions without a joint decision. *To Parengnge'* is the leader of the customary chairman in an indigenous territory. If in an customary area there are members of the community who pass customary regulations, it will be *musyawarakan* through *kombongan*. In the process *ma' kombongan To Parengnge'* must establish justice for anyone who has violated the regulation by regardless of their status or caste (LTR 2021).

Ma'kombongan culture means as a place of decision making because every element in society is involved to find a mutual agreement called *basse*. Chairman of Adat, Analyzing the problems that occurred before *ma' kombongan* was implemented and the chairman of the assembly in *ma' kombongan*. While Ambek Tondok, serves, as in *poambe' na* in *ma' kombongan* (which is considered older). Ambek Tondok as in *poambe'na* will give directions to all participants *ma' kombongan* especially to those who have violated customary rules, that the deeds they do are not good and have violated customary regulations (Martinus Sosang 2021)

Community, as a witness in *ma'kombongan*. In a *ma'kombongan* there must be witnesses who will strengthen the evidence of the problems that are *musyawarakan*, so that the community is not arbitrary in doing in the customary environment. Every regulation produced in *ma'kombongan* must be obeyed by all members of the community so that they are not arbitrary in doing an act and will cause a problem in the customary territory. Similarly, religious figures serve to monitor and give directions to people who violate the rules. (Paul Rano 2021)

C. The meaning of *ma' kombongan* as a place to resolve conflicts

One of the strong meanings of *ma'kombongan* as a place to resolve conflicts in society. From the results of *wawacara* found a process of resolving conflicts in *ma'kombongan*. This data is obtained from various sources.

1. Analyze the problem. Before *ma'kombongan* is carried out first the customary chairman analyzes the problems that occur by looking for evidence and witnesses.

2. Setting a goal. Before carrying out the customary chairman's kombongan must first discuss together with other indigenous figures their main purpose is to hold kombongan. The main goal set before the *ma' kombongan* is to make peace for the concerned.
3. Identify alternatives. In *ma' kombongan* must occur the name of the debate between fellow participants *ma' kombongan*. If there is a debate then the chairman of the chairman of the session discusses to take the right decision so that the debate is completed properly.
4. Evaluation of negative positive character. Before the chairman of the chairman of the assembly takes the decision of the *ma' kombongan* process. First, the chairman of the hearing reevaluates the negative and positive side of the issue being investigated, then takes the right decision and the right sanctions for the issue that is being consulted. And whatever decision is produced all parties who have violated the customary regulations must be prepared to accept the sanctions. If there is a party that cannot accept the sanctions then he should be expelled from the customary territory.

From the above process we can see the resolution of conflicts already through a process of conflict investigation. But according to Lungan Tandi Rura, the first thing to do before carrying out the *kombongan* is to analyze the problems that occur and find out what is the cause of the violation and find out the evidence of the case. Then there will be *ma' kombongan* by bringing together all members of the community involved in the case of the violation and attended by all other indigenous figures.

Ma' kombongan culture is not arbitrarily carried out in an indigenous territory but must sacrifice animals (pigs or buffaloes). *Ma' kombongan* culture is welded if in an customary territory will carry out solo rambu', rambu tuka', if there is a problem (there are members of indigenous peoples who violate customary regulations), then a commission must be held. Before *ma' kombongan* is carried out first the customary chairman takes several steps, namely; analyze problems, set goals, identify alternatives, evaluate negative positive characters (Agimoto Panggalo 2005)

C. Values in Ma' Kombongan

The meaning of *ma' kombongan* as a moral value, social value, karapasan, and as the creation of social integration. It's spelled out as follows.

1. Moral values. Moral values are values that must be possessed by a dreamer like To Parengngge' and his ranks maintain harmony and food in the customary territory where he leads and on the contrary members of the community will appreciate him as the owner of the territory where they live (Agimoto Panggalo 2005).
2. Social values. Values that show the good behavior of a leader to members of his community and are judged good by his community. Likewise, the community must be kind among fellow members of the community to help, live in harmony and peace (Rev. Hans Lura 1996)
3. Kara'pasan tondok. In *ma' kombongan* Kara'pasan tondok is the value to create peace, live in harmony, respect each other, strengthen and strengthen unity and unity, family, and togetherness for all members of society living in an indigenous territory.
4. Social integration. In *ma' kombongan* the value of social integration is maintaining social integrity, as the planning and arrangement of common life, the agreement of legal norms or every *ma' kombongan* implemented will inevitably produce a regulation and sanctions that must be obeyed by all members of indigenous peoples

Conclusion

Based on the results of the above analysis it can be concluded that, *ma' kombongan* culture has a variety of meanings. The study noted that *ma' kobongan* serves as a democratic space to reach a mutual agreement. Toraja society upholds the values of virtue or kasiturusan in taking a policy so that there is no regret for making

a wrong decision. The second meaning that is no less important is as a place to talk about a problem or resolve conflicts between citizens such as land, household, or other customary violations. In the *ma'kombongan* process there are several steps that must be considered, namely, problem analysis, goal setting, alternative identification, evaluation of negative positive character, and will produce appropriate decisions and sanctions that will be adhered to by all community members in the customary region. *Ma' Kombongan* culture also has an extraordinary meaning as an embodiment of the value of carapace (community harmonization) in order to create an integrated society.

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