

INFORMAL LEARNING AND NONFORMAL EDUCATION IN RANTE LIMBONG COMMUNITY

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ABSTRACT

The purpose of this research is to revolutionize the mentality of the Lembang community / Rante Liombong Villagem motivate and stimulate the work spirit of the Lembang / Rante Liombong Village community and the character of the community must act for change in a better direction. The target of this study is to become a community of integrity, willing to work hard, and have a mutual cooperation spirit. ", The Lembang / Rante Limbong village are aware of effective and efficient work, passionate and motivated to improve work outcomes. The main problem is having a weak mentality that is consumptive always wanting to get something by the Instant way. Large land is not utilized as well as possible, it is left to be a land to sleep without any plants, people prefer lazing at home especially for young people, do not have work ethic, work as they wish, during alcoholic drinks, cockfighting every evening , card gambling all night, even though they need big funds for their party costs, especially the Rambu Solo party.The method used in the activities of the Science and Technology application for society (IbM) is Participatory Rural Appraisal (PRA), which involves the community in activities. The implementation of this activity is through Sikombong (Socialization), assistance, field study and demonstration and evaluation to see the effectiveness of the program so that the program runs effectively and efficiently. The implementation method is to apply and apply an active, effective and efficient work model in order to increase productive work outcomes.

Keywords: program; productive; culture

INTRODUCTION

The Toraja tribe is a tribe that lives in the northern mountains of South Sulawesi Province, Indonesia. The population is estimated to be around 1 million, with approximately 500,000 of them still living in Tana Toraja Regency. The community is very plural with the three religions that are developed there. The majority of the people of the Tana Toraja tribe embrace Christianity, while some adhere to Islam and the animist sect known as "Aluk To Dolo". By the Government itself, the sect of beliefs is classified as part of the Hindu Dharma religion.

Toraja tribes are famous for their diverse ancestral cultures. Some of them are the rituals of Solo 'Signs (Death Ceremony)

and Tuka' Signs (Thanksgiving Ceremony). Rambo Solo's death ceremony is an important social event, usually attended by hundreds of people and lasting for several days. The Toraja community, especially those who live in villages, are still thick with the beliefs of their ancestors, called Aluk, even though their people are Muslim, Protestant, Catholic, Pentecostal. Aluk is a custom that applies to all societies in various aspects of community life, agricultural practices, religious education and rituals. Especially in the ritual of death and life must be separated. The Toraja people believe that the death ritual (Rambu Solo ') is the climax of the actualization of family identity, this has resulted in the Toraja

people having pawned their fields just to enliven the celebration of Rambu Solo'.

The time for the Rambu Solo ceremony can be up to 2 (two) weeks if it is calculated from 3-4 (Pelattangan) the day of making the stage, 3-7 days of celebration ceremonies, 2-3 days of Mangrondon (stage demolition), all carried out with mutual cooperation, during the party / party takes place for consumption, snacks, drinks, cigarettes, eating siri (Ma'panga soren), drinking alcoholic beverages such as Tuak (Nira), beer etc., provided by the host. Tuak is an alcoholic drink that can be found easily in Toraja, because this drink is free to sell and there are no restrictions so it is not surprising that the Toraja people from children to seniors are used to drinking alcoholic beverages. If in a year there are 15 (fifteen) people die in one village, then 30 weeks is equal to +7.5 months the people never work on their fields. At the Rambu Solo celebration, it starts at around 14.00-24.00, except for the Karampoan To Buda Ceremony, so it is possible to work on their land in the morning, but what happens is that the people of Tana Toraja use the term in Patean Allo (sacrificed day), this habit is the tradition of the Toraja people and young people to become mentally lazy and do not have time management, especially for young people who only pay attention to their life style, relax, stay up every night and sleep in the day and hope that they are always served food and cigarettes free by the host. This condition makes them mentally weak, lacks morale, lazy, always hopes for gifts, and has bad character, arrogant, greedy, showing off, clever looking for faces. The funds for the Rambu Solo celebration can reach billions of rupiah, which on average is obtained by debt and pawning the fields, because the rice fields in this village are very valuable compared to the gardens, besides that they do not have other sources of income, large fields are left neglected, left to become land sleeping because the laziness of the people is supported by a

garden that does not have a pawn price compared to rice fields.

Location of Lembang (village) Rante Limbong is difficult to reach by four-wheeled vehicles, the road to the location is disjointed due to hilly natural conditions and landslides. This location is + 25 km from Makale, the capital of Tana Toraja district, while the Muhammadiyah Parepare University campus with a partner location is +180 km. The location for implementing the mental revolution is located in Lembang (village) Rante Limbong, Kurra sub-district, Tana Toraja district. Prospective Lembang / Rante Limbong Village consists of 4 (four) hamlets, namely Tabang Hamlet, Tambang Hamlet, Bolong Hamlet, and Tondok Hamlet, with an area of + 16 square kilometers, about 70% of the land is dry without professional cultivation, only planted with plants according to daily needs such as cassava, sweet potatoes for their pigs, and other vegetables. Livelihoods of the people of the village (Lembang) Rante Limbong 100% work as rice farmers, in the evenings they are gambling cockfighting and card gambling at night, due to the lack of understanding of religion supported by very low levels of education and even never through education, until now there are still people who do not care about the education of their children.

