

## THE POSITIVE AND NEGATIVE IMPACTS OF RAMBU SOLO CEREMONY ON MUSLIM COMMUNITY IN TANA TORAJA

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### **Abstrak**

*Penelitian ini fokus pada pengaruh Rambu Solo terhadap kehidupan masyarakat Muslim di Tana Toraja. Rambu Solo adalah upacara kematian yang ada di Tana Toraja, Sulawesi Selatan. Penelitian ini bertujuan untuk mengetahui dampak positif dan negatif upacara Rambu Solo yang terjadi pada masyarakat Muslim di Salubarani Utara, Tana Toraja. Penelitian ini adalah deskriptif kualitatif. Data yang diperoleh dengan menggunakan teknik pengumpulan data berupa observasi, wawancara dan dokumentasi. Kemudian data tersebut dianalisis dengan menggunakan metode deskriptif kualitatif. Metode deskriptif kualitatif yaitu menjelaskan tentang fenomena yang terjadi di lapangan. Hasil penelitian ini menunjukkan bahwa Rambu Solo tidak hanya berdampak positif tapi juga berdampak negatif terhadap masyarakat Muslim di Tana Toraja. Dampak positif tersebut yaitu sebagai salah satu upaya untuk melestarikan budaya nenek moyang orang-orang Toraja terdahulu dan juga sebagai ajang untuk mempererat hubungan kekeluargaan antar masyarakat serta hubungan antar agama. Adapun dampak negatif upacara Rambu Solo yang terjadi pada masyarakat Muslim di Tana Toraja yaitu dapat menyita waktu luang, menguras tenaga dan dapat mengeluarkan materi yang tidak sedikit apabila yang melakukan upacara Rambu Solo adalah keluarga terdekat. Dari hasil penelitian ini dapat disimpulkan bahwa upacara Rambu Solo dapat melestarikan budaya leluhur serta mempererat hubungan kekerabatan dan juga memperkuat hubungan silaturahmi sesama keluarga walaupun dapat menyita waktu luang, menguras tenaga serta materi yang tidak sedikit jumlahnya untuk kebutuhan pesta tersebut.*

**Kata kunci:** upacara rambu solo, masyarakat muslim Toraja, dampak positif dan negatif

### **Abstract**

This research focuses on the influence of Rambu Solo on the life of the Muslim community in Tana Toraja. Rambu Solo is a funeral ceremony in Tana Toraja, South Sulawesi. This study aims to determine the positive and negative impacts of the Rambu Solo ceremony that occurs in Muslim communities in North Salubarani, Tana Toraja. This research is descriptive qualitative. The data obtained by using data collection techniques in the form of observation, interviews and documentation. Then the data was analyzed using a qualitative descriptive method. Qualitative

descriptive method is to explain the phenomena that occur in the field. The results of this study indicate that Rambu Solo not only has a positive impact but also has a negative impact on the Muslim community in Tana Toraja. The positive impact is as an effort to preserve the ancestral culture of the Toraja people before and also as a place to strengthen family relations between communities and inter-religious relations. The negative impact of the Rambu Solo ceremony that occurs in the Muslim community in Tana Toraja is that it can take up free time, drain energy and can spend a lot of material if the person who performs the Rambu Solo ceremony is the closest family. From the results of this study, it can be concluded that the Rambu Solo ceremony can preserve ancestral culture as well as strengthen kinship relations and also strengthen family relations although it can take up free time, drain energy and materials that are not small in number for the needs of the party.

**Keywords:** *Rambu Solok ceremony, Toraja Muslim community, positive and negative impacts.*

## INTRODUCTION

Indonesia as an archipelagic country with various ethnic groups has a diversity of mindset, art, religion, knowledge, language, and local cultural traditions with unique characteristics. According to Koentjaraningrat (2011), culture is strength. The main forms of creativity, intention and taste, *Budi* is defined as matters relating to the human mind which is the emanation of reason and the power of everything that is thought, felt, and contemplated then manifested in the form of power that produces life. While other forms of culture are objects created by humans as cultured creatures, in the form of behavior and tangible objects, all of which are intended to help humans in carrying out social life. Culture is the common property of members of a community or social group, which is passed down to members and their heirs to the next generation through the learning process and by using symbols that are manifested in spoken and unspoken forms (including various man-made tools). Of the various kinds of tribes mentioned above, they are scattered throughout Indonesia which have different traditional ceremonies. The forms of traditional ceremonies carried out by these various tribes include marriages, traditional death parties and various other traditional parties. Each form of the ceremony is carried out in certain ways that are characteristic of on the one hand, some are still maintained by the community and have not changed at all.

