



Transformation of Toraja Ma'kombongan Culture to a Cooperative Learning Model

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Abstrak

Tujuan dari penelitian ini ialah untuk melakukan identifikasi dan pendalaman budaya Ma'kombongan pada masyarakat Toraja sebagai sebuah model pembelajaran kooperatif. Disamping itu pengangkatan ma'kombongan akan melestarikan nilai-nilai budaya Toraja pada era modern. Penelitian ini menggunakan pendekatan penelitian kualitatif dengan teknik pengumpulan data melalui kajian literatur dan wawancara dengan para ahli, tua-tua adat dan toko masyarakat Toraja. Data dikumpulkan dan dilakukan penkodingan data. Penelitian dilakukan dengan tiga tahap, pertama tahap pengumpulan kajian berupa buku dan identifikasi tokoh-tokoh masyarakat yang sekiranya mengetahui persoalan ini. Tahap kedua ialah melakukan kajian literatur dan wawancara pada tokoh masyarakat, Tahap ketiga melakukan analisis data yang terkumpul sehingga membentuk sebuah argumen jelas terkait identifikasi ma'kombongan sebagai sebuah model pembelajaran investigasi kelompok. Hasil dan luaran yang diharapkan pada penelitian ini adalah menghasilkan suatu bahan kajian tentang budaya Ma'kombongan sebagai sebuah model pembelajaran kooperatif kelompok.

Kata Kunci: transformasi, ma'kombongan, kooperatif learning

Abstract

The aim of this study is to identify and deepen the Ma'kombongan culture in the Toraja community as a collaborative learning model. In addition, the appointment of Ma'kombongan will preserve Torajan cultural values in modern times. This study uses a qualitative research approach with data collection techniques through literature reviews and interviews with experts, traditional elders, and businesses of the Torajan community. The data was collected and the data coded. The research was conducted in three phases, the first phase was to collect studies in the form of books and to identify community leaders who were knowledgeable on the subject. The second stage is to conduct a literature review and interviews with community leaders. The third stage is to analyze the collected data to formulate a clear argument regarding the identification of Ma'kombongan as a learning model for group investigations. Ma'kombongan culture as a group collaborative learning model.

Keywords: transformation, ma'kombongan, cooperative learning

Introduction

Ma'kombongan is a Torajan people's habit of gathering in the form of a consensus-based deliberative forum [1]. Ma'kombongan is usually performed to solve problems; it is a place to

make and make decisions, find solutions, generate ideas, or establish community goals [2] This process determines all decisions regarding the imposition of common sentences [3]. The Ma'Kombongan process is also used as a form of community communication aimed at analyzing

events and problems and then providing solutions [4]. This goal is consistent with the achievement of learning C4 (analytical ability) from blood taxonomy. However, if you look at the Ma'kombongan procedure, it can be used as a learning model based on local wisdom.

Good learning is learning that pays attention to students' background and character, namely by creating contextual learning for students [5]. Ma'kombongan itself is a model or way for the Toraja to solve problems. This corresponds to the characteristics of the collaborative learning model, which aims to analyze and build students' thinking skills when solving problems [6]. The similarity of the same learning objectives between the Ma'kombongan culture and the collaborative learning model makes it interesting to develop a learning model based on local wisdom. Therefore, within the framework of cultural preservation and the development of learning models, the aim is that research can develop culture-based learning models. However, this study focuses more on identifying the Ma'kombongan transformation as a cooperative learning model.

One of the purposes of converting Ma'kombongan into a learning model is to preserve the Torajan Ma'kombongan culture, which will gradually disappear unless it is introduced to the younger generation. Various communities and even UKI Toraja students are no longer used to ma'kombongan. Various events, such as the rise of students demonstrating anarchists, sit together to discuss consensus. The investigative process is rarely conducted by UKI Toraja students. This is also evident in the learning process where out of 5 classes or 135 students tested for knowledge of Ma'kombongan, only 10 knew but had not yet followed the process. This will come naturally when the main Torajan community, the disciples, no longer comes before the Ma'kombongan in solving problems. Hence, this research is here to examine the transformation of Ma'kombongan culture towards collaborative learning. It is hoped that this research will rehabilitate Ma'kombongan

culture in education, in particular, and in today's Torajan society, in general. The focus of this research is to answer how the transformation of the Ma'kombongan culture as a learning model takes place in theoretical and empirical terms.

Method

The Ma'kombongan transformation research as a cooperative learning model is examined using descriptive qualitative research methods with an ethnographic approach. Ethnography is a research study focused on sociocultural society. This research approach was chosen because it corresponds to the research focus of analyzing the transformation of Ma'kombongan culture as a learning model both theoretically and empirically [7]. This research focuses on traditional leaders who understand Ma'kombongan culture.

