

Local Wisdom in the Philosophy of *TalluLolona* of Torajan Culture and Its Implementation in the Society

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Abstract: This study aims to reveal local wisdom of the philosophy of tallulolona 'three shoots/sources of life', involving lolo tau 'the shoot/source of human life', lolopatouan 'the shoot/source of animal life', and lolotananan 'the shoot/source of plant life', the three of which are basic concepts that shape the whole life of Torajan people. The data in this study were obtained through interview with community leaders who know well the issues being discussed, note taking technique, and documentation studies. They were analyzed descriptively qualitatively to explain the relationship between the three shoots/sources of life containing the local wisdom of Torajan people. The results of the study show that local wisdom in the philosophy of tallulolona is the three nodes of Torajan people in relation to the Creator. Lolo tau controls the other two shoots of life where Lolo patuoan can take advantage of Lolotananan. In building their relationship and survival, three of them are governed by rites in which lolo tau as the actor, initiator, and organizer, functions to control these rites for the sake of the survival of three of them in harmony, safety, and peace. There are different values containing in the three shoots/sources of life such as values of appreciation, respect, harmonization, and other that must be inherited from generation to generation in the life of lolo tau. These values are implemented in various activities in the form of subject – subject relation, i. e. "brotherly" relation so that they can provide welfare to humans centered on the values of a 'pa' tauninna 'religiosity' in front of Puang Matua, the Creator.

Keywords: local wisdom, tallulolona, rites, philosophical values

1. Introduction

Toraja, inhabited by Torajan ethnic group, including Tana Toraja and North Toraja Regencies, is the main destination for both domestic and foreign tourists in South Sulawesi because of its enchanting natural beauty in the form of hills, mountainous areas, valleys, beautiful rice fields, and its unique culture as depicted in *RambuTukaq* 'ascending smoke or thanksgiving ceremony' or 'alukkatuoan' or 'rite of life' and *Rambu Solo* 'descending smoke' or 'alukkamatean' or 'rite of death'.

Cyru (Palebangan, 2007), an anthropologist claimed that the Torajan people are a wave of Proto Malays who came from Tongkin area, China. This can be seen from the shape of their house which resembles an ancient Chinese royal boat. The shape of the house has engraved plank walls as the symbol of the owner's social status. In his research he pointed out that Torajan society is the result of an acculturation process between the population (local/indigenous) who inhabit mainland of South Sulawesi and the immigrants from Tongkin Bay (mainland of South China). They sailed across the ocean and down the river using boats and finally anchored at the upstream of a river, called Sa'dan River around Enrekang Regency, exactly in Rura, Bamba Puang. Therefore, they are called *Tobu'tuuai* 'people emerging from the water'. After they inhabited the area, they built houses that resembled boats which were then called *tongkonan*.

Another perspective is based on the myth claiming that the ancestors of the Torajan people were descended from the

sky in the Rura area, Bamba Puang by *Puang Matua* 'God' via *Eran di langiq* 'ladder from the sky'. Therefore, they are called *Todomai Langi/Tomanurun* 'people from the sky' and carry *Aluk Sanda Pitunnna* (7777) 'seven custom, ' and *Aluk Sanda Saratu* 'one hundred custom', both of which mean complete custom. From these two perspectives, it can be concluded that based on both history and myth, the Torajan people began to form their community which later became a tribe called Torajan tribe in Bamba Puang area. From here, they then spread to other areas, including Tana Toraja region (Palebangan, 2007). These two perspectives must be understood well so that the readers can understand the existence of Torajan people.

In shaping their society and government system, the Torajan tribe has a system of government which is a unified whole in one rule as in the expression *Tondok Lepongan Bulan, Tana Matariq Allo* 'a land as round as the moon and the sun' (Palebangan, 2007). After building their life on *lino* 'earth', called Tana Toraja, their life system was then implemented in a philosophy of life called *TalluLolona* 'three shoots/sources of life' as depicted in *Passomba Tedong*, i. e. the main "Holy Book" of *Aluk Todolo* or *Aluktaor* ancestors' belief which explains all the aspects of Torajan human life. *Passomba Tedong* is a prayer for the purification and glorification of buffalo which is recited by *tominaa* (traditional experts) at a *merok* ceremony (a type of family thanksgiving party) or *laqpa* (a type of event for offerings and requests for blessings) before the buffalo is slaughtered as a sacrifice (Ada', 2016). In *Passomba Tedong*, all the values of the *TalluLolona* 'three shoots of life' are elaborated which shape the entire life of the Torajan people.