The many traditions that exist in Indonesia within the scope of religion that represents one of the tribes in South Sulawesi is namely the tradition of the *Rambu Solo* ceremony. The people really respect their customs and clearly understand the meaning of the symbols contained in objects and language in the *Rambu Solo* traditional ceremony. The *Rambu Solo* ceremony is a traditional funeral ceremony that requires the family of the deceased to hold a party as a last sign of respect for the deceased; the Toraja people are known to still maintain the custom in terms of a death party or *Rambu Solo*. By maintaining the customs at *Rambu Solo*, the Toraja people are not half-hearted in participating in the *Rambu Solo* ceremony at a low or very high cost. In Tana Toraja, the social culture of the community becomes a guideline and becomes a pattern of behavior that guides every citizen in their daily activities, the social culture of death known as the *Rambu Solo* ceremony has become a tradition among the people. For the Toraja tribe, *Rambu Solo* is a ceremony to bury their beloved ancestors or parents. This ancestral tradition is also the glue of the Toraja people's kinship with their ancestral homeland, the existence of the *Solo Rambu* ceremony in Tana Toraja has become a tradition among the people, so it becomes a

lifestyle and influences community life in general, including the Muslim community in Tana Toraja. As citizens and in a society, of course, what has become a shared tradition is considered as common property and becomes a pattern of living together in the community system.

The system and lifestyle of the Muslim community in Tana Toraja even though they adhere to Islam, many even still adhere to the traditions of their ancestors, especially in matters relating to the implementation of *Rambu Solo* or welcoming the death of a family or one of its inhabitants. The behavior of the Muslim community in Tana Toraja related to the *Rambu Solo* ceremony, among others: slaughtering livestock on the first, third, and seventh day even on the 100th day of the death of the person who died, where the number and number of animals slaughtered according to the social strata of the members. The people involved, have died, and others who are influenced by the tradition of the *Rambu Solo* ceremony, but as for the positive and negative impacts of the implementation of the *Rambu Solo* ceremony for the Muslim community, the positive impacts include the establishment of unity and cooperation with each other. Can cause polytheism for the Muslim community.

The practice of the *Rambu Solo* ceremony varies both in terms of the time of execution, the form of the ceremony and the level of the ceremony. For example, there are ceremonies that last only one day and cannot last all night, but there are also ceremonies that can last one to two nights or more than three nights. The form of ceremonies that last one day, one to two nights, or those that last more than three nights also varies. This can be seen from the preparation of the burial ceremony which is very varied. There are those who just set up a tent, there are also those who prepare a place in the form of a hut (commonly called loud) with a circular position in a large yard (called *rante*). In addition, some use red cloth and carvings, some use statues, some have a special place to receive guests who come, some have *lakkian* (a place to put the body during the ceremony). However, there are also those who are not allowed to wear red cloth and *lakkian*. Not only that, the difference is also seen in the number of animals sacrificed (Buffalo and Pig).

In the *Rambu Solo* ceremony, one of the most important is the funeral ceremony. "The sequence of stages of the *Rambu Solo* ceremony is an event that contains religious and social dimensions". This means that the *Rambu Solo* ceremony cannot be separated from the beliefs of the Toraja people. In addition, the ceremony also cannot be separated from social problems which in its implementation must pay attention to the social strata of the deceased. Unlike other cultures in Indonesia, the *Rambu Solo* culture in Tana Toraja actually shows or clarifies the identity of the perpetrator. In Toraja culture, there are four distinct social strata or strata: (1) *tana' bulaan* or noble class, (2) *tana' bassi* or middleclass mobility, (3) *tana' karurung* or commoner/independent people, and (4) *tana' kua-kua* or servant class. A social group is an order that regulates the behavior of group members, including giving a characteristic in carrying out the *Rambu Solo* ceremony. The form of the *Rambu Solo* ceremony held in Tana Toraja is adjusted to the social position of the community. Therefore, the *Rambu Solo* ceremony in Tana Toraja is divided into four levels, namely: (1) The *Disilli* ceremony is the lowest funeral ceremony at *Rambu Solo*, which is intended for the lowest strata or children who do not yet have teeth. (2) The *Di Pasangbongi* Ceremony is a funeral ceremony that only lasts one night. The ceremony is held for the *tana karurung* group (ordinary/free people). However, the ceremony can be performed by people from *tana' bulaan* and *bassi* if they are not economically capable. (3) The *Dibatang or Didoya Tedong* Ceremony in the *Dibatang or Didoya Tedong* ceremony every day the buffalo's tail is tethered to a peg and guarded all night without sleep. In the ceremony,

every day a buffalo is slaughtered. This ceremony was reserved for middle class aristocrats (*tana' bassi*), but could also be used for high nobles (*tana' bulaan*) who were unable to perform the *Tana' Bulaan* ceremony. (4) Appointment Ceremony *Rapasan* Ceremony is a ceremony intended for high nobles (*tana'bulaan*). In the *Rapasan* ceremony, the ceremony is held twice.

