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IMPLEMENTATION OF THE TALLULOLONA CULTURE IN THE LIFE OF THE TORAJA PEOPLE TOWARDS THE DEVELOPMENT OF TOURISM

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Abstract

Tourism is the sector that most excellent give to the country's foreign exchange after oil palm. In 2017, tourism ranks second foreign exchange earner for the country. In a few decades, tourism in Indonesia has been growing sustainably, with the diversification of the tourism product more attractive. The opening of several new destinations, such as Lake Toba destination, Wakatobi, and Labuan Bajo. The growth of tourism changing into the main controller for socio-economic advancement. The number of tourism businesses currently equals or even exceeds oil exports, food products, or cars. Tourism became a major activity for many developing countries. This growth is in line with an increasing diversification and product competition between tourism destinations. Tourism Law No. 10 of 2009 stated: "Tourism is a variety of tourism activities and supported by various facilities and services provided by the community, businessmen, government, and local government". Furthermore, it is said that tourists are people who do travel. Tourism development is primarily aimed at national unity, elimination of poverty, sustainable development, and cultural preservation. Toraja is one tourism destination since the 1970s also show growth. Visitors from many countries in the world come to travel. Some visitors come to enjoy the beauty of nature, while some of the visitors come to research Toraja culture while enjoying the beauty of the Toraja nature. As time went on Toraja culture began to follow the development of the times by leaving a part of the harmonious way of life of the Toraja people. Life harmony of Tallulolona (Humans, animals, and plants), has faded. Humans live greedy without taking into account the life of lolo patouan (livelihood of livestock), lolo tananan (survival plants), which is sangserekan (brothers). Many modified following the practicality and efficiency of the implementation of the rite. The method used in this research is quantitative-qualitative research methods. With the following steps: Focus Group Discussion (FGD) with Toraja culture visits tourist attractions in Tana Toraja and North Toraja. In the results by using of the Focus Group Discussion (FGD) can be summarized as follows: 1) Philosophy Tallulolona is poorly understood by the younger generation, 2) Less implemented in daily life; 3) Less published (socialized); 4) The function of Tallulolona shifts. So, the recommendation can be made such as 1) To enter the education department immediately Tallulolona philosophy into the school curriculum, whether primary, secondary and 2) Prepare regulations educational area Tana Toraja and North Toraja that school curricula contain materials Toraja culture

Keywords: Tourism, Toraja, Attraction, Philosophy, Tallulolo

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INTRODUCTION

Tourism is the sector that most give to the country's foreign exchange after oil palm. In 2017 tourism ranks second in terms of income for the country. In a few decades, the development of tourism in Indonesia has experienced sustained growth at the same time deepening diversified products. Many emerging destinations, including Lake Toba, Wakatobi, Labuan Bajo. The growth of tourism changing into the main controller for socio-economic advancement. Currently, the number of tourism businesses equal or even surpass oil exports, food products or automobiles. Tourism became a major game for many developing countries. This growth is in line with the increase in product diversification and competition Atar tourism destination. On the other hand, most Indonesian people do not seem to understand tourism fundamentally. Therefore to develop tourism and increase the competitiveness of tourism destinations, the public should understand how to manage for overall tourism destination. Tourism Law No. 10 2009 stated, "Tourism is a wide range of tourist activities and supported a variety of facilities and services provided by communities, businesses, governments, and local governments". Furthermore, it is said that tourists are people who do travel. Tourism development primarily aimed at national unity, eradication of poverty, sustainable development and cultural preservation. Toraja is one tourism destination since the 1970s also show growth. Visitors from many countries in the world come travelled. Some visitors come to enjoy the beauty of Toraja nature, while some of the visitors come to research Toraja culture. Time by time, Toraja culture began with the times to abandon the way of life like Toraja harmonious society. Life harmony of Tallulolona (Humans, animals, and

plants), has faded. Humans live greedy without taking into account the life of lolo patouan (livelihood of livestock), lolo tananan (survival its diamonds. Tourism in Toraja is not currently based on the philosophy that Tallulolona Torajese. In the philosophy of the Toraja people, Tallulolona (three shoots of life) is a lolo tau, lolo tanaman, and lolo patouan. These three elements are interconnected in the sustainability of public life Toraja, third means going to live (lolo) interdependence, mutual support to each other following the function lolo (living will) respectively. In other words, human nature and applies must maintain solidarity against nature. Many modified following the practicality and efficiency of the implementation of the rite, although unwittingly fact it eliminates the attraction of tourists to come to visit the Toraja. The results of the Gasong (Gasong et al, 2016) study of the functions and roles of Tongkonan as the subject of Toraja culture shifted. Sindo 'sia simbe' (tradition leader) is no longer a place to ask if it is going to do a rite. How to maintain cultural authenticity without having to be crushed by the flow of modernization, This is a problem in increasing the volume of tourist visits to Toraja. The method used in this research is quantitative-qualitative research methods. With the following steps: After understanding the concept of tourism and culture of Tallulolona, then it will continue a discussion was conducted involving Toraja culture from all indigenous territories by totalling 32 indigenous territories. From the results of the discussion (FGD) with humanists, a scientific article was prepared. Based on the description in the background, the purpose of this study was to find a culture-preserving model of Tallulolona as a tourist attraction, to increase tourist visits to Toraja. The expected specific target is the compilation of a book