PROBLEM STATMENT

The main problem of society is having a weak mentality that is consumptive always wanting to get something by the Instant way. It can be said that in particular there is a Lembang community Rante Limbong always using instant ways to achieve goals or get what they want, they have a bad mentality, lazy do not want to try with their own sweat, not creative because they do not want to think, coward because they dare not accept challenge. The nature of society like this is not feasible to assume the task and accept

any responsibility. Such viruses have been transmitted from generation to generation for their children and grandchildren so that the Lembang community of Rante Limbong always chooses instant ways so that every time they hold any event, they always owe left and right.

Losing in all events & lagging far behind in how to manage land effectively and efficiently, they think how to fulfill their daily needs, while other people have thought about how to manage and sell their agricultural products and even export agricultural products. For example, the community of Enrekang Regency borders Tana Toraja Regency. The crops of Enrekang farmers have spread throughout the archipelago, they have been able to produce large amounts of garden produce, because the people have professionally cultivated their land.

Lembang Rante Limbong community only focuses on the present and does not care about the future and has a weak character to get something just instantaneously, because their moral quality is low, has a trait, is arrogant, lazy, loses fast, likes gambling day and night. Large land is not utilized as well as possible, left to be a land to sleep without any plants, Lembang community / village Rante Limbong prefer to laze at home especially for young people, they are most lazy if invited by parents to deal with fields or sawa, they do not have work ethic, work as they wish, during the day drinking alcoholic beverages that they form themselves by way of the fermented tuak mixed with beer, cockfighting every afternoon, gambling cards all night long, even though they need big funds for their party expenses especially Rambu parties Solo.

RESULTH AND DISCUSSION

Solutions that are applied in solving problems faced by partners are as follows: 1. Mental Revolution. Mental revolution is the momentum for change, being human with integrity, willing to work hard, and having a mutual cooperation spirit. Building an independent soul, changing perspectives, thoughts, attitudes, and behaviors so that they are oriented towards progress and things that are modern, so that people can rise up and be able to stand alone. Awaken awareness and build an optimistic attitude in looking at the future as a moral force to achieve achievement, productive and innovative. 2. The creation of soft skills and morality so that strong characters are formed that have grown in shaping people's personalities ranging from children to adults. Characters that must be grown in them as follows: a) Like perfection (persistence), logical, effective and efficient. b) Having high integrity which is an attitude that causes a person to feel possessed and do good in his work supported by honesty, hard work, sincerity and trustworthiness. c) Have Integrative namely being able to work in diversification, and achieve greater goals by having communicative, beringrasi abilities and teamwork. d) Having constructive namely having dexterity in dealing with the problems of people's lives so that they can act as solutions, potential thinking and forward thinking. The benefits of this IbM development program are expected to the community in order to be able to change the diverse behaviors / bad habits such as: 1. Communities can change the way of thinking, thinking, attitudes, behavior and work methods that are progress oriented, more independent do not prioritize sectoral ego, but work together "different from me being us, we work not for me or you but for us all. have the personality able to get out 2. The community has good character, has a strong work ethic, painstaking, does not

become a consumptive society, wants something instantly. But the community must have an honest, clean, trustworthy, strong ability. The target of this activity is 1. The mental change of a previously pessimistic society becomes optimistic and negative, rational and positive rational thinking. 2. The creation of public order and welfare so that it can prioritize the values of integrity, hard work and mutual cooperation. 3. Having an ethic of hard work, painstaking, patient and sincere in processing sleeping land into productive land, so as not to stand idly by, expecting assistance, giving and helping the government or benefactors. 4. Leaving bad habits like drinking alcoholic beverages, cockfighting every afternoon, gambling cards all night long.

CONCLUSION

In the implementation of this program activities, partner participation is active, from socialization, especially at the event (Si Kombong) (a battle between community shops and educational stores in Lembang Rante Limbong, including the formation of groups that are expected to be sustainable so they act as supervisors and coaches) next. 4. Land Use The TallungUrak Village community in particular and Enrekang District in general have utilized their land to the fullest, if their land is far from their homes, generally planted with long-term crops, such as Cengke, Coffee and Chocolate (cacao), durian, rambutan, while the land around the house daitanami with various crops, crops. So that when compared with the economy of Rante Limbong society is very much different, the people of the village Tallung Urak (Masyarakat Enrekang) if they harvest, they bring loose karywan from outside the area, while the Lembang Rante community leaves extensive land without any crops, because they are borne by consumption during solok signs

activities are ongoing, so they think conceptually.

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