Protecting tongkonan traditional areas in the cultural reserve area in Toraja

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Abstract. Tongkonan a place to come together and be a unity rally in the face of all forms of development activities in a family that is a unity. Tongkonan as a social institution has the function as a place of formation and development of unity that is the hallmark of the Toraja people who daily can still be seen in the lives of indigenous peoples Toraja. The Cultural Heritage Area in the Tongkonan Kete Kesu area is an asset of North Toraja tourism which became the most receiving place for cultural tourists in 2017, so it was given the title “Most Popular Indigenous Village” at the 2017 Indonesian Charm Award event. This research method is Empirical Law by looking at facts as well legal phenomena that occur in practice and actual events in society. The results show that Tongkonan Kete Kesu Traditional Territory as a place for traditional life is based on the beliefs/cultural heritage of ancestors called aluk todolo or aluktan. Also, conservation and maintenance of the environment of the Tongkonan Indigenous Area is an obligation for each member of the Indigenous Peoples based on the values of local wisdom.

1. Introduction

Indigenous peoples Toraja history since the early forms of life based on its territory and establish indigenous groups marked with symbols customary, for example in the form of customary title custom symbol royalty "Puang", which became a symbol of the group. Based on traditional symbols such as a title of nobility, then Toraja can be divided into four tribal groups, namely: 1) Regional wearing Puang symbol consisting of areas Tallu Lembangan (Federated three groups) such as Makale, Sanggala, and Mengkendek, Sadan Balusu, and Talion Paselo; 2) Regions that use basic word rengnge direngnge symbol means carrying Sanggalangi which includes sub-district and some areas such as Semalu, Nonongan, Kesu, Naggala and Tondon; 3) Regions that use the same symbol ma’dika area (animal) includes Bonggakaradeng and Sallupatti; 4) Diambean area (Ambe basic word meaning father), which includes sub-district Rantepao, Sesean, and Rinding Allu minus Saddan and Balusu) [1].

Tongkonanis a portion of a physical element that can be seen as indigenous territories of indigenous peoples in Toraja. Tongkonan can be (traditional house), reeds (granary), burrow (cemetery), Rante (mainland ceremony), bamboo forests, and land or pasture shepherd for buffalo and pigs. History Tongkonan dinyakini has existed in the last 700 years ago, that the Toraja came from Tongkonan BANUA Puan, Tongkonan Kaero, Tongkonan Kesu ', Tongkonan Sesean, which is Unity Tongkonan, so Tongkonan located in indigenous territories is interpreted as a symbol of kinship to the Toraja.
Tongkonan, a place to come together and be a unity rally in the face of all forms of development activities in a family that is a unity [2]. Tongkonan as a social institution has the function as a place of formation and development of unity that is the hallmark of the Toraja people who daily can still be seen in the lives of indigenous peoples Toraja. The general characteristics of culture the indigenous Toraja by Stanislaus described as follows [1].

Tongkonan indigenous territories is also a lively place Toraja indigenous peoples, who have fungi as the center of government and home to decision makers in government. Tongkonan function as a place to stay the decision makers to characterize each tongkonan based on the social status of the owner, engraving, carving shape, and size or membership. Large and small tongkonan is also on the membership, i.e. how much its members perform the ritual which measures the prestige of a family tongkonan.

Tongkonan which are in each family grove, is still there to be maintained and continue to function as a traditional area for each clump family, is still the proper functioning taken place ceremonial or ritual slaughter of animals and funerals. Tongkonan uniqueness of the building, the cemetery, and the tradition of hereditary celebration Signs Solo (the consummation ceremony death of a person) as a form of ritual mourning, and signs Tuka (ceremony to build the house) which is a ceremonial nature of happiness. Ceremony Signs Solo becomes imperative for indigenous peoples Toraja, in a ceremony Signs Solo lot of things are the main attraction for tourists to come to visit, among other buffalo race, slaughtering buffalo, dances, and musical accompaniment area.

