



TECHNIUM
SOCIAL SCIENCES JOURNAL

9 R Ø

1

\$ Q H Z G H F D
I R U V R F L D O

, 6 6 1



Z Z Z W H F K Q L X P V F L H Q F H F R E

The Legacy of Local Wisdom Education Models for The Next Generation of Toraja, Indonesia

Irfan Ridwan Maksum¹, Desy Hariyati², Achmad Lutfi³, Defny Holidin⁴

^{1 2 3 4}University of Indonesia

irm60@ui.ac.id¹, desy.hariyati@ui.ac.id², achmad.lutfi01@gmail.com³,
defny@ui.ac.id⁴

Abstract. This paper presents several reflections, structured around the theme of local wisdom, on the visions of classical and experimental patristic education. A depiction of Toraja local wisdom on something more than human attainment or divine attributes. Finally, this paper can be a legacy of local wisdom education models that are passed down to the next generation. The results of this study describe that the value of education in Tongkonan has existed since the primitive times of the Toraja people, played in every aspect of life. The cultural learning experiment in Tongkonan begins with working solidarity and ends with the distribution of food in the form of pork and buffalo meat. Such educational dynamics occur in joyful mourning and thanksgiving ceremonies for Toraja traditional houses and the face of tough work. Philosophy of learning The basic thing that can be found in the Toraja culture is hard work and sincerity, solidarity with others in fellowship. The value of education in Tongkonan has existed since the primitive days of the Toraja people, by developing an educational model or experimental learning in Tongkonan with a cybernetics system, namely the first party to educate children in the family than the second party in the model. patron-client for generations.

Keywords. Local Wisdom, Experimental, Patristical, Education, Toraja

1. Introduction

The Torajan identity is based on tongkonan. It is the tongkonan that gives weight and determines the capacity of the individual because the identity tongkonan of a person becomes the social credential standard for the Torajan human entity. The meaning of tongkonan for traditional Toraja society is not only in its form as a product of physical culture but the ideal and principal basis is the strong value in the tongkonan itself, namely the power of social cohesion (values kasiturusan) and the inheritance of leadership (eschatological). Leadership cannot be separated from the tongkonan, although not all tongkonan can symbolize leaders or rulers (Lullulangi, 2021).

Tongkonan in terms of houses (see Figure.1) as cultural artifacts (physical) which is established by the ancestors is also used as a symbol of the alliance between a child tongkonan with his ancestors and their descendants. members are Tongkonan obliged to maintain the partnership (kasiturusan) of all founders tongkonan. Tongkonan divides aluk, inherits aluk, fosters aluk, and becomes a venue for demonstrations of implementation aluk (Lullulangi, 2021).

The traditional education process of the Toraja people gives priority to children regarding basic introduction to ethics, morals, and spiritual life in their traditional communities. The psychic structure of the traditional Toraja society is directly related to the life models mentioned above and has a direct effect on the children's education process (pedagogical). The main emphasis in character development traditionally departs from the noble values of the local cultural context. This noble value directs the emphasis on intrinsic value (intangible) about the norms and moral laws within the child (conscience) and for the basic community in which he grows up. Likewise, when Christianity developed in Toraja, one of the places for evangelism was through education. So that education has a central role in church service (Lullulangi, 2021).

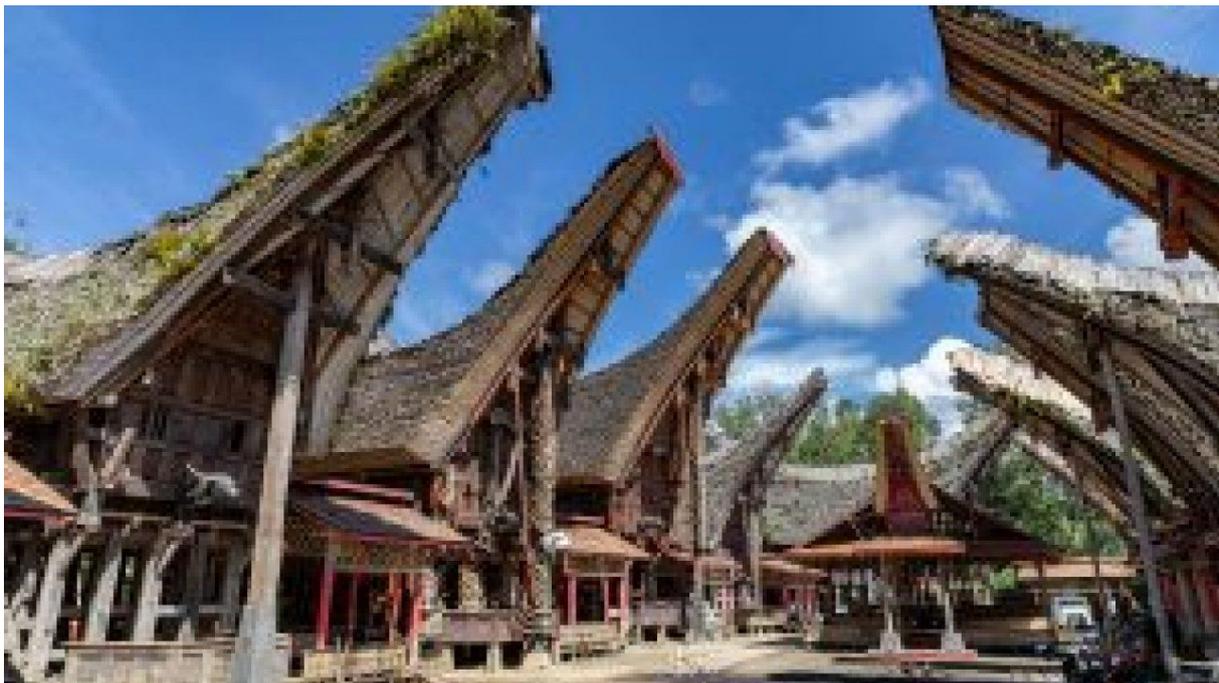


Figure 1. Tongkonan, A Unique Traditional House From Tana Toraja, Source: FactsofIndonesia.com (downloaded 16th June 2021)