According to Muhajir (2018), the preparation for the *Rambu Solo* ceremony was preceded by several activities related to the preparation for the ceremony. Preliminary activities before the ceremony is carried out are family gathering, making ceremonial huts, providing ceremonial equipment, and giving sacrifices in the ceremony. After the initial series, the actual ceremony is carried out in stages based on the beliefs of *Aluk Todolo*.

The process and provisions of the ceremony itself, relating to the provisions in the implementation of the ceremony, which may and may not be carried out in the ceremony, the rules of ceremonial procedures. These provisions form the basis for the implementation of the ceremony, and each process in these provisions has its own meaning and function. The stages of the *Rambu Solo* ceremony, the latest development that cannot be separated from *Aluk Todolo*, namely (1) *Ma'Pasulluk* is a family meeting that aims to rediscover the results of previous family deliberations, especially related to its ability to provide sacrificial animals in the form of buffalo. (2) *Mangriu' batu*, *Mesimbuang*, *Mebala'kaan*, namely the event of pulling the simbuang stone from its place to the ceremonial field. The work was carried out by tens of people, even hundreds of people who worked in mutual cooperation. (3) *Ma'Papengkalao* In the ceremony it was explained that the *Ma'pangkalao* activity was the activity of moving bodies from *Tongkonan* where the bodies were buried to one of the granaries at the *Tongkonan* location, (*Tongkonan* as a symbol of family ties/groups). (4) Filling *Lantang* means filling in ceremonial huts that have been prepared previously. Families who have been provided with huts must occupy each. (5) *Ma'Palao and Ma' Pasonglo* the next event is the *Ma'palao and Ma'pasonglo* event. *Ma'pasonglo* means moving the corpse from the barn to *Lakkian (Bala'kaan)* which is located at the *Rante* location or field. The event was preceded by worship activities and then followed by eating together. (6) *Allo Katongkonan* is a family who is grieving to receive guests, both family and other relatives who come to the funeral ceremony. (7) *Allo Katorroan* is a time that does not carry out ceremonial activities. *Allo katorroan* rest day alone. (8) *Manta Padang* is the culmination of the funeral ceremony, namely the slaughter of the sacrificial animal according to the previous agreement. (9) *Me Aa* is the end of a series of funeral events. The activity is a ceremonial funeral, with the following sequence of activities: (1) Lowering the body from *Lakkian/Bala'kaan*, (2) Funeral, (3) Condolences, (4) Thanksgiving from the family, (5) *Burial* at a place agreed upon by the family. The time of the traditional ceremony that begins when the sun starts to set or goes down. The *Rambu Solo* ceremony is also carried out in accordance with the family's economic readiness because it requires no small amount of money.

## METHOD

In this study the author used a qualitative descriptive method, used to complement the research in several considerations, namely the text about the influence of the *Rambu Solo* ceremony on the life of the Muslim community in Tana Toraja. Data sources for the *Rambu Solo* Ceremony can be found in articles, books, and Google sources. In this study, the authors found variables and indicators. The variable of this research was the influence of *rambu solo* in the life of the Muslim community and the indicator of this research was the positive and negative impact of *rambu solo* on the life of the Muslim community in the district of Tana Toraja.

The data collection technique in this study is that the author directly conducts field research to study objects with the following techniques:

- a. Observation, Observation is a way of observing, this technique is carried out to observe the impact of life on Muslim communities in the Rambu Solo process, especially in Salubarani District, Tana Toraja Regency. A total of four people
- b. Interview, the author collects information directly from informants by using interview techniques. Interview is one way to get data about the object. This is done by asking questions orally to several community leaders who know a lot about the influence of *Rambu Solo* on the Muslim community.
- c. Documentation, the author takes pictures, videos, recordings, notes and information related to the tradition of the influence of *Rambu Solo* on the life of the Muslim community in Tana Toraja from the field.

