

# CHAPTER I

## INTRODUCTION

### 1.1. Background

Culture is a description of a group in an area that arises on the form of social agreement in the community or groups contained in the community. Culture is able to give an idea of the personality of a group, so it can be said to be a benchmark for the progress of a civilization built by humans (in Soerjono, 2006) is raised as a form of behavior related to a particular community or group. Culture gives an idea of the level of life and survival of people. Society and culture become a system that is a unity, this is because there is no culture that is born and grows itself but is present on the basis of a society. In addition, people cannot survive without having a culture. So that culture can continue to appear in the next generation because it becomes a continuous heritage.

Cultural heritage is a part of a tradition with a certain pattern that belongs to a particular ethnicity. Culture becomes an identity for a group in an area and arises based on the social agreements of a particular community. Culture gives an idea of the personality of a nation so as to make the culture able to be an indicator of the progress of a civilization built by humans.

Culture according to Marvin Harris (in Margerat, 2009) has the concept as a thing that is shown as behavior related to a particular community. An interesting cultural concept to learn is the custom or way of life of the Toraja people. Culture always displays different degrees related to the level of life and livelihood by a human being as in the ma'nene tradition.

According to Maulausantara (2007) the Toraja people are known by various circles as an ethnic group that adheres to the customs. The work carried out by the Toraja people is carried out in accordance with customary law. Violations committed on the customs that are applied become a thing that is not done and seen as inappropriate behavior because it despised the custom, especially in terms of death ceremony activities that can not be abandoned at all. In general, the traditional ceremony is carried out in large numbers because the Toraja people have the assumption that the larger the event held, the more treasures are sacrificed. Thus, improved social status will increase

the degree of view in the eyes of the public. The nobles are a group that quite often do these activities.

Tana Toraja is a region famous for its unique and valuable cultural diversity. The cultural heritage given from Tana Toraja is able to attract various tourists and make it a big attraction for the tourism sector. In addition, Tana Toraja is also an area to conduct educational activities for various foreign tourists visiting South Sulawesi.

Some examples of traditions that are maintained in Tana Toraja are still quite numerous. Tradition that has a uniqueness and become a special attraction for various tourists is the ma'nene tradition. Ma'nene tradition becomes a ritual of respect given to the ancestors that is still maintained (Shaff, 2007). Ma'nene tradition becomes an activity that enshrines the cleansing of the bodies of deceased ancestors. Although ma'nene tradition began to be rarely done, but can still be found especially in rural areas such as Pangala and Baruppu villages and implemented annually.

Ma'nene ritual tradition is done by starting a procession where the family comes to Patane in order to pick up the body of the family member that has been died. Patane is the burial place of the family who died in the form of a house. After the body was removed from the tomb was subsequently cleaned. The clothes worn by the ancestors' bodies were replaced using a new cloth (Figure 1.1). Ma'nene rituals are performed simultaneously by one family or the whole village. Ma'nene procession ended with the gathering of family members in tongkonan traditional house with the aim of doing worship together. Rituan Ma'nene is generally carried out at a time after the harvest which is expected to fall at the end of August. This timing is due to be based on the consideration that at the end of August many families will return home. So that the whole family can attend the ma'nene tradition procession (George, 2010).



**Figure1.2** Family photo of Debora Maupa', who died in 2009 at the age of 73. Her remains were well preserved and treated with a solution of formaldehyde and water. Her body continues to be cared for by the family as a form of respect as well as considered to bring good luck. (Photo courtesy of: Brian Lehman quoted from National Geographic with the article title "When Death Doesn't Mean Goodbye")

North Toraja people who live in the countryside see ma'nene tradition as a culture that aims to show affection to the relatives of the deceased. The element of affection shown is done by wearing clothes and cloth on the body of the deceased family, doing maintenance to look clean even though it has been weathered by time. In addition, the family also gave goods and food that was favored by the deceased when living to the body while carrying out the ma'nene tradition.