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2. Methodology

The research was conducted among Torajan community, both in North Toraja Regency and in Makassar. Data were obtained through interview with community leaders who know well the issues discussed, note - taking technique, and documentation studies. The data were analyzed descriptively qualitatively to explain the relationship between three aspects of life which contain various values as a source of local wisdom for the Torajan people.

3. Discussion

No	Textsin Torajan	Text in English
a	Napileilangsa' minenektupadang,	a. The predecessors selected the location like selecting olive fruit,
b	natonno' bua kayutasak to dolotatupangleon,	b. our predecessors selected place like selecting ripe fruit
c	napabendannibanua,	c. houses were built,
d	naossokkilando longa,	d. high - roof houses were built,
e	napana'ta' tallulolona.	e. three shoots/ sources of life were started.

Source: Sandarupadkk, 2016

The metaphorical parallelistic text (stanzas a - b and c - d) describes the initial condition when the ancestors of the Toraja people chose a good location, like choosing ripe fruit (olive fruit) as a place to build a house with both ends (longa) towering, the place where they started the three lives.

The three *tallu lolona*, *a'pa' tauninna* include:

- Lolo Tau* (shoot of human life) who is the agent of the actor, initiator, and organizer of the *Rambu Tuka'* and *Rambu Solo'* rituals.
- Lolo Patuoan/Patuan* (shoot of pet life) which is an important material and means of carrying out rituals.
- Lolo Tananan* (shoot of plant life) which is an important ingredient in offerings.

In Liku Ada' (2016), the principles of life mentioned before are known as *ada' a'pa' oto'na*, involving (a) *ada'na ma' lolo tau* 'all customary rules concerning humans', (b) *ada'na ma' lolo patuoan* 'all rules related to domestic animals', (c) *ada'na ma' lolo tananan* 'all rules related to plants', and (d) *ada'na banua building* 'concerning houses, especially tongkonan'. These three principles of life are the same as the principle of life depicted in *tallu lolona* as presented below.

a) *Lolo Tau* (Shoots/Source of Human Life)

The shoot/source of human life is called *lolo* in Torajan culture where *lolo* or human navel is the source or center of life. Without *lolo*, humans cannot live, so when a baby is born, *lolo* is the first thing to pay attention to before carefully deciding to separate it from its mother. At that time, the new baby as rational creatures (live, grow, reproduce, have feelings, and think to determine what is good and what is bad, what is right and what is wrong) begins its new life in the world called *lino*. By Torajan people, the world is called *lino (malino)* which means 'clear' because for them this world is a place for human to clear up all the rites of life and customs as well as their behavior. To develop this ratio from birth, humans must be nurtured, protected, and developed properly and correctly so that they become virtuous and noble human beings in the future.

1) Basic Concept of *TalluLolona* Philosophy of Torajan Culture

Since the beginning, the ancestors of the Torajan people have lived in their respective traditional territories which were considered good and suitable to build settlements and houses which they called *tongkonan* houses. One of the functions of the *tongkonan* is a place to organize and foster the economic, social, cultural, and religious life of community members in the customary areas. The chosen settlement is the one suitable for the survival of *tallulolona*, 'three shoots of life' as in the following expressions:

In pursuing their live in stages, humans should employ various kinds of rites. *Ma'lolo tau* rituals support people in the world throughout their lives. Those ritual consist of (a) *alukna takinan pia* 'baby ceremony', such as the rite of hair cutting and subsequent stages, (b) *alukna maqrampanan kapaq* 'marriage ritual', and (c) *alukna to maqkarandangkaluaq* 'ritual of traveling in search of fortune'. *Aluk ma'lolo tau* is a phase of life that is seen as a development from a low level to a high level. Such a custom is the most complete one among the other *aluk lolo tau* 'human customs' (Sandarupa et al., 2016).

b) *Lolo Patuoan* (Shoot/Source of Animal Life)

Just like humans, animals also have a *lolo* 'navel' which is the center of life animals starting from their mothers' womb until they were born. Animals as creatures that have sensitive characteristics (live, grow, reproduce, and feel happy and angry) must have their controlled instincts, so they do not harm humans. More than that, animals must be used as "partners" and a means of carrying out rites, so animals must also be protected and cared for properly.