Culture-based education is a mechanism that provides opportunities for everyone to enrich science and technology through lifelong learning. The emergence of a character-based education paradigm in culture is more triggered by two major currents. First, departing from the assumption of modernization that has reached its culmination point so that it tends to make people return to things that are natural (natural). Second, modernization itself requires the creation of democracy in all dimensions of human life. Starting from these two things, education must be managed more optimally by providing the widest possible place for community participation with the content of cultural values (local policies) as part of the content objectives of education.

2. Theoretical Framework

2.1 Meaning and Function of Culture

Culture as an inseparable part of human life is a natural human being, culture is human self-realization. Therefore, humans are cultural actors. He carries out his activities to achieve something valuable to him and thus his humanity becomes more real. Etymologically, the word culture comes from the Sanskrit word buddha, which is the plural form of buddhi which means

"mind" or "reason", so that the word culture can be interpreted as things that are related to reason. Culture is the result of activities and the creation of the human mind (mind) such as beliefs, arts, and customs. Between the overall knowledge of humans as social beings that are used to understand the environment and their experiences and which guide behavior (Williams, 1961).

Epistemologically, culture is the entire system of ideas, actions, and human works in the context of community life which is made the property of humans by learning. Taylor as quoted by JM Saruan emphasizes that culture is a complex whole that occurs from different elements such as knowledge, belief, art, morals, law, customs, and all other skills that humans acquire as members of society (Vasiljevic, 2020).

Culture is defined not as things that are passed down (determined by heredity) but as skills and habits acquired through the learning process as a member of society. So culture also refers to the level of processing achieved by humans in the course of history which includes the whole system, ideas, actions, and human results through learning. Poespowardojo defines culture as the whole process and result of human development that is transmitted from generation to generation for a better human life. The idea of culture includes three things (Guzzetti, 2013), namely: (1) Culture includes all developments and advances in society on the one hand, not only covering the fields of literature and art, engineering, social, and so on. On the other hand, it includes both the ideas and values that exist in humans and their expressions in the form of life such as institutional arrangements, regulations as well as objects and equipment produced by human endeavors. So culture is a broad understanding and it all revolves around humans as a central factor. Humans are the source of culture. (2) Culture is the joint result of each individual being formed and developing into a person in the culture of society. Therefore, culture involves the generation as a support and development. (3) In essence, culture is humane, namely the process of enhancing a better life in a more humane society. Therefore, human values become the basis and measure for modernization development steps. In other words, ethical values are a source of orientation for societal norms.

Culture concerns things that are created and studied by humans as members of society. That means talking about culture in terms of human existence. In addition, culture is also defined as a complex whole, which occurs from different elements, such as knowledge, belief, art, morals, law, customs, and all other skills acquired by humans as members of society. So that culture is not something that is inherited (determined by heredity), but skills and habits acquired through the learning process as a member of society (House, 2004).

Culture can also be interpreted as, the result of human self-disclosure into the material as long as it is accepted and owned by society and becomes its inheritance. Koentjaraningrat emphasized that culture is the entire system of ideas and tastes, actions and works produced by humans in social life, which are made their own by learning. Meanwhile, Verkuyl emphasized that culture is the processing of possibilities in events by humans. Wherever humans change and cultivate, the physical and spiritual possibilities of this nature created by God, there is culture (Hobfoll, 2004).

Thus it can be said that culture is a thing that is born from human life through a process of uniting the materials that are in human life. So that humans through their intellect can transform it into various forms, whether it be customs, objects, arts, ideas, and so on. Culture concerns the learning process which ultimately leads to the creation process in people's lives. This means that culture comes from society and was created for the benefit of society (Boellstorff, 2015).

2.2 Local Wisdom Education

The definition of local wisdom consists of two words, namely wisdom(wisdom)and local(local). Local means local and wisdom equals wisdom. Local wisdom can be understood as ideas, values, local (local) views that are wise, full of wisdom, of good value, which is embedded

and followed by members of the community. Philosophically, local wisdom can be defined as indigenous knowledge systems that are empirical and pragmatic in nature. It is empirical because the products processed by the local community depart from the facts that occur around their lives. It aims to be pragmatic because all the concepts that are built as a result of thinking in the knowledge system are aimed at solving daily problems (Selasih, 2018).

Local wisdom is something that is specifically related to a certain culture (local culture) and reflects the way of life of a particular community (local community). In other words, local wisdom resides in local culture. Local wisdom refers to two things: first, agricultural products, artistic creations, traditions, culture, services, services, natural resources, human resources, or others that are the advantages of an area. Second, a process and realization of an increase in the value of a regional potential so that it becomes a product/service or other work that is of high value is unique has comparative and competitive advantages. Local wisdom and local excellence have a relationship, namely local wisdom is a human policy in developing local excellence that rests on a philosophy of values, ethics, traditional institutionalized ways, and behaviors (Selasih, 2018).