The data analysis in this study includes several identification procedures, the steps used to analyze the data are as follows:

- a. The first stage is notice, namely making observations, recording interviews, and collecting documents
- b. The second step is collecting data from observations
- c. Finally, analyzing the data to be collected using qualitative methods. The author will analyze the influence of Rambu Solo on the Muslim community in Tana Toraja.
- d. And finally, conclude all the analysis from the discussion

## FINDINGS

Researcher chose the title "The Positive and negative impacts of Rambu Solo ceremony on Muslim community in Tana Toraja" to examine the positive and negative impacts of the *Rambu Solo* ceremony on the Muslim community in Tana Toraja, especially in North Salubarani. *Rambu Solo* is a funeral ceremony in Tana Toraja which is mostly performed by non-Muslims. After conducting interviews with four interviewees, the results of the positive and negative impacts of the Rambu Solo Ceremony on the lives of the Muslim community in Tana Toraja Regency were found.

First, Burhanuddin Tandi said that the positive impact of *Rambu Solo* on the Muslim community was a place for families to gather, then Nurhayati said that the positive impact of *Rambu Solo* on the life of the Muslim community was helping each other, such as in cooking food at the event of a deceased person, then the opinion of Laman S said that the positive impact of rambu solo was mutual cooperation and mutual assistance regardless of social and religious status, the last opinion from Motto Patahannah said that the positive impact of rambu solo was that we could let go of homesickness between family and neighbors. Furthermore, the researcher also found several answers to the question of the negative impact of *rambu solo* on the lives of the Muslim community, namely: Burhanuddin Tandi said that the negative impact of *rambu solo* was that it cost a lot (affecting economic factors), then Nurhayati said the negative impact of *rambu solo* was that it could take up free time because events like this many guests who come not only non-Muslims but also Muslim communities, then the opinion of Laman S said that the negative impact of *rambu solo* is that it can drain time and energy because this event is not only done one day but can be up to seven days and every day there are rituals that are carried out, the last opinion from Motto Patahannah said that the negative impact of *rambu solo* on the life of the Muslim community was economic factors.

## DISCUSSION

### A. Positive Impact

The positive impact of the *Rambu Solo* ceremony for Muslims in Tana Toraja district:

#### 1. Become a family gathering place

One of the positive impacts of the *Rambu Solo* tradition in Tana Toraja is the establishment of friendship between families. Burhanuddin Tandi stated that with the existence of *Rambu Solo* which has become a tradition among the Muslim community in Tana Toraja, family members both from their own family and distant families gather and participate in the implementation of *Rambu Solo*. Nurhayati also said that one of the social impacts caused by the existence of *Rambu Solo* is that it can strengthen family relations between communities. The same thing was expressed by Laman S, that every time he carried out *Rambu Solo*, the family or community would work hand in hand in implementing *Rambu Solo* and also provide assistance in the form of materials, energy, and thoughts. And Motto also revealed that one way to strengthen relations between religious communities is with *Rambu Solo*. At the *Rambu Solo* ceremony, some donated sacrificial animals such as buffalo, some brought rice, and some brought chickens and donated their energy to make the *Rambu Solo* ceremony a success. It can be understood that the positive impact that occurs with the existence of *Rambu Solo* is that it can strengthen the relationship between the community and family and can strengthen the relationship between religious communities. This *Rambu Solo* tradition contains a very high solidarity aspect.

#### 2. Let go of logging

Go for the Motto Patanah with the presence of *Rambu Solo*, families can meet each other and let go of longing and *Rambu Solo* is a custom that needs to be preserved because it has values or traditions that are passed down from generation to generation. Thus it can be understood that one of the impacts of the *Rambu Solo* tradition is being able to preserve the cultural values that exist in Tana Toraja. *Rambu Solo* as a family gathering place because the *rambu solo* ceremony is something that the Toraja people must do if one of them dies and the deceased's family must be present, because in the *rambu solo* ceremony family members are required to bring a buffalo so that in the *rambu solo* it can be used as a symbol. A place to gather or meet family. In the Toraja community, many work outside the area and even outside the city or even migrate so that if a family member dies, *Rambu Solo* becomes a place to release the longing between other family members because the family will come and gather to convey condolences and perform a *Rambu Solo* ceremony.

### B. Negative Impact

The Negative Impact of the *Rambu Solo* Ceremony on the life of the Muslim community in Tana Toraja Regency:

#### 1. Time and Energy

The *Rambu Solo* ceremony takes a lot of energy and time, as Laman S said that carrying out the *Rambu Solo* ceremony is very draining of energy and thought, for example when making aloud, slaughtering animals, lifting corpses, and burying corpses. In line with what Nurhayati said, with *Rambu Solo*, this can take free time because this *Rambu Solo* can be held for 1 to 7 days.