Therefore, in its use, *lolo patuoan* also has various kinds of rites that must be understood and carried out properly and correctly before an animal is sacrificed so that it can provide blessings for humans. Rites for animals include (a) *alukna sulu'na tedong* for buffalo, (b) *alukna pakandean bai* 'for pigs', (c) *alukna kurreean manuk* 'for chickens', and (d) *alukna pakandean asu* 'for dogs'. Before being sacrificed, the pets must first be purified according to their types. The ceremonies related to this are (a) *passuru' manuk* 'for chickens', (b) *passuru' bai* 'for pigs, and (c) *passomba tedong* 'for buffalo' (Sandarupa, 2015).

c) *Lolo Tananan* (Shoots/Source of Plant Life)

If humans and animals have had *lolo* since they are in the womb, plants as vegetative creatures (living, growing, and developing), have their *lolo* 'shoots' that are only seen when they have started to grow. Just like the two previous shoots of life, *lolotananan* 'plant shoots' must also be protected from the moment the first shoot appears so that it can grow and develop well for the needs of human life and the natural

surroundings. In its use, *lolotananan* is not only a material and means of offerings in traditional and cultural life but also material for the needs of food, clothing, and shelter. Thus, just the same as *lolo tau* and *lolopatuoa*, *lolotananan* also has various kinds of rites such as the *panaungan* rite, i. e. a plant ceremony led by traditional leaders such as *to baraq*, *to parengneq*, and *to minaa* which is carried out every year. These ceremonies are usually performed in sacred places, including *pedatuan*, *penammuu*, *paqbuaran*, and others. For example, before a tree is cut down for home building equipment, this activity must be preceded by a ritual ceremony with sacrificial offerings. Likewise, before going to the rice fields, sowing seeds, planting rice, harvesting, after harvesting, and storing rice in the barn, certain rites should be performed.

The three *tallulolona* 'shoots of life' play a very important role and work in synergy both in *RambuTukaq* ceremony and in the *RambuSoloq* ceremony. Therefore, they must be organized and managed in a harmonious relationship that is centered on three relationships, namely (a) a harmonious relationship between humans and *Puang Matua* 'God', between human and their ancestors, and between human *Ampu Padang* 'owner of the earth', (b) a harmonious relationship between humans and humans, and (c) a relationship between humans and the environment, including animals and plants.

These three types of relation are very clearly expressed in *PassombaTedong* 'buffalo worship' which completely tells the myth of creation constructed in a very long text consisting of thousands of parallel lines. The text, which is originally a speech, is narrated all night long, accompanied by the offering of a small buffalo to *Puang Matua* 'the Almighty' during the *tongkonan* house ceremony. These lines take the form of parallelism as a characteristic of ritual speech in Torajan society. This oral tradition text is maintained, controlled, and mastered and handed down genealogically by a group of leaders of *RambuTukaq* life ceremony, called *tomina* and *tomenani*. In this text, the creation of the world consists of two parts, namely the journey of the gods and religious teachings in the sky (*lalannasukaranaluk*) 'according to religious teaching' and the journey of ancestors on earth (*lalanadaq*) 'customary rules'. The text constructs that both grandmothers of animals and plant ancestors come from the same source called *SauanSibarrung* 'two blow pipes' and *sang serakan* 'coming from the same source, so they are brothers (Sandarupa, 2012).

However, after coming down to earth they carry out different functions. At the beginning, *Puang Matua* created one group of eight ancestors called *To Sanda Karua*, namely (1) *Datu Laukkuq* 'human's grandmother', (2) *AlloTiranda* 'ipo or ipuh tree's grandmother', (3) *Laungkuq* 'cotton's grandmother', (4) *Pong Pirik - pirik* 'rain's grandmother', (5) *Menturiri* 'bird's grandmother', (6) *Menturini* 'buffalo's grandmother', (7) *Riako* 'iron's grandmother, and (8) *Takkebuku* 'rice's grandmother'. The remains of His creation were poured into valleys which then grew as forests (Van der Veen, 1995, Sandarupa, 2012). One proof of the holistic view in *tallulolona* is the existence of structural homology relationship among human, animal, and plant in

building relationships with *Puang Matua* 'the Almighty' through iconicity, i. e. the relationship of similarity among signs (Peirce, 1955, in Sandarupa et al., 2016). For example, the relationship between human and banana tree is illustrated in the use of banana leaves in the *maqpesung* ceremony 'a thanksgiving ceremony by providing meal for gods'. In this event there are two types of banana leaves used, namely *langkiran* banana leaves and *manurun* banana leaves. *Langkiran* banana leaves are carved on the top edge and they are the creation of gods. Therefore, *Langkiran* banana leaves are associated with the gods, while *Manurun* banana leaves are associated with ancestors. When someone does *pesung* in the barn, the banana leaves used are *manurun* banana leaves. This is consistent with the direction of the barn which is towards *polloqnawai* 'the direction of flowing water' i. e. the direction of the ancestors.