Education-based on local wisdom or local excellence is education that takes advantage of local and global advantages in the aspects of the economy, arts and culture, human resources, language, information and communication technology, ecology, etc. into the school curriculum which is ultimately beneficial for the development of competence of students who can be used for global competition (Darmadi, 2018).

3. Method of Analysis

In terms of approach, the research design that fits this topic is a qualitative research approach because the topics in this study are topics whose data must be obtained by direct observation, observation and cannot be obtained through a questionnaire or in other words, the data is presented in verbal form. not in the form of numbers.

To obtain field data, especially the cultural values in Toraja society, a social humanities approach is needed. Therefore, in terms of the level of the natural place of research, the type of research used is the type of research method, ethno pedagogical namely methods related to settings cultural to describe ways of thinking, ways of life, and cultural customs. Then analyzed using analytical model is needed Spradley ie domain analysis, taxonomic analysis, analysis componential and the analysis of the cultural theme. The field data has tested the validity through triangulation (Onwuegbuzie, 2012).

4. Results and Discussions

4.1 Toraja Human Cosmic Integrity

In general, the ability to think and feel is the most special thing inherent in humans, so that humans seek to find the essence of everything that exists, which results in humans finding the origin of things and finding the meaning of everything that exists. The results of human thinking can manifest radically, systematically, and universally in discovering the meaning and essence of something, which gives birth to a view of life to be used as a basis for life.

Thinking about the origin of human self-identity, it is incomplete to become a philosophy of life if you do not find where humans are after the phase of life in this world ends. At this level, Toraja people acknowledge the existence of death and view death as a life cycle or a chain in the circle of life, or a kind of very complex transitional rite. The complexity of death starts from the philosophy that the final goal of the circle of life is the place where life begins because the journey of life has been determined from the beginning by Puang Matua as in the expression: Ung. Dalle'na tonna dadi, pantan-pantan dalle ' ki 'tu toline (fate has been grasped since birth, humans have their destiny).

In Toraja society is governed by a series of social and religious rules called Coexistencealuk Sanda pitunna (all seven), which are firmly held by society in various fields of life. These rules include and embody the unity of religious, customary, and cultural orders, including social structures and leadership, and their socio-religious ceremonies. Life together also faces challenges that are not light, like standing in the middle of a storm, but faced together, by sticking to a principle of unity formulated by Toraja warriors centuries ago in the face of invasions from outside Toraja: Mesa 'Kada dipotuo, pantan Kada dipomate (As if we were victorious, crossed our understanding that we would perish). Meanwhile, openness to the development and renewal of traditions is carried out through what is called ' (imitation of elements from outside) or dandanan sangkadandua' kaissi (exploring elements of one's tradition that has long been hidden).

The meaning of life together for the Toraja people is to live in peace and harmony (karapas). In doing this life value, of course, there are times when the values of other life clash, but the value of peace and harmony in the community must be more important so that the consequence is that there are values that are sacrificed for the sake of the fellowship. Everything is very much determined by peace and harmony, but still looking for space for the implementation of other life values.

Toraja people have a religious rule known as aluk. This belief is thought to have been embraced by the Toraja people since the IX century AD. aluk is a religious rule that is the source of the culture and way of life of the Toraja ancestors which contain religious values that direct the patterns of behavior and rituals of the Toraja people to serve Puang Matua (Creator). The Toraja tribe has been known as one of the tribes who are very obedient in carrying out their traditional rituals, which are closely related to the teachings of Aluk Todolo. In Toraja mythology, aluk todolo is an aluk that begins in the upper realm (sky) among the gods who are referred to in Toraja terminology as Aluk dipondok do Kangana langi. All the practices of life in the world above cannot be separated from rules aluk. This practice of life is called naria sukar aluk (based on religious rules) (Tsintjilonis, 2000). Thus the essence of the religion Alukta is to project a picture of the order of the cosmos onto the level of human experience (movement centripetal) and vice versa direct and guide and transform Torajan people towards a picture of the regularity of the cosmos (movement centrifugal). This can be seen in various ritual performances such as the dance Badong and others.

The harmony and balance of nature are manifested in all aspects of life by adhering to this natural classification horizontally and vertically. Horizontal natural classification is a classification based on the east-west (sunrise-sunset) and north-south (front-back), while the vertical classification is the division of the upper, middle, and lower realms. One of the informants emphasized that the principles of Toraja's cosmological classification based on ritual behavior were divided into top-down and east-west classifications. The two bases of the pair are interconnected and undergo polarization to form north-south. North is associated with the east and up, while the south is connected to the west and below. In the top-down classification perspective, according to teachings Aluk Todolo, it departs from the view that outside of the human self-three elements of power must be believed in truth, greatness, and power (Budiman, 2013).

This mindset is finally manifested in a micro fashion in the spaces in the tongkonan. The division of the universe based on belief then becomes the basic concept for the realization of the house formation tongkonan.

4.2 Tongkonan philosophy

The Word Tongkonan comes from the word "tongkon" which means sitting. More broadly content understood meanings is tongkonan itself has become a place (assembly or convention hall) to sit hearing and places to sit together to discuss and take decisions to resolve any issues that are important concerns the image tongkonan. On the other hand, the word tongkon is also used in the word patongkon, or the house poles that stand upright to build the tongkonan itself. So the tongkonan itself inherent contains the value of association or kasiturusan. Because of everything that is agreed upon in the community tongkonan eventually becomes kasiturusan (togetherness).