## 2. Economic Factors

When viewed from the procedures and preparations for the *Rambu Solo* ceremony in Tana Toraja, of course it requires no small amount of money, as stated by Motto that in carrying out *Rambu Solo* one must provide several animals (buffaloes, pigs and chickens) especially buffalo which are very expensive, namely millions to hundreds of millions of rupiah. In addition, it is also necessary to prepare rice and other things needed in the implementation of this *Rambu Solo*. Burhanuddin Tandi said it was understandable that the *Rambu Solo* process required a large amount of money. In some families, so that the procession is sure to be lively, sometimes there are corpses whose burial has been postponed for years to decades. Family members worked hard to raise enough money to pay for the ceremony later. The cost is not cheap, ranging from tens of millions to billions of rupiah. And there are also some people who force themselves to hold a party even though their economic capacity is limited, many have to go into debt and even sell their gardens or rice fields.

## 3. Take time and energy

*Rambu Solo* can take time and energy because the *Rambu Solo* process can take approximately seven days because at *Rambu Solo* there are so many processes that are carried out to complete the entire ceremony, namely the funeral procession called *rante*, and performing arts. The funeral procession or *rante* will be carried out in the field in the middle of the *Tongkonan* traditional house complex, and is composed of a series of successive events. The first is *ma'tudah mebalun* which is a funeral wrapping ceremony, then the *ma'roto*, namely the process of decorating the coffin using gold thread and silver thread. The next procession is *ma'popengkalo alang*, which is a procession of corpses that have been wrapped in a barn for burial. Finally, there is the *ma'palao* or *ma'pasonglo* procession, namely the procession of the corpse from the *Tongkonan* to the burial place called *lakkian*. After the *rante* process is complete, it is followed by an art performance consisting of a buffalo parade, regional music performances, traditional dances, buffalo fights, and the slaughter of buffalo as sacrificial animals. So the solo signage process is very time-consuming and labor-intensive.

## 4. It costs a lot of money.

*Rambu Solo* can drain a lot of material because *Rambu Solo* has to slaughter buffalo, chickens, and pigs, especially buffalo which are not small in number. In one family there are slaughtering hundreds of buffalo even up to thousands of buffalo and it is also known that the price of buffalo is not cheap, there are hundreds of millions to billions of rupiah. In Tana Toraja, in the *rambu solo* ceremony the body is not buried in a grave and then covered with earth, but the body is placed in a coffin and then put into a cave or small house. Crate prices vary widely, some are cheap and some are expensive. Likewise at *Rambu Solo* if a family member dies, the relative or family brings a buffalo and if the person who brought the buffalo from one of his family dies, the buffalo will also be brought or paid off, meaning that at *Rambu Solo* there is a term receivable. So in the *Rambu Solo* ceremony, they really need and issue a lot of materials.

## CONCLUSION

*Rambu Solo* is a unique funeral ceremony located in the Tana Toraja area of Indonesia. *Rambu Solo* is considered to be the embodiment of the Toraja people's philosophy of life. The implementation of the *Rambu Solo* ceremony varies, both in terms of the time of its implementation, the form of the ceremony and the level of the ceremony. In Toraja culture, there are four distinct social strata or strata: *tana' bulaan* or noble class, *tana' bassi* or middleclass

nobility, *tana' karurung* or commoner/independent, and *tana' kua-kua* or servant class. A social group is an order that regulates the behavior of group members, including giving a characteristic in carrying out the *Rambu Solo* ceremony. The form of the *Rambu Solo* ceremony held in Tana Toraja is adjusted to the social position of the community. Therefore, the *Rambu Solo* ceremony in Tana Toraja is divided into four levels, namely: the disilli ceremony, the bongi installation ceremony, the dibatang or didoya tedong ceremony, and the rapasan ceremony. The positive impact of *Rambu Solo* according to the Muslim community is that it can strengthen relations between communities and families and can maintain relations between communities in Tana Toraja. The negative impact of *Rambu Solo* according to the Muslim community is that it takes up free time and can require a lot of material or economics.

*Rambu Solo* is very useful for researchers and readers who want to know about *Rambu Solo* because *Rambu Solo* can teach us to live tolerantly between religious communities. The existence of solo signs can make it easier for us to form family ties and *Rambu Solo* are known to have positive and negative impacts if we understand more deeply. To the people of Tana Toraja to always preserve the *Rambu Solo* culture, to the Muslim community of Tana Toraja to always participate and help each other in carrying out *Rambu Solo* and also maintain family relations with the community and also mutual respect for religion or mutual tolerance between religious communities.

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