In *memalaq* ceremony 'carrying out thanksgiving' in *RambuTukaq* ceremony, or thanksgiving ritual, the banana leaves used are banana leaves facing the *ulunnawai* 'source of water' and to *kabuqtuanallo*, 'the place where the sun rises', whereas when carrying out the *maqtomate* ceremony in *Rambu Solo* ceremony or mourning ceremony, the leaves used are banana leaves facing the *polloqnawai* and *kalambunanallo* 'the direction of the sun setting (Sandarupa, 2012).

The values of utilizing *lolotananan* are also reflected in the myth of the descent of *Pong MulaTau* 'the first human' in Rura (Enrekang Regency). At one point, *Tangdilinoq* ordered *Pong Bulu Kuse* and *Pong Sabannangan* to go into the forest to cut down trees to build a *tongkonan* house. Because they were greedy, they wanted to cut down the trees without carrying out any ceremonies. Therefore, all the trees personify themselves by mentioning their names one by one that would cause *kadabekoq* 'death' for the concerned greedy people. Greed towards nature is a sign of a "subject - object" or "non - relative" relationship. The following shows some of the names of these trees with consequences if they were cut without any permissions or performing any rites:

No.	Text in Torajan	Text in English
a	Akumodisanga Nangka, sinangkanganulli' diobatangkalemu.	I am the one named Jackfruit, crawling caterpillars on your body
b	Akumodisanga Uru, siurrukan to umbatingdiokalemu.	I am the one named Uru, mourning people on your side.
c	AkumodisangaAoq, tang mennao' garagammu.	I am the one named Aur, your life will not be like Aur/Bamboo grove.

In the expression above, the jackfruit tree mentions its name and the consequences for humans. If they cut it carelessly, there will be many caterpillars on your body or *sinangkanganulli' diobatangkalemu*. Likewise, a broad-leaved tree whose wood is good for building houses, called *Uru* tree, says *siurrukanto umbatingdiokalemu* 'mourning people on your side' for those who cut it carelessly. This is similar with *Aur* tree. If someone cuts down without asking permission then that person will not have descendants like the *aur* tree. In essence, the names of the trees above have the power to refer to the elements of the totality of death. Only through the mediation of the *likaranbiang* ritual, i. e. the

ceremony of sacrificing chickens in the forest, will the trees reveal the elements of the totality of life. Jackfruit trees and Uru trees will bring many large pigs to those who keep them, and aur trees will provide long life and large family groups.

Local wisdom constructed in Torajan oral tradition can be used for environmental management. This primarily functions to build relationship between human and nature as a subject - subject relationship based on religious teachings, truths passed down from generation to generation, and ritual mediation that brings fertility and life and avoids natural disasters. On the other hand, "non - relative" (subject - object) relationship will only cause greed. For example, illegal logging and slaughtering animals that are out of control will naturally cause disasters for humans such as landslides and flash floods. The relationship between humans and other creatures was initially good and lived prosperously in perfect harmony, but over time this was eroded due to human surrender by exploiting creatures, such as slaughtering buffalo and pigs which tended to become increasingly excessive in *RambuSoloq* ceremony and logging trees massively.

The rites of the three shoots of life in *TalluLolona* culture contain various values that should be implemented in everyday life to provide physical and spiritual prosperity and happiness (world and afterlife) to humans. These values include the values of happiness, peace, fellowship, self - respect, respect to guests, politeness, diligence, loyalty, honesty, kinship, humility, love, signs of unity/kinship, self - respect, mutual - cooperation, and obedience/ loyalty/honesty.

Tongkonan, as a place to lay the foundations for implementing *TalluLolona's* teachings, has values such as:

- Ditimbauinna* means that every *Tongkonan* has a well where everyone can draw from.
- Direqtokutanna* means that every *Tongkonan* has a yard with vegetable gardens where people can pick them.
- Direqtokkayunna* means that around *Tongkonan* there are many trees that members can take as building materials.
- Dipoadaqadaqnadipoalukalukna* means *Tongkonan* as a source of customs and religion teaching as a guide in social life.