For traditional societies such as Torajan people (old fashion), history is seen as an expression of mystical ontology that continuously repeats primordial actions consciously through the meaning of signs and paradigms (such as a spiral cycle). History is governed by archetypes, that is, actions are only carried out insofar as they imitate and repeat archetypes (eg "s prejudice"-Toraja) because any action that does not have an archetype is "meaningless". For modernists, it may be thought that this ancient spirituality would make traditional societies unselfish.

The values embraced by the Torajan people are manifested in tongkonan or in other words the values that animate the tongkonan in managing its resources are reflected in its functionality, namely: (1) Tongkonan ditimba uainna (Mata bubunnaaristocratic), namely the status attached to a tongkonan will flow to every descendant of family members and influence all other communities and colonies and even the outside world. (2) Tongkonan dikalette 'tanannanna (Utan malunanna), namely wealth, property, and prosperity that is owned by a tongkonan can be enjoyed by all family members, relatives tongkonan, and other communities. (3) Tongkonan dire'tok kayunna. From the yard owned by the tongkonan, his family can take the wood as building material or if there is a need for the ceremony tuka'-rambu solo 'sign. Everyone can ask the guard for wood tongkonan.(4) Tongkonan dipoada 'ada'na, dipoaluk-alukna: customary and religious values that originate from and are preserved in a tongkonan become signs/guidelines in social life (Lullulangi, 2018).

4.3 The values of educational learning that are preserved in Toraja Traditional Society

As an implication, education is a collaborative effort that involves participation and the role of wisdom in the form of cultural value systems in it. Participation in this context is in the form of cooperation between citizens and the government in planning, implementing, maintaining, and developing educational activities. As a collaboration, the community with its culture is assumed to have aspirations that must be accommodated in the planning and implementation process of an educational program based on the root value system adopted. The era of decentralization-autonomy also has an impact on the increasing freedom that people have to design and implement education according to their own needs. The impact of this era was the emergence of efforts to provide culture-based education based on education today (Syarif, 2016).



Figure 2. Toraja Funeral Ceremony Rambu Solo, Rambu Solo Funeral Ceremony Tana Toraja. Source: Sulawesi Travel Agent Tour Operator (2021)

In the traditional view of the Toraja people, education is seen as an activity as a way to achieve goals that are outside the educational process itself. Education in tongkonan is given to the younger generation so that children can grow physically, mentally and become successful people as expected by their parents (see Figure 2). The purpose of implementing education in tongkonan is illustrated in the following expressions: (1) Lobo'mi kasalle nadoloi sangbara'na, kapuami matoto 'lolang do te kuli'na padang unnosok rakka' sangpulona anna to'do tuna'pu'na nasa'dingmo ade 'Pong Tulak Padang diong to crank anna tundui mangando langngan puang matua. (2) Napalidanni mi puang to kaubanan tu pangandona anna ra'pak passakkena dao mai langi 'ma'gulung rollsna langi' ma'pempitu anna makes tananna, anna membura rakka 'sangpulona (grows big, then is strong and strong to work so that through the sweat of the ruler nature called Pong Tulak Padang under the earth helps pray to God. Then God hears the prayer in the sky so that the earth produces fruit and blessings are there through toil).

The main objective of implementing indigenous education as stated above is to educate and teach the younger generation to be smart, skilled so that in the future they can become leaders and be responsible to individuals, families, and communities. The traditional education process of the Toraja people leads to practical interests such as religion, law and character, and ethics. Parents pass on their knowledge to their children in an empirical way. This method is known as the teaching system for bean walkers (umpaloloan Utan kadong) which is carried out utilizing canonical repetition. This system directs every student to know and understand everything properly and correctly. The education system used in tongkonan is not in the form of a standard book but through memory or memorization (oral speech). The traditional Toraja education practice in tongkonan is first and foremost carried out by biological parents who then go to other parties, namely to burake or the person who is considered the best and smartest in teaching called Gora Tongkon. The education model of the community tongkonan is as follows:

4.3.1 Ditamman

Since being a toddler, a mother has a very important role in giving extraordinary love to her children. In addition to breastfeeding, children also begin to be educated through feeding utilizing planting, which means a mother chews food until it is smooth and then fed it while a mother invites the child to smile, laugh, a mother tells stories, etc. The practice of gardening according to doctor's health today is dirty and can be infected with disease, but in the belief of the traditional Toraja society, this model is a habit while educating children who are still under five, and in fact, there are many superiors called Torajansmuane lalong sia Baine ballo (male). -mighty man and Heroine). This paradigm of thinking affects the social role of the tongkonan, this educational process is remembered by the younger generation so that the Toraja people until now, love for mothers is more dominant. One tangible form of this affection is evidenced at the ceremony Rambu Solo', where a mother is usually given more buffalo slaughter than a father.