The Government has set the Toraja district zoning Tongkonan indigenous territories as cultural attractions are also included in the heritage area. On the basis of the rules above, also stipulates the role and responsibility of local governments in the preservation of Indigenous Tongkonan region as a cultural attraction. One village was designated as indigenous village is the village of Desa Kete'Kesu and Tongkonan there. In the context of development and tourism, the determination of the area of cultural heritage as a cultural attraction, become an asset for local government, for the necessary action to preserve the cultural heritage [3]. Based on the North Toraja Regency Decree No. 264 / VIII / 2014 Date August 8, 2014 on Establishment Attractions and Fascination in North Toraja district, Attraction manager involved include: the Regional Government of North Toraja, Kete'Kesu Foundation, Farmers, and Family.

2. Method
Legal research used is research "socio-juridical" is a study that is based on a legal provision (regulations) by looking at the facts / legal phenomena that occur in the field, according to the practice and the actual events in the community. This type of research uses descriptive method based on purpose to describe what it is about Indigenous Peoples Toraja, Tongkonan, tongkonan territorial rights protection, as well as conservation efforts tongkonan contained in that area which is the culture of cultural tourism. The results were analyzed qualitatively and presented descriptively by reducing the data, sorting milahkan into one particular concept, certain categories, and draw conclusions after verifying the data according to the issues to be answered.

3. Indigenous lands tongkonan: Local government efforts in preservation of indigenous territory
One characteristic of the indigenous Toraja is Tongkonan, this is how unique Toraja culture. Tongkonan for the Toraja is not only limited to traditional building alone, but also serves as a source of norms, implementing governance and fund-family or relatives. This implies that essentially reflected a culture of Toraja terefl in Tongkonan culture, which includes the idea / ideas, cultural activity and material culture in the form of traditional or traditional houses, also called Tongkonan.

In Tana Toraja district, the house is communal which is owned jointly by the members tongkonan is one clan. Tongkonan can have the same properties with communal rights arising under the genealogical elements. Tongkonan can be made by people who are bound group in Tana Toraja for line of kinship of the Father (patrlnial) and the lineage of the mother (matrlnial) can reduce
tongkonan to the beneficiary, so that it can be mentioned that kinship in Tana Toraja is bilateral/parental.

According bumbungan that land Tongkonan is liliq or territory directly tongkonan, exploited by family members under the leadership of the head of a family called tongkonan parengge. For indigenous territories that are now in the region of Tana Toraja administram and North Toraja, most people recognize there are 32 indigenous communities that still exist and the reference to the Dutch government in the formation of the district at the beginning of the 20th century therefore Toraja region during the reign of the Indies Netherlands, consisting of 32 districts [4].

In order to achieve the goal of preservation of a cultural preservation, there are stages of preparation and implementation of preservation. The stages are generally carried out as follows; 1) examined and revealed the important values of Cultural Property, 2) protecting some or all of the Cultural Heritage in order to survive longer in the culture system, 3) as far as possible inhibit damage or declining values of importance, 4) present with as well as possible the important values of Cultural Property in order to benefit the wider community. Hence, referring to the aspect utilization heritage, the conservation objectives can be directed to achieve the benefits (use value), the value of choice (optional value), and the existence value [5].

Preservation is essentially an activity or process undertaken by humans as individuals and as members/ community. Preservation activities conducted for their human impulse to preserve what has been mastered even owned or because of the existence of a culture that values that are always considered good in human life. The preservation of cultural objects or sites are always considered something that is trying to maintain the form of material objects, such as houses tongkonan, cemetery stone, when in fact the most important of conservation is to preserve the values contained in these cultural objects. Cultural objects can change shape over the course of time, more and more parents even become extinct, but what about the value of philosophy, historical value, and the traditional values of society still exist and apply in daily life of indigenous peoples, so keep in mind some comprehension and understanding of conservation efforts objects cultural heritage.