Tongkonan values are manifested in society such as *karapasan* 'peace and harmony', honesty (honest in speaking, testifying - *ketalingadaunreu* 'grass has ears' meaning don't talk carelessly'), hard work (*unnosokrangkaqsangpulota* 'planting ten fingers'), *kasianggaran* 'mutual respect', unity as in the expression *misaqkadadipotuopantankadadipomate* 'united we stand, divided we fall', *tallubaka/tallusulapaq* 'three baskets/three sides' symbolizes three kinds of characters, namely *kinawa* 'wise', *manarang* 'knowledgeable' and *sugiq* 'rich' in terms of material, knowledge, morality, and *barani* 'courageous in terms of sportsmanship and defending truth and justice' (Manta, 2003).

2) Implementation of the *Tallu Lolona* Philosophy in Toraja Society

a) Implementation of the Lolo Tau (Human) Philosophy

One of the principles of the life of ancient Torajan people in building *lolo tauis* that if there were lots of children, there would be lots of wealth. They call themselves prosperous and happy if they have a large family. With many children, they have many opportunities to seek and earn sustenance. Therefore, it is not surprising that one of the reasons why Torajan men in ancient times had more than one wife was that they would have many descendants, apart from being willing to show their courage and nobility (as *tomakaka*, *toparengge* etc.). This life principle made the ritual ceremonies easier, especially *RambuSoloq* ritual when someone died because many children could prepare *tunuanna* 'his sacrifices', namely buffalo that would bring him to *puya* 'destination for the death people'.

As time goes by, it seems that this principle is no longer relevant because the challenges of life in the past and present are very different in many ways. For example, in the past humans were only required to work physically to earn a living. Whoever worked diligently and hard would succeed. Nowadays, a person is not only required to have physical strength but also has to be skillful, to be an expert, and to be professional. In the past, people only had the principle of quantity. The important thing was to have lots of children, while quality in the field of education was not a priority, which of course is different from today. Apart from the fact that costs, facilities, and infrastructure were not yet possible, it was also because of an assumption that if children were smart then they would be taken away by the colonialists (Dutch) from their family so many parents were reluctant to allow their children to have a higher level of education. However, one thing that was exemplary in fostering *lolo tau* in ancient times was non - formal education in the family. In this case, a child was educated to become someone to *bekinawa* 'wise', *barani* 'courageous (sportsmanlike and honest in defending truth and justice)' and *sugiq* 'rich' (rich in knowledge, material, morals). This could be achieved because they were regularly provided with the values of morality and religiosity contained in the teachings of *Adaq sola Aluk* 'customs and ancestral religion' which they firmly hold.

Therefore, the values of the *lolotau* philosophy of life must be implemented in the Torajan's life to develop *lolotau* to have the values of local wisdom to build national character to become a prosperous society in achieving physical and spiritual happiness. In this case, a person must always be equipped with both formal and non - formal education in the family to become *kinawa* 'wise', *sugiq* 'rich', and *manarang* 'smart', and *barani* 'brave'. For example, at night before going to bed, parents tell their children fairy tales or folk tales such as *ulelean pare*, *londe*, and *karrumeq* as well as other ritual expressions that contain values, especially those told by *tominaa* in *RambuSoloq* and *RambuTukaq* traditional. One example is *uleleanpare* about *Buaya sola Seba* 'Crocodiles and Monkeys'. This story is one of the many oral tradition stories written in a book entitled *Ulelean Parena Toraya*. The stories in *Ulelean Pare* are often told informally by parents to their children at night during the season after planting rice in the fields until the harvest

season before they go to bed. The values of local wisdom in the story include (1) the *sikamasean* 'the value of mutual help/cooperation', (2) the *sikamasean* 'the value of mutual love/care', and (3) *pa'kurresumangasan* 'the value of thankfulness'.

The stories in the book should be recontextualized in various situations, both informally in families and formally in schools from elementary to high school levels. In this case, local governments through education department are highly expected to make policies to program local content, including local language, literature, and culture, in the school curriculum because it contains so many values and norms of local wisdom. In this way, the noble values of regional customs can be internalized early to shape children to be virtuous people. This should be passed down from generation to generation as an effort to preserve them. Because in reality, more Torajan young generation today find it increasingly difficult to understand the essence of Torajan culture and language. Eventually they grew into individuals who almost lost their identity as characterized young Torajan generations.