4.3.2 Pa'teinde' or Dilellenan

Dilellenan (internalization of messages by lulling in through meaningful chanting). The word dilellenan comes from the word rootlellen, lellenan (kb) which means to roar, to lull; sing a lullaby (lullaby), also known as pa'teinde'. A child Toraja get learning experimental since childhood because he was accustomed to being lulled with lullabies (pa'teinde'). In pa'lellenan for babies, if she is a woman, the content of panglellenan is the hope of success in a woman's job, for example, kasalle lao meurang, lobo 'lao mekaumbu' (to get big and go get shrimp). Pa'lellenan for men contains hopes that the child will always be successful in a man's job, for example in poetry: kasalle tang diada', lobo' papatu inaa (hope regarding growth and development), or undoloi sangbara'mu, untonda on dadimmu (self-esteem value). This hope is also implied in the lullaby (pa'teinde') which reads: ... lobo' manarang ussaro mase, anna passakkeko puang, muala leko'na sugi'ma'tadilokna eanan, neportnu rapummu, naposende sangtondokmu and so on (meaning grow up, be good at earning a living so that God will bless you so that you become the hope of your family and society). The repetition of this habit becomes a personal experience that grows into a personal culture and the culture of the family tongkonan. Thus the process of learning experimentally through the inheritance of character and moral values can grow in the traditions and dynamics of culture tongkonan. This kind of teaching continues to incubate a form of self-identity that begins to form, then the ideology of chivalry is firmly planted and continues to grow and bear fruit. Thus it can be said that education in tongkonan produces cultural skills (Christou, 1997).

4.3.3 Dikaloli 'Na Ma'perangi

Dikaloli' na ma'perangi (included every time and every place). This phrase means that a child whose parents always take them wherever they go will hear more of the teachings and words of the parents, as well as hear conversations between other parents. Small children are usually educated in the love of the sambu '(in the warmth of their father's sarong) or naluang dodo, for example by their mother. The transmission of values due to being dicholed makes small children of the Toraja community easy to hear (ma'perangi) and then accepts and internalizes the values of their parents' teachings. The intelligence of hearing a child with abilities auditive will traditionally develop and become one of the tools to leverage a child's skills. The principle of education experimentalist very humanist that a child learns in complete calm and comfort (without feeling anxious or without the slightest worry) because he feels protected in the arms of his parents, even though he sits in the conversation between adults. Regarding the value of the 'na ma'warangi dialoli, if it is still implemented, it will then be passed

on to the descendants of Toraja children continuously, from generation to generation in a habitual way (Baan, 2020).

4.3.4 Ulelean Pare

Ulelean pare is a fairy tale that is usually told when the rice in the fields has produced fruit, while diulelean means being told. This educational model is given by a father when a child begins to understand the natural surroundings, especially those aged 6-12 years. Traditional Toraja people have a habit of telling stories to their children when they gather. The fairy tales that are told contain moral messages that are conveyed subtly and are woven into the story. There are various interesting stories in this fairy tale and there are also different plots (Adams, 1984).

The story of ulelean pare (folklore) is not only about the origin of rice but the name for the story about spiritual food so that the child's spirituality can develop in tune with his physical development. In this educational model, a father plays a role in instilling the philosophy of life a'pa 'sulapa' simply so that in adulthood, a child can more easily understand the realities of life in various challenges.

A Toraja child will usually ask an older person to tell a fairy tale to him in his spare time. Sometimes there is the same story, but it is conveyed with several different variations, because the story is oral, this results in a different acceptance of each person so that the retelling may be different. That is why ulelean pare experiences repetition, but it is always interesting because it is always delivered with different improvisations from the subject of the storyteller.

The narrative is much more interesting and has a strong function to form a character in a child. That is why stories, fairy tales, dramas, cinemas, and others can "hypnotize" the listeners. Storytelling through an ulelean pare can greet the intuitive dimension and spiritual niches of a person. Lectures and sermons doctrinal were useful for a limited time, but they eventually vanished. This is evident because no one can remember (let alone memorize) a sermon. Meanwhile, it turns out that even a small child can retell a fairy tale or narrative (ulelean) that he has seen, even with his modifications and improvisations. This spiritualization and repetition of ulelean will instill the principles and character that will guide his traditional life. As humans are more influenced (more easily shaped) by stories than data, definitions, or abstract concepts.

The characters began to be talked about through storytelling. In a narrative, a person can change roles or functions; as an author, actor, protagonist, antagonist, direct or indirect responders, true listeners, indirect listeners, commentators, etc. A person can be both a writer and a reader of his own life story. That is, a child can have a life value and character precisely with the help of habits diuleleanni.

4.3.5 Dipopengkitaa/ Dipopentiro

Mentiro root from the word tiro: see, look, see, observe; tiro toyang: looking from afar. Mentiro in this case refers more to the process of observing or research and observation. Practically speaking, the skill mentiro (observing) of one subject seems passive, but the visual abilities of a Toraja child will be felt well when fully using ability mentiro this. Starting from visual skills, then it will become a skill that influences the sharpening of patiro penaanna (vision of the heart), then through that, it will train a child to express his opinion (kedenni patiro matammu, which means "if you see anything"). Mentiro will also improve the comparison ability (comparison or ratio) of a child. For a child who has leadership potential, if he is asked, he will learn to lead to goodness, because he will try to learn to open the way for improvement (common fate as well as his position). Mentiro can be tiring, but it can be fun too, but someone

always gets display input. As previously described, the human brain works more through images (visualization). For children who have visual abilities, those types of children (in modern education patterns) have got a place and pattern in the context of traditional Toraja society (Adams, 1997).

4.3.6 Dipopenturu ' / Ma'peolai

Ma'peolai (literally means imitating a model, following a trail) refers more to the concept of exemplary, through the process of imitating or imitating something idealized (das sollen). Modeling can foster personality and character growth if a child already has capital in the form of interest or enthusiasm. As an important psychological aspect, interest arises from the mind and heart of a person to encourage the desire to do something (passion).