In nature conservation into the conceptual basis in the protection of indigenous peoples Toraja as a subject of rights / owner of cultural heritage, and preservation of cultural preserving the environment form tongkonan and cultural values it contains. Tongkonan is still very strong and can continue to be maintained if fully supported by the local government. Tongkonan history which still exist to show the world that the culture of Toraja uphold harmonious relationship with nature. only in its preservation poses a dilemma over time that causes the attraction tongkonan become obsolete and growing old [6].

Conservation efforts can be made in three main activities: the protection, utilization and development. Intended to prevent the protection of cultural heritage against damage and destruction so that we will miss forever [7]. Development can be interpreted as an effort to maintain the quality appearance of the Cultural Heritage so that they can be used continuously as the original function or for other functions in accordance with the provisions of law. Utilization provide usefulness to the welfare of society is good for the education and development of science, knowledge economy and culture in the present and future. In each of these activities can be society's role in a variety of forms, including in efforts to use the Heritage [8].

Referring to the three activities above in an effort to preserve cultural heritage, an assessment of other potentials that can still be developed is always carried out, especially in providing welfare for indigenous peoples in the heritage area. assessment should be carried out in order to utilize and development, for it is then in Tana Toraja, North always be developed on indigenous peoples in the area of cultural heritage, among other things, skills of tourism services to the tour guide and also provide guidance to the indigenous peoples to be able to develop business creative economy by opening a souvenir business of materials that can be extracted from the natural surroundings. one thing that should be emphasized by the local government or related agencies is how to foster a sense of belonging [9].

Cultural tourism is one of the cultural industries, because of cultural tourism utilizing various aspects of mass culture in a production system [10]. As a cultural capital (resources), culture aligned
with other resources such as natural resources and economic (financial). Article 85 paragraph (1) of Law Number 11 of 2010 on Heritage, that one is the utilization of the cultural heritage for tourism purposes, and in Article 3 stipulated that the Preservation of Cultural Heritage aims, among other things promote the cultural heritage of the nation to the international community. The second article asserts that the heritage area can be used as an object of cultural tourism at the same time to do promotion to the international community.

Efforts to understand past cultural heritage (cultural heritage) is not only done within its own territory, but also across the country. The cultural heritage of the past was considered as capital (cultural capital) in the development of cultural tourism [11]. Similar feelings were expressed also by Yunis (2006) that cultural tourism can provide economic benefits to local communities, generate funds and education for the restoration or conservation of cultural heritage both tangible and intangible, and also become a very dangerous threat if an error occurred managing the cultural tourism [12]. Further, he said that local people should be involved in the planning, implementation / execution, and monitoring of activities of cultural tourism.

For tangible cultural works to raise awareness and recognition of cultural relics ancestors such as temples, forts, palaces and other ancient relics to the public. Especially to students through student travel with tourist dharma or with other packaging history and more specifically with the name of the historical tour, and in the form of cultural tent [13]. This activity is focused as its main target is the younger as the next generation. This activity aims to foster and develop an attitude of take advantage of culture [14]. Efforts to obtain a certificate of customary land in indigenous territories tongkonan located in the heritage area on behalf of the owner of cultural heritage has not been made, either on the initiative of the owners or family grove as well as the initiative of the district government. This should be done in order to provide legal certainty and legal protection for owners tongkonan in indigenous territories.

4. Conclusion

Tongkonan cultural heritage area Kete Kesu there is still a traditional life that is based on the belief heritage. Values and beliefs that underlie the life of indigenous peoples Toraja as traditional rituals and traditions of indigenous peoples Toraja, hence the existence tongkonan still very strong cultural validity. Efforts to preserve cultural heritage, it is always carried out an assessment of other potential still to be developed, especially in providing welfare for indigenous peoples in the heritage area. Utilization of the heritage area as a tourist attraction that brings economic value. Hence, multiplication needed noble values in the lives of indigenous peoples' traditional Toraja, maintenance and preservation of the attraction in the form of buildings, sites, and other forms of work as the product of past cultures and maintained in the present as an ancestral cultural heritage protected by the Cultural Heritage Act.

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