To develop a person's character, the principles of (a) *melo pantangaran* (good thoughts), (b) *melo paqkadan* (good words), (c) *melo penggauran/pessiparan* (good actions/characters) should be instilled. These three aspects will form *adaq melo* 'good customs/habits' so that he/she will have a good character which will determine his *dalleq* 'fate' in the future. Thus, a person's *dalleq* 'fate' is derived from *melo pantangaran* 'good thoughts'.

In the development, parents must always monitor their children's education, provide good motivation and adequate funds so that they can achieve the highest education. Problems often arise when a child wants to continue their education but parents are reluctant to pay because of not having money. However, when they faced a *Rambu Soloq* event, what was done was *umpadentaeqna* 'forcing themselves to provide whatever needed'. Consequently, children dropped out of school that certainly caused unemployment in society. When attending *Rambu Soloq* ceremony, 'death ceremony', we will find that there are so many dropped out teenagers whose job is to parade pigs and buffalo into the ceremonial arena. If it continues happens in the future, the Torajan people will be left behind in many ways. Based on this phenomenon, the basic values of *tallulolona*, especially *lolo tau*, must be instilled in children from an early age, both in non - formal education and in formal education.

Thus, parents must raise the dignity of their *lolo tau* by not treating them as objects by letting them to drop out of school and exploiting them to obtain material that is mainly focused to fulfill the needs of carrying out cultural activities by ignoring the meaning and values of morality and religiosity containing in the cultural rites themselves. *Lolo tau* has to actually be developed as a subject (partner) to humanize himself through the noble values of *tallulolona* so that in the future he can also humanize other people.

b) The Implementation of Philosophy of *Lolo Patuan* (Shoots/Sources of Animal Life)

Reflecting on the ancestral traditions of the Torajan people as adherents of *Aluk Todolo* 'Ancestral Religion' in carrying out the *Rambu Soloq* death ceremony, it is explained there that certain pigs and buffaloes should be sacrificed in a burial ceremony of a dead person. This is based on the belief that a person who has died will go to the destination of the spirits called *Puya*. From there he will return to his original place, i. e. *suruga* 'heaven' to become *To Membali Puang* 'someone becoming God'; otherwise, his spirit will stay in the *lino* 'world', hindering him living peacefully in the eternal life. It is not surprising that a certain number of pigs and buffaloes should be sacrificed for those who died based on their social status.

Nowadays, when most Torajan people convert to Christianity (Protestant Christianity and Catholic Christianity) and Islam, the tradition of slaughtering buffalo should have been changed because those religions have different belief system from *Aluk Todolo* 'Ancestral religion'. Unfortunately, there is no change. In fact, the slaughter of animals, especially buffaloes, is increasingly widespread and uncontrolled since it is no longer based on the social status but it is much influenced by economic ability and political aspect.

This kind of phenomenon leads to the practice of consumerism by slaughtering buffalo in uncontrolled quantities. The rites in a ritual ceremony are no longer carried out in their entirety according to the proper rules as in the past, but it only highlighted the slaughtering of animals without performing the other ritual related to the ceremony as depicted in *Aluk Todolo*. Thus, there is a transformation of values from the value of *maqkanannaq* 'living frugally' to the value of *maqkatappuq* 'spending' that causes a crisis of identity. The biggest problem faced is that Torajan society is now trapped in pragmatic ritual activities without observing anymore the deep values behind the rites (Sandarupa, 2008).

Thus, in utilizing *lolopatuonan*, Torajan people must think based on values that are appropriate to its use. In this case, *lolopatuonan* is not only as *atangkeansuru/paquaimata* 'receivables and making debts for generations of *lolo tau*' but also preserving animals (environment) and improving family's welfare. In *Passomba Tedong* it is stated that humans and animals are the same, i. e. both coming from the same part of one whole called *sang serekan*, so the relationship between humans and other creatures is not just seen a functional relationship but mainly seen as a "brotherly" relationship (Liku Ada' in Andin (ed), 2009). In other words, animals must be treated as a subject that should be utilized according to its purpose to provide safety for humans.

Therefore, there must be a balance between cultural functions/obligations for ritual needs and economic welfare, education, and family health as well as its preservation function.

c) Implementation of the Lolo Tananan (Plant) Philosophy

The philosophical values in *lolo tananan* imply that in farming, all processes from preparation for planting seeds to storage of products are carried out with certain rites so that plants produce good results and are useful for humans. Nowadays, Torajan people may no longer be able to carry out all these rites, but in the implementation they are expected to be able to interpret and implement the values contained in these rites.