Result and Discussion

The Toraja region is located in the highlands of South Sulawesi province [8]. The Toraja region has a unique and interesting cultural diversity. There are 3 roots of Torajan culture namely Ada', Aluk and Pamali. Ada' refers to traditional rituals/ceremonies in the form of mourning (rambu solo) and harvest festivals (rambu tuka). Aluk is associated with faith or religion. Meanwhile, Pemali is an unwritten culture in the form of prohibitions or rules previously used as a legal basis for the Torajan people to maintain harmony and harmonization (karapasan) [9]. It is necessary to do ma'kombongan because in the ma'kombongan process all problems are exposed and solutions are given. However, there is no denying that this process sometimes leads to internal conflicts that lead to internal or intra-group friction. Broadly speaking, each traditional area has different procedures for performing ma'kombonga, but all ma'kombongan procedures have the same intent and purpose, which is to find solutions to any problem or conflict.

Ma'kombongan transformation as a cooperative learning model

Transformation is change, that is, changing the state of a culture from time to time [10].

More in Istani, Syafitri et al. said that the essence of transformation is cultural change over time [11]. Transformation is a change of form from its original form to a more refined form, or a change in the context of the situation in the treatment of culture. A culture can adapt to a new situation without losing the essential values of its culture. From the explanation above, it is clear that the Ma'kombongan culture was carried out as an attempt to solve various problems that arose in the community. Ma'kombongan is a political system based on democratic values. Ma'kombongan culture is performed to make an agreement, make a decision, and resolve various conflicts and as a tool of customary law enforcement.

Ma'kombongan culture is a form of communication based on democratic principles in the nuances of ketorajaan values. It can be understood that ma'kombongan is a form of traditional Torajan deliberation. However, Ma'kombongan is used not only as a meeting place but also as a courtroom to seek justice for communities in conflict. In the institutional structure of Tana Toraja, they live in a bond that regulates the unity of the community. The regulation of the relationships of each person in the community is bound by common law. The enforcement of common law in the community is emphasized in the ma'kombongan. According to PP WL:

“Common law enforcement is done with ma'kombonga. Almost all life in the Kombongan area is governed by customary law.”

The actual implementation of Ma'kombonga cannot be separated from the community's goal of creating a peaceful atmosphere by prioritizing the values of justice and kinship. The Ma'kombongan in terms of the components of the learning model, which also explains that the Ma'kombongan transformation is a cooperative learning model.

Ma'kombongan syntax as a cooperative learning model

The Ma'kombongan transformation is a transformation derived from an analytical study of field observations that is incorporated into the concept of the current learning model. This study is a first concept in the form of identifying the Ma'kombongan process in the performance of the cooperative model process. Ma'kombongan is an activity that focuses more on problem studies. There are several steps in Ma'kombongan including: (1) gathering the community and calling on each group that has a problem to solve. Disturbed groups always have advantages and disadvantages. However, ma'kombongan is sometimes done when talking about things that are not a problem but are just preparing for an event, such as a wedding. B. Rambu Solo 'and Rambu Tuka' (2). In this case, analyze the problem first. The group needs to understand the origin of the problem, the seriousness and severity of the problem, and the possibilities and consequences of not addressing the problem. When dealing with problems, groups must decide whether to repair or replace by looking at the situation realistically. (3) identification of alternatives; the importance of compiling alternative solutions that can be chosen by the group members. The fewer members offer alternative solutions, the fewer solutions are offered, so the probability of finding the right answer is also low.

The Ma'kombongan process has gone a long way towards reaching consensus. Each component involved, mainly ordinary judges and traditional leaders, conducts an investigative process by gathering data from the community that is still involved or aware of an issue or incident being processed. The data obtained was heard by all participants present in the Ma'kombongan, so no data was disclosed. There is always a process of clarification or discussion in a chain of data or arguments that form a pro and contra process. The amount of data and the debates make the data more complex, so the usual judges and partisans serve to give opinions on the issues at hand by upholding the values of truth and real facts. It is understood that the

Ma'kombongan process consists of analyzing the problems that arise, finding out what caused the injury, and finding the evidence from the case (Agimoto Panggalo, 2018).

Social system in Ma'kombongan

The spirit of collectivity in the Ma'kombongan culture can maintain the social cohesion of the Toraja, who believe that people who betray their Ma'kombongan obligations are always punished by Puang Matua (God) and the Ma'kombongan culture (sanctions) will maintain social integration. This has created moral and social values in society. It can be said that the Ma'kombongan has a strong social system, emphasizing freedom of speech and democracy. Any ordinary leader, judge, or community elder has the freedom to speak and investigate issues further in the investigative process. The social system in the ma'kombongan process is closely related to the role of each element in the ma'kombongan. Each element involved in Ma'kombongan has a mutually reinforcing role in problem analysis. because the developing social system is very democratic.