as a reference for data on visits to Toraja as Indonesian and foreign tourism destinations. To be a reference for both district governments.

METHOD

This research was conducted with a descriptive-qualitative method to review the philosophy of Tallulolona in Toraja culture which can be proposed as a model in increasing the volume of tourist visits to Toraja. After understanding the concept of tourism and culture of Tallulolona, a discussion was then conducted involving Toraja culture from all indigenous territories totalling 32 indigenous dominions. Then a questionnaire and interview guide were made. Next is carrying out data collection activities.

RESULTS AND DISCUSSION

Results

Kinship in the Toraja community, based on "brother sibarrung" (the same source) and sangserekan (brothers). According to Stanislaus 2014 "In the text of the creation myth the world consists of two parts, namely the journey of the gods and the teachings of the religion in the sky (there are aluk exchanges), and the ancestral journey on earth. The text of creation constructs that both human grandmothers and ancestors of animals and plant ancestors, come from the same source (both sibarrung), and they are brothers (sangserekan). But after going down to earth they carry out functions differently. Based on sibarrung (the same source) and sangserekan (brothers), then in Toraja culture, the philosophy of "Tallulolona" is known. Tallulolona means three lives, namely human shoots, plant tops, and animal shoots. Regarding the three things, lolo tau (human) is the most dedicated.

In the first, Puang Matua created an even eight mothers group, it is been called in Toraja language "sanda karua", such as Datu Laukku', Allo Tiranda, Laungku', Pong Pirik-pirik, Manturini, Riako and Takkebuku. The parts of His creation are poured into valleys which later grow as forests. The structure of the teachings in this text, said the elders, is that humans cannot be greedy and handle nature arbitrarily because they are brothers. Before entering the forest the ceremony must be performed to ask permission from the mothers concerned to result in death. The management of the relations of various elements of the cosmos which are regulated by culture (In Toraja Language call "Aluk") comes from religious teachings (Aluk exchange) which include the Aluk ceremony, prohibition (pemali), general truth (sangka'), and events according to the plot (salunna).

In the legend of the first human descent (Called Pong Mula Tau) in Rura (now, it has stayed in Enrekang subdistrict) Tangdilino told "Pong Bulu Kuse and Pong Sabannangna" to enter the forest by cutting down trees without performing ceremonies, so all the trees mentioned their names causing death there is beko in humans they cut it down. Greed for nature is a sign of non-sister relationship. In the reproductive text of the relationship between the virgin children, brotherly relations appear in deadly words (kada beko), and living words (kada tuo). If humans use trees in the forest without conducting ritual mediation (likaran biang), which is the ceremony of life at the expense of chickens in the forest, then it will cause difficulties for humans. Conversely, if you are going to use wood from the forest for human needs by carrying out ritual rituals, then the trees will provide sustenance. Furthermore, the bilateral kinship system in the Toraja tradition is based on the principle of the riot of the book (sang: one, rara: blood, book: bone = one blood one bone; there is a biological relationship) as the binding of brotherhood. The footsteps of a person's book or a family begin with a couple who first occupy or establish a tongkonan (house). Tongkonan not only serves as a dwelling house but the source of life and "die" when they die. Therefore, almost all human life cycles - born, married and died - are still carried out in tongkonan by some Toraja people. In the process of birth, a father is expected to accompany his wife and is tasked with burying