In the past, Toraja was known as a producer of coffee and various types of rice. The community also worked hard in farming, so they could produce their own needs. They recognized two seasons that alternated, namely *pentaunan uma* 'field work' and *pentaunan paqlak* 'cultivating the garden'. They prepared the fields for gardening after they harvested rice in the fields. They produced delicious and fresh rice and vegetables that were healthy because everything they produced was natural and free from the contamination of chemical ingredients.

Unfortunately, the recent decline in rice production is caused mainly by the use of chemical fertilizers which make the land become more and more *makata* 'infertile' from year to year which also automatically pollutes fisheries. Such a phenomenon is very different from what happened in the past as seen in the following chant of *badonglines*:

No.	Text in Torajan	Text in English
a	Parenamentamatedong	His rice was exchanged for buffalo
b	Uma malompomasapi	The rice fields are fertile and abundant, fat like the fat of a large eel.
c	Maqkampiqpik bai tora	Fat like a big pig with fangs

The text above illustrates metaphorically how fertile and productive the rice fields used to be, so a farmer with a surplus could store large amounts of rice. People also exchanged their rice for buffalo and pigs. In cultivating rice fields, all processes were preceded by certain rites by a *tominaa* starting from preparing the seeds called *maqluluq*, sowing the seeds called *mannngamboq*, planting rice in the rice fields until storing the rice in the barn. At that time, rice fields provided fertility, so rice grew well to give maximum results since humans took good care of the environment.

Nowadays, people tend to shift from natural/original lifestyles to modern 'instant' and 'consumerist' lifestyle. All of this is the effect of globalization, so all household needs are relying on the market that is certainly that these goods cannot be separated from chemical ingredients. Therefore, it is not surprising that the phenomenon appears in which people are starting to get cancer because of consuming too much food mixed with chemicals ranging from rice, vegetables, fish, to fruit.

In the past, long-term plants such as *uru*, *nato*, *buangin*, and *tallang* 'bamboo', used for housing needs, which all used to grow in abundance around *Tongkonan* land, are now approaching the extinction. In the past, an *uru* tree with a circumference of two fathoms was exchanged with an *inanna* buffalo (a biang buffalo). It's a shame that these

multi-functional trees are rarely planted nowadays. Likewise, the bamboo clump, which is a symbol of the family group known as the *rapu tallang*, almost extincts because people no longer pay attention to it as the roofs of houses.

One of the big impacts of the destruction of bamboo trees and the reluctance of the Torajan people to use them again as roofs for *Tongkonan* houses and rice barns is the failure of Toraja *Tongkonan* houses to become World Heritage. In this case, the Torajan people cannot maintain the authenticity of the *Tongkonan* houses and rice barns having bamboo roofs assembled without using nails but they were mainly placed with tin roofs which are not a product of Torajan culture. On the one hand, Torajan people like to glorify their culture as unique, but on the other hand they do not think about maintaining its uniqueness and authenticity as passed down by their ancestors. It seems that Torajan people begin to let everything become a memory and will not be enjoyed anymore by future generations.

The correct and wise use of *lolo tananan* as mentioned above must also be treated as a subject like *lolo tau* and *lolo patuoan* to avoid damage and destruction due to greedy use by exploiting them just as an object. The occurrence of landslides and flash floods is the impact of land exploitation. In relation to the Creator, the impact of this natural disaster, including the emergence of the Covid-19 disease, seems to be humanity's ecological sin against the environment.

The basis of everything described above is to maintain the safety of place where all the systems of life as outlined in the *Tallu Lolona* culture are carried out, i. e. to save the land called *lamunan lolo* 'place for planting tembuni' because this is the residence to build *Tongkonan* house and hold all the rites related to the life of *tallu lolona*. In relation to these three aspects of life, Toraja people must take full responsibility to look after land, both personal land and land belonging to family groups, usually called *Padang Tongkononan*. This needs serious attention because there is a tendency that the Torajan people now too easily sell their land, which often causes conflict within a family. These lands must be used as a place to build *Lolo Tau* and maintain *Lolo Patuoan* and *Lolo Tananan*. In this way, it is suggested that the involvement of all parties, including local government, traditional leaders, religious leaders and NGOs, socialize this matter as widely as possible to the entire community.

d) Implementation of Human Relations with the Creator
Aluk Todolo religion 'Ancestral Religion' has a clear and theological design about humans. All life and the implementation of rituals are directed at ushering humans from babies who are born from the sky, live on earth, and return to the sky to become gods called *tomemalipuang* having powers that are believed to give blessings to the families left behind. The main ideal of Torajan people is to become religious people, i. e. people who will become *tomemalipuang* 'become gods' according to their social status and abilities. Human religiosity is measured based on *penggauran* 'behavior', *tongkon* and *mabarraq sang rakuq*, participation in rituals, *mekaluk* activities of carrying out rites (Sandarupa, 2008).