The reaction principle in the Ma'kombongan process

In the Ma'kombongan process, the traditional leader has a controlling role in the course of a meeting. Control here does not mean not being neutral or not based on facts. However, it plays a role in deepening a problem so that the bright spot of the problem can be clearly revealed. The traditional figures involved are usually leaders in deliberations. Judges are tasked with resolving problems or chaos in the ma'kombongan or debates. The defense department is tasked with maintaining harmony or the inner makombongan.

The Ma'kombongan process clearly shows that the traditional leaders initially provide an initial picture of the problems that arise. In this process, the adat leader/habitual judge seeks to get struggling groups to carefully and honestly explain any existing problems. Indigenous leaders continue to try to encourage the group to find a

way out of any problems that arise. In addition to traditional leaders, think about alternative solutions and the possibility of decisions to be made. Basically, the reaction principle in the Ma'kombongan process promotes openness when solving problems that arise.

Support system in the Ma'kombongan process

Ma'kombongan is usually made in different places, but generally ma'kombongan is made in Tongkonan. According to one of the traditional leaders, Tandi, the tongkonan was used as a center for government activities, so various problems were solved there. In the Ma'kombongan process, it needs supporting facilities in the form of a safe and comfortable place. On the other hand, leaders with intelligence and emotional control skills as well as good communication methods are also badly needed. The Ma'kombongan process will not run smoothly if the community does not actively address pain points and solutions to each problem.

Effect of the instruction in the accompaniment

The Ma'kombongan culture is a democratic system run as its subject. The vanguard of creation has the following implications:

- a. Analytical skills of everyone involved in the Ma'kombongan process. Any issues that arise must still be resolved based on facts and evidence, so the ability to analyze all evidence and causes is required.
- b. The Ma'kombongan process also trains good communication skills so that any issues can be properly discussed.
- c. Creating peace (karapasen tondok), living in harmony, mutual respect for all community members who live in a kaparengngesan area.
- d. Integration is the preservation of social integrity, such as planning and structuring of common life, the agreement of legal norms (social constitution), through

ma'kombongan to achieve a successful goal.

e. The democracy of each customary territory upholds the value of respect for each caste to which a person belongs in the ma'kombongan. This proves that the Toraja respect every difference in society to appreciate the existence of differences.

f. Forming the value of the tank, which is the ultimate goal of the Ma'kombongan process. This is consistent with the Torajan community spirit seen in the Tongkonan community. For the sake of Karapasan and harmony, personal interests must in most cases give way to group interests." The culture or tradition of Karapasan is called "rapaa" in the Torajan language, meaning "meeting". In this case it is a symbol or place where religious leaders, traditional leaders, kangkung banua (part of the house), sit together and discuss and become a strong adhesive base of tolerance between religious communities in Torajan society. In the traditional houses of Tongkonan there is a local symbol of wisdom, namely karapasan. There is a tangible form in which togetherness and an atmosphere of togetherness grows and is sustained, and the spirit of kinship and affection leads to a way of life nuanced in religious harmony among the Torajan ethnic community. In today's life there are so many problems we must face like those of the Torajan ethnic community and one way to solve them is through reflection, in this case religion and culture. The Torajan people have symbols of local religious traditions, one of which is the Karapasan, where every issue is discussed and peacefully resolved in the Tongkonan Traditional House (karapasan) [12]. One of the cases that the Toraja ethnic community often faces is the problem of Tongkonan common land ownership.

g. In Torajan leadership values, they are known as sugi, barani, and quinine. However, from the Ma'kombongan perspective, Barani and Sugi aren't emphasized too much, but Quinine is a precious thing that is always present in the Ma'kombongan process. Quinine has many meanings but has a positive connotation. Manarang sia Kinaa means clever, wise, kind, moral, virtuous, helpful, responsive to existing problems, and able to interact socially. A source said that Manarang Sia Kinaa is a person with a noble heart (melo pen) who cares about other people. Kinaa can also be interpreted as being polite when speaking to other people, especially those who are older than us, like to help others, are wise, and even have perseverance at work. All sources acknowledge that quinine is a wisdom to be cultivated in society [13].

The election of the traditional leaders is conducted in the Ma'kombongan in the Tongkonan House. The election of parenthood serves as a leader in the usual process in Torajan society. Parengnge 'becomes the central figure exercising all managerial functions in society, both legislative, executive, judicial, and security functions. Strictly speaking, it serves to maintain, implement, and enforce *Aluk sola Pemali*. Therefore, every parengge must have the attitude of a manarang sia kinaa, as the customs process in the usual area is the responsibility of the *toparengge*.

Tabel 1. The result of Ma'kombongan's cultural transformation

No	Components Product	Information
1	Name	Cooperative learning model with Ma'kombongan nuances
2	Content