the baby's placenta on the east side of the house, and may not be moved (Waterson 2006; 2009). The house (banua tongkonan) symbol of a woman or wife on the south side and alang (rice barn) in the north symbolize the husband (muanena). Iatu banua, indo'na dakkaran kande sia dadian bati 'home is the mother or source of life and birth of a child' (Waterson 1995; 2009). Rice barns (alang) and houses (tongkonan) represent men and women. Tongkonan female symbols, uterus and fetus (Hollan 2012). Pedigree of the Toraja family is sorted from the great-grandmother and parents, from the line of women and men (de Jong, 2013), so that inheritance rights are received equally by ¹⁴ Teknonimi (nickname of father and mother taken from the child's name) Toraja comes from the name of the first child, without being distinguished by male or female. In a ritual, the public can find out who the founder of the tongkonan is when a large ritual or ceremony takes place at that place, who is from the mother's side (indo 'sign) and the father (ambe' sign). Even one of the founders of the Nonongan tongkonan, Kesu', was a woman named Manaek, because the house was established on the land of her ancestors (Waterson 1996). By giving male names contains the words' sun '(allo) or' sky '(langi)'. For example, Ta'dung Allo and Kambuno Langi. Women are named Datu Manurun (daughter of the sky), Datu Memento (famous daughter), and names that contain the word sea (tasik), such as Liku Tasik (deepest place on the sea) (Nooy-Palm 1975; van der Veen 1966). The theology of Aluk To Dolo is not much different from Christian hagiography in the context of women and power. Marriage of langi '(sky) mating with tana (earth) gave birth to Tulakpadang (Earth Buffer), Banggairante (Earth God; wide land), and Gaantikembong (Upper World God). The youngest created children from his ribs, namely Usuk Sangbamban, who married Simbolong Manik, then gave birth to Puang Matua or Tau Kaubanan. Indo 'Ongon-ongon is an important goddess in several regions; Indo 'Pare'-pare' or Indo 'Pare is Dewi Padi; Lokkon Loerara 'or Simbolong Manik married Usuk Sangbamban, they performed the earliest cleansing rituals in Toraja history; and Indo 'Belo Tumbang lived on earth and became the first woman ordered by Puang Matua to cure Banno Bulaan (Nooy-Palm 1979).

Discussion

In the focus group discussion (FGD) conducted on February 13 and May 22 at UKI Toraja the first Campus, which was attended by approximately 47 people the following data were obtained: Philosophy of Tallulolona increased visits to Toraja because this philosophy was not found in other cultures in Indonesia. Maintain tongkonan through maintaining harmony with the environment and can even be used as a homestay. Philosophy of Tallulolona must be a local content in the school curriculum at all levels, elementary and secondary even to college. The tour guide must understand philosophical Tallulolona. This can be done with the cooperation of the local government in making regional regulations for the commitment to preserve the culture of Tallulolona. In addition, the custom traditional of Toraja must be contained in the school curriculum as local content. Agrotourism, very supportive of the culture of Tallulolona. Toraja is a product of Tallulolona must be taught to elementary school students. The biggest contributor to foreign exchange is tourism after palm oil coconut. Cultural values must be maintained. Society must be creative to maintain culture. Creating something that tourists like, but not against the philosophy of Tallulolona. Understanding tourist preferences, but still must maintain culture. Including introducing traditional dishes. Train the young generation to understand the vocabulary used for a cultural activity, especially as a protocol (gora-gora tongkon). Preserving culture by exploring local wisdom, for example in terms of types of food with different perceptions from one place and another, for example, Bo'bo lotong (black rice: To-rut), it is very much appreciated, but Bo'bo lotong (Tator) for bombo. Ulu Bai (Tator), it is for Tomamulle. Try transcribing from spoken language to written language. Lolo Tau links to

improve the quality of Toraja tourism. Quality tourism education for the Toraja generation. Tana '(strata) has shifted, there has been enculturation. Train the young Toraja generation to use the right accessories such as the use of passapu (something wearing at the head), about the correct use of Toraja clothing. About the true Toraja wedding clothes, about cleanliness. Continue to support Sapta Pesona, because it is very suitable for Toraja culture, especially in Tallulolona (it's gone). Keep the beauty race as one of the motivations for tourism. Make a garden that plants special Toraja plants for each district at least one park. The current generation of Torajans do not understand about Tallulolona, because the implementation of the Tallulolona culture is still lacking, even the people are less supportive. This is due to lack of socialization so that irregularities often occur.

CONCLUSION

Based on the fact that that the Toraja tourism can be increased by maintaining the harmony of life Tallulolona, then it needs to be achieved from the increased volume of tourists visiting the Toraja is to increase public awareness Toraja in regulating the livelihood of human life, lives of animals and plants, so as to create harmonious life, and ultimately to the increased volume of tourist traffic. To achieve this it is necessary to set out some of the things to be achieved first, namely: Increased awareness of the Toraja people to maintain harmony between tau lolo, lolo detainees, and lolo patuoan; increasing community rights and social responsibility to preserve the environment; the increasing role and social responsibility of the community to continue to maintain forests for tourism sustainability (sustainable tourism); support to support the provision of information and adequate services to the public regarding the culture of Tallulolona. n accordance with the Tourism Law Number No. 10 2009 stated: "Tourism is a wide range of tourist activities and supported a variety of facilities and services provided by communities, businesses, governments, and local governments". Furthermore, it is said that tourists are people who do travel. And the targeting of tourist visits by the president in 2019 reached 20 million tourist visits.

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