Respect and worship of *Puang Matua* (the Creator) for the Torajan people is implemented not only through faith but also in all behavior that is guided by and adheres to *sukaranaluk* 'religion principles, involving order, guidance, and measurements of religious rituals. They obey the customary rules and prohibitions. They know that what is required is to maintain a good relationship with the Creator. One of the rites carried out by humans is *mangrambulangi* ritual 'smoking the sky', that is a rite in which humans offer burnt sacrifices of domestic animals for reparation of sins due to human transgressions. Another example is *aluknatakinan pia* rite 'rite for babies' such as the rite of cutting the hair of a newborn baby. In short, all activities in various *tallulolona* ceremonies of a religious nature are preceded and ended by certain rites which in principle mean *memalaq* 'asking for salvation', *kurreansumangaq* 'giving thanks' for all success, and *pengkanoronganorsuru'* *pengkalossoran* 'humbling' and bow down to the Creator for all the mistakes and sins they have made.

Many of these rites cannot be found anymore nowadays. However, what is important is that Torajan people are required to implement the values contained in those rites to maintain harmonious relations internally among *thelolo tau* 'shoots of human life' and externally between *lolo tau* and both *lolopatuaoan* 'animals' and *lolotananan* 'plants' to create a reciprocal life that supports each other. Consequently, they will obtain *kamasannanganlanlino sola kasalamarandiolinoundi* 'happiness in this world and safety in the afterlife' as God's glorious creation.

4. Conclusion

From the foregoing discussion, it can be concluded that the *TalluLolona* culture is the three sources of Torajan human life as well as worshipping the Creator. *Lolo tau* which is rational controls the other two sources of life, where *lolopatuaoan* which is sensitive can utilize *lolotananan* which are only vegetative. In building relationship and survival, three of them are regulated by rites and *lolo tau* is the perpetrator, initiator, and organizer who must control these rites for the sake of the survival of the three in harmony, safety, and peace. These three aspects are an inseparable unit and complement each other in a system called complementary distribution in forming a unique culture.

In belief system of Toraja culture, humans are placed together with other living creatures to live in harmony. There is an obligation relationship between the two. The nature is obliged to support humans and humans are obliged to preserve the nature, both physically and non - physically.

The philosophical values contained in the three sources of life must be passed down from generation to generation well - known in an expression *disedan sarong ditokeqtambanebakain* the life of *lolo tau*. These values as the source of local wisdom are the values of unity and harmonization between (1) humans and *Puang Matua* 'the Creator' containing the value of religiosity, (2) humans and humans containing the values of honesty, tolerance, peace, *kasiuluran* 'brotherhood', *sikamaliq* 'affection', *kasiangkaran* 'supporting each other, responsibility, *sipakatau* 'reminding each other', *mengkarangtotoq* 'hard

work', *siala mase* 'mutual cooperation' etc., and (3) humans and the environment (animals and plants) containing the values of responsibility and compassion where humans must care for and protect the environment (animals and plants) by not exploiting them. In this case, humans need to carry out certain ceremonies before slaughtering animals and cutting down trees and other valuable plants to provide safety for humans. These values must be implemented in various aspects of human life in the form of subject - subject or brotherly relationship centered on the value of religiosity by worshipping *Puang Matua*, the Creator.

The tallulolona tradition almost extincts. Torajan culture has been much influenced by globalization which has almost changed their system of knowledge and belief, social behavior, and cultural products. Therefore, all parties must pay serious attention to maintain, manage, and preserve all *TalluLolona* cultural products which contain values and norms of local wisdom to build national character to create a society that can think, behave, and act based on values and norms existing in Torajansociety.

5. Future Scope

The topic of this study covers the area of language depicted in oral tradition and culture as the area of anthropolinguistics. Language performed in oral tradition is the basis of analysis to reveal different types of cultural meaning containing values and norms especially the ones related to Torajan culture. Such values and norms as the local wisdom can be applied to organize people's life and solve social problems. That is why, they need preserving as an ideology that influences and directs people to think, behave, and act. Thus, the future researchers can focus on the research of languages especially local languages performed using oral tradition to reveal the cultural meanings behind it.

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