Exemplary is compatible with the concept of listening/observing and imitating as one aspect of educational theory (the process and learning method of children in their infancy). Almost all educational experts agree that modeling and imitation are the most powerful tools for teaching faith over and over again. C. Ellis Nelson said that authentic faith resides in the fellowship of believers and is then imitated for each new member of the community. So ma'peolai is not only about motoric aspects, but for traditional Toraja people, spiritual life is also internalized and grows through the process ma'peolai. (although in fact, Torajan humans do not separate life profane and transcendent).

Ma'peolai itself can be said to be an instinct that exists in traditional societies, including Toraja people. All cultural and life activities are always seen as a recurring periodic series (cycle). Every incident, event, and present life always has the same reference or trace pattern in a series of repetitions. The consequences of ma'peolai are imperative so that life is now unbiased and contrary to similar patterns before. The cultural pattern is then embodied in praxis, namely 'tracingipa' which means being accustomed to it through repetitions. The life praxis of an individual is formed through habit, which is the essence of culture. Culture will continue to revitalize itself in a similar pattern, in this case, culture is not creating new things, but repeating and getting used to repetition. The learning process of a child in traditional Toraja society will certainly go through a pattern of dipaolai anna dipabiasa getting (imitating and then used to it). The modern educational theory also embraces this praxis, with various names and modifications of its own. The whole existence of his life has a mythic ontological value so that all previous actions become prototypes of the present action (Waterson, 2009).

4.3.7 ilamba (freedom to explore)

Dilamba means being left free to face challenges without being closely watched, excessive and intimidating. Becomes explorative is not in the connotation of wild free, but the freedom that is limited by the freedom of others. Freedom to roam may take place in the process of socializing and discipline given by parents to children, of course, dilamba 'in this case guided without curb nuanced but instead with compassion. Ronald W. Leigh said: to some extent youth freedom should be viewed as a positive thing. If adolescents do not learn to make decisions on their own, they will be slow to mature (Leigh, 1982).

From a Christian perspective, the letter of the Apostle Paul to the Colossians, states: Brothers and sisters who become fathers, do not offend your children so that they become discouraged. Paul's words emphasize that parents are responsible for providing Bible-based character education to their children. Especially for children who are still in their teens, because during that transitional period they often experience many kinds of changes in themselves. Dilamba ' in the context of Toraja society certainly means in the perspective of supervision,

mentoring, guidance, and appropriate guidance which is very useful for the formation of a child's character, morals, and personality (Leigh, 1982).

Dilamba ' in the end not only gives birth to explorative character and habits but also fosters a strong fighting power from a child, when he must learn to face challenges in the process of being dilamba' (free to explore). The physiological and psychological abilities of a child slowed will change to become better and stronger. The consequence of a child who is slaved ' is Matona'-tona ' which means that he is capable of doing a job because he is strong (big) and has almost grown-up. Dilamba 'anna matona' means being trained to be independent. A child who is served by 'anna matona' will grow up to be an independent person, able to take decisions readily at the consequences, mature in action, sportsmanship and ultimately becomes wise / has wisdom. Freedom has an important projection, namely the growth of maturity and wisdom in a child. The indirect impact of this value is that it is likely that a prospective leader will be born in the context of cost authoritative and wise (Leigh, 1982).

4.3.8 Dipopa'biasa (familiarized)

In the context of Toraja society, since childhood children have been involved in cooperation in the form of direct participation and work without compensation, for example, mangangka ' (lifting goods), opening fields, and others. There are differences in the psychology of Torajan children who only hear from their parents (Torajan children from the Papuan diaspora) with Torajan children who were born and raised in Toraja and participate directly in the narrative of life. Through deliberate involvement and involvement from an early age, the young Torajan generation understands and implements Torajan cultural values according to their respective understandings. These values are not indoctrinated and imposed, but they penetrate slowly and surely into the consciousness and inner heart of a Toraja child. That is why, whatever the background and education level of the Toraja people, they will still come back to carry out traditional ceremonies when their parents die. The value of cooperation is built up when they are directly involved in the work in the fields, for example, disaro (wages). The main motive of cooperation is helping each other, especially in heavy jobs such as umpabendan banua, umpalengka 'banua (building a house), opening rice fields or fields, facing traditional ceremonies, both Rambu Tuka' and Rambu Solo', and other jobs. for the common good. The value of cooperation is seen not based on economic value, but the value of participation in the partnership. The act of giving is seen as more important than receiving, the person who gives more is seen as higher than the person who receives (Hollan, 1995).

4.3.9 Patron Client

Education models Patron Client given to the generation of children in tongkonan when the child begins to mature, the child is taught to work based on the philosophy tongkonan, especially Tallulolona. If during the learning process a child has started to show signs of leadership or talent, then a father is obliged to find a teacher by living with to Parengnge the famous, or Puang tallulembangna tallu batupapan, or Ma'dika matasak, and kalandona tondok wood. lamba 'layukna pangleon or to minaa especially to minaa burake. A teacher who is considered clever, wise to educate a child is known as Gora Tongkon (Bigalke, 2005).

Leadership to Parengnge, or Gora Tongkon, etc. can be grouped into visionary leadership, integrity, spirituality, communicative, innovative, and functional as the leadership functionalist Tallu Bakaa. The rationale for this is often the two minaa legality of being the leader of the ummah or community. The community follows the leadership of to minaa (Gora Tongkon) because Gora Tongkonis was seen as a visionary, communicative, functionalist figure who displays these characteristics. The leadership of to Parengnge and or Gora Tongkon can be

included in the authority of Tallu bakaa as well as charisma. Charisma refers to a state (trait) of a person's personality that is considered different from ordinary people and is considered to be blessed with supernatural powers that exceed the strength of ordinary humans. Charisma cannot be possessed by ordinary people because it is ascribed to God. People who have charisma are treated as leaders. The charisma of a Gora Tongkon often gives birth to the authority that creates followers. Charisma arises from the emanation of personality qualities that most people admire, such as being honest, trustworthy, assertive, consistent, courageous, and intelligent. All of this can give rise to the birth of "magical charms", ie powers that are magical and extraordinary which are given only to a handful of people to possess them" (Bigalke, 2005).

The leadership influence of Gora Tongkon (To minaa Burake) is very evident in Toraja society. The influence of Gora Tongkon is inseparable from the role of to minaa Burake, who has so much a place in society. The influence of Gora Tongkon strong and abroad has given birth to a relationship Patron - Client between to Minaa and the community. Gora Tongkon acts as a Patron who functions to protect the community. With the power of knowledge, Gora Tongkon can protect the community, spiritual advisors, overcome various anxieties, despair, and anxieties experienced by a resident. By tying a strong relationship with Gora Tongkon, the community feels protected and safe. Through this protection, the community feels indebted to Gora Tongkon. This strong relationship Patron-Client has shaped and strengthened the traditions of the traditional Toraja society. The birth of the relationship was Patron-Client also based on the role of Gora Tongkon (To minaa Burake) as a figure and role model for the community who gave birth to good leadership. Gora Tongkon can display a superior personality, such as being modest, not arrogant despite having religious knowledge, linguistics and literature, cultural knowledge, high speech, honesty, trustworthiness, consistency, and strong integrity (Bigalke, 2005).

Based on the social structures and processes that exist in Toraja society, it can be seen that the Toraja people have an educational model that can pass down traditional values from generation to generation well. This can be seen from the fact that the Toraja people are still able to maintain and strengthen their traditions strongly. Torajanese indicates inheritance pattern of cultural values and traditions continue to the public, including one aspect of cultural value, which is the inheritance of character values to all levels of society with the following mechanism (Irianto, 2015):

- a) The source of cultural values/character value is derived from tongkonan, which is an understanding and belief of Pangala Tondok as the founder of the village which refers to religious teachings (centered on Aluk Sola Pemali) which are influenced by high religious enthusiasm (cosmic integrity).
- b) The form of the philosophy tongkonan is in the form of taboos containing orders and prohibitions, the core value of taboos is to refuse things that will damage religion and public morals.
- c) The existence of taboos, prohibitions, and orders that have been carried out for a long time has given birth to cultural values and traditions in Toraja society.
- d) These cultural and traditional values are maintained and passed on through two educational institutions commonly called reference groups, namely: first played by the family (in tongkonanhouses and alang; and then by the second party and traditional ceremonies (Rambu Tuka and Rambu Solo). Institution education reinforces each other in passing the values of the tradition.
- e) Gora tongkon is a key factor in the inheritance of the traditional values that act as the teacher community, protector, role model, mediator, and control of the social structures and processes of Toraja society as a whole.

f) All environmental IPO (input, process, and output) inheritance of traditional values as a whole is in the cultural environment in the structure of the Toraja people who have been taking place over a long time.

In light of the theory of socialization and cybernetic mechanism shows that the inheritance of cultural values and traditions Torajanese includes the content, process, method, and agents like the elements that work in an integrated social system. The content includes cultural values and traditions that are strongly held by the Toraja people which are contained in the tongkonan which are passed on in a continuous process in the community's cultural environment through family agents, Gora Tongkon and traditional ceremonies. The first reference group in the family environment is played by parents and the reference group is next played by Gora Tongkon (To minaa Burake) as an important agent who greatly influences society. Institutionalization occurs in the family, along (tongkonan), and traditional ceremonies in a Toraja social system. Gora Tongkon acts as a controller of community behavior as a result of the internalization process carried out by community members. This control mechanism is part of the supervision carried out in a social process that is integrated with the interaction process of all socialization agents (Irianto, 2015).

For children in the context of traditional Toraja society, the formation of their emotions and characters is directly related to the various forms of values they embrace (refer) directly through exemplary. The life models that they directly live in include: love, justice, guilt, shame, courage, patience/restraint, listening, proposing opinions, fellowship, sharing advantages, etc. and these are growth media in which character will develop and bear fruit.

The traditional education process of the Toraja people gives priority to children regarding basic introduction to ethics, morals, and spiritual life in their traditional communities. The psychological structure of traditional Toraja society is directly related to life models and has a direct influence on the children's education process (pedagogical). The main emphasis on character development traditionally departs from the noble values of the local cultural context. This noble value directs the emphasis on intrinsic value (intangible) about the norms and moral laws within the child (conscience) and for the basic community in which he grows up. Often direct experiences attract children's attention, especially when a child is faced with a good or bad choice, so at the same time, he will be influenced by the values that are implanted in each of his activities. In other words, modeling of the dynamics of character education should be pursued by assisting children to develop, strengthen and further clarify the character values they hold. The traditional approach in this study is more experience-based (experiential) but all the values that are implanted will grow naturally and then form individual characters along with their interactions in the community tongkonan (Irianto, 2015).

Semiotics, the traditional Toraja people are also educated through the meaning of the carved symbols in their homes. For example, pa'tedong or pa'tikke ' this carving symbolizes life, hard work and prosperity/property, pa'tikke' as a symbol of the work and prosperity of the Toraja people, carved on all the woods that stand on the building tongkonan, which plays a role as the backbone of the building or building space so that it becomes a place for installing walls (sangkinan rinding). This is related to the value and meaning of work as the backbone of life for the prosperity of human life.

5. Conclusion

The value of education in Tongkonan has existed since the primitive times of the Toraja people, played in every aspect of life. Experimental learning culture in tongkonan begins with work solidarity and ends with the distribution of food in the form of pork and buffalo meat. Such educational dynamics take place in grief ceremonies and joyful thanksgiving ceremonies

for Toraja traditional houses as well as in dealing with tough jobs. Learning philosophy The basic thing that can be found in Toraja culture is that it begins with a willingness to share the results of a large amount of hard work with many people and a sincerity to give the energy to help others. Furthermore, solidarity in sharing flesh and energy is carried out concerning other people in a fellowship.

The relationship between communal ethics and social interaction is the customary alliance of genealogical relationships, tongkonan (extensive kinship), and relationships due to marriage. The culture of experimental learning dynamics in Tongkonan has and will bind the individual or family to the fellowship. Tongkonan with its traditional norms and values has become a symbol of the collectivity and solidarity of the Toraja people towards a national entity that has humanized its children tongkonan through experimental-based learning.

The value of education in Tongkonan has existed since the primitive times of the Toraja people, by developing an experimental education/learning model in tongkonan with the cybernetics system, namely the first party to educate children is the family and then the second party in the model patron-client.

Acknowledgment

This research is the voluntary social disciplinary research team and supported by Institute Agama Kristen Negeri, Toraja, and Universitas Dhyana Pura, Bali, Indonesia.

References

- [1] Adams, K. (1984). Come to Tana Toraja, "Land of the Heavenly Kings": Travel agents as brokers in ethnicity. *Annals of tourism research*, 11(3), pp.469-485.
- [2] Adams, K. (1997). Ethnic tourism and the renegotiation of tradition in Tana Toraja (Sulawesi, Indonesia). *Ethnology*, -(-), pp.309-320.
- [3] Baan, A. a. (2020). CULTURAL REPRESENTATION OF TORAJA ETHNIC ON THE USE OF VOCABULARY IN SINGGI'SPEECH. *Litera*, 19(2), -.
- [4] Bigalke, T. (2005). *Tana Toraja: a social history of an Indonesian People*. -: NUS Press.
- [5] Boellstorff, T. (2015). *Coming of age in Second Life: An anthropologist explores the virtually human*. -: Princeton University Press.
- [6] Budiman, M. (2013). *Contemporary funeral rituals of Sa'dan Toraja: from Aluk Todolo to "new" religions*. -: Karolinum Press.
- [7] Christou, M. (1997). *An ethnographic study of the loom and weaving of the Sa'dan Toraja of To'Barana*. -: -.
- [8] Darmadi, H. (2018). Educational management based on local wisdom (descriptive analytical studies of culture of local wisdom in west kalimantan). *Journal of Education, Teaching and Learning*, 3(1), pp.135-145.
- [9] Guzzetti, A. (2013). *Two or Three Things I Know about Her*. -: Harvard University Press.
- [10] Hobfoll, S. (2004). *Stress, culture, and community: The psychology and philosophy of stress*. -: Springer Science & Business Media.
- [11] Hollan, D. (1995). To the Afterworld and Back: Mourning and Dreams of the Dead among the Toraja. *Ethos*, 23(4), pp.424-436.
- [12] House, R. H. (2004). *Culture, leadership, and organizations: The GLOBE study of 62 societies*. -: Sage publications.
- [13] Irianto, C. a. (2015). Noema and Noesis Concept of Debt in Rambu Solo'Culture (Study in Toraja Society). *Mind*, 6(10), -.

- [14] Leigh, R. (1982). Jesus: the one-Natured God-man. *Christian scholar's review*, 11(2), pp.124-137.
- [15] Lullulangi, M. a. (2018). *Tongkonan in Kalimbuang Bori'And its Built Environment in the North Toraja Regency of South Sulawesi, Indonesia*. -: Astra Salvensis.
- [16] Lullulangi, M. S. (2021). THE TRADITIONAL FUNCTION OF TONGKONAN IN SILLANAN TANA TORAJA. *PalArch's Journal of Archaeology of Egypt/Egyptology*, 18(4), pp.3174-3185.
- [17] Onwuegbuzie, A. L. (2012). *Qualitative analysis techniques for the review of the literature. Qualitative Report*. -: -.
- [18] Selasih, N. a. (2018). Education Based on Ethnopedagogy in Maintaining and Conserving the Local Wisdom: A Literature Study. *Jurnal Ilmiah Peuradeun*, 6(2), pp.293-306.
- [19] Syarif, E. H. (2016). Conservation Values Of Local Wisdom Traditional Ceremony Rambu Solo Toraja's Tribe South Sulawesi As Efforts The Establishment Of Character Education. . *EFL JOURNAL*, 1(1), pp.17-23.
- [20] Tsintjilonis, D. (2000). A head for the dead: sacred violence in Tana Toraja. *Archipel*, 59(1), pp.27-50.
- [21] Vasiljevic, N. C.-S. (2020). Electrodeposition of AuxAg1-X Alloys from Thiosulfate Solutions. In *ECS Meeting Abstracts (No. 17, p. 1495)*. IOP Publishing. -.
- [22] Waterson, R. (2009). *Paths and rivers; Sa'dan Toraja society in transformation*. -: Brill.
- [23] Williams, R. (1961). *The Analysis of Culture*. USA: Columbia University Press.