The activities of the Ma'nene tradition are not carried out for acts of worship. However, it is a ritual as a form of affection for the family. In addition, Ma'nene tradition is also intended as a form that is interpreted as a way to strengthen the relationship between families who visit ancestors. The change of clothes from one body does not take long approximately 30 minutes. After making a change of clothes on the ancestral remains, the villagers gathered to see the procession of eating together.

People's daily lives have different views of life. Similarly, the life of the Toraja people concerning the view of ma'nene tradition. Some consider ma'nene tradition to be a waste. This is because the costs used to carry out the Ma'nene tradition are quite large. In addition, until postponed for months or years to get a fee in carrying out this event. Another opinion conveys that the Toraja people collected wealth with the aim of being used in the Ma'nene tradition.

Other opinions often arise with regard to the severity of ma'nene tradition to do. This is because the organizing family spends a large fee to hold ma'nene tradition. The Toraja people talk about the meaning of the funeral not as a ceremonial tradition, but also as a shame (siri'), thus causing the Ma'nene tradition as a ceremony related to the phenomenon of social stratification of the Toraja people.

A perception is the process of an active pranan which is not a stimulis of an individual through individual unity of motivational experience and a suitable attitude in responding to the stimulis (Walgito, 2014). There are several factors that can influence the loss of a culture due to the existence of a lifestyle in the form of a developing socio-cultural situation, as well as the improvement of economic condition in society.

In addition, with age, knowledge and widespread association. Youth or teenagers are getting to know various updates, especially in the field of technology. Diversity of knowledge is able to influence one's view or perception of a thing. Perception of a person is able to give impact as well as behavior change. Behavior as a result of the subconscious mind, while research conducted inherently becomes a conscious process. Behavior is primarily controlled by one's subconscious mind including in this case carried out by youth (Phillip, 2015).

This phenomenon provides an overview to look at the continuity between the perception of youth from the Toraja community towards behaviors influenced by habits, environment and technological developments. It can be influence on deviations in mindsets that are different from the elderly toraja community with young people who have an age ranging from 12-24 years as Patel, Flisher, Hetrick and McGorry (2007) believe that youths are those who are 12-24 years of age.

The meaning and role of Ma'nene tradition is very important in order to socialize and preserve the noble values of toraja village culture. Also, the symbol's meaning of the tradition itself is slowly changing (Kalua', Tasik & Tumengkol, 2020). Based on the issue, the researcher thinks that it is interesting to do the extension and further understanding of how the perception of young people in Toraja, especially North Toraja, towards ma'nene tradition in people's lives, as well as the cultural values contained in it literally and the implementation of the Ma'nene tradition. Based on this simple description, the researcher decided to raise this topic in a study titled "Precepts of Youth From Toraja towards Ma'nene Tradition."

## **1.2. Identification of the problem**

The identification of problems based on the background include:

1. What are the internal and external factors to the perception of Toraja youth in ma'nene tradition?

2. How do the internal and external factors influence the perception of Toraja youth in Ma'nene tradition?

### **1.3. Aims of the study**

Based on the identification of the above problems, the research objectives to be achieved are as follows:

1. To explore the influence of external and internal factors on the perception of Toraja youth on ma'nene tradition.
2. To understand how the internal and external factors influence the perception of Toraja youth in Ma'nene tradition

### **1.4. The use of the study**

Based on the formulation of problems and goals to be achieved, the research is expected to have benefits either directly or indirectly. The benefits of research are described as follows:

- a. For science
  - 1) Research can be used as reference material and information for other researchers in reviewing problems related to different public perceptions in the Ma'nene tradition in Toraja. The reference aims to add insight and knowledge of culture as well as other related research.
  - 2) The results of the research are expected to be useful for the development of science, especially Communication Science and can also be a scientific contribution in the discussion related to public perception of ma'nene tradition. Besides being a prerequisite for the completion of study in higher education, in accordance with the disciplines pursued.
- b. For particular institution and society  
Research is expected to be useful as an input or contribution of thought for local parties, regarding the responses and perceptions of diverse social communities in the Ma'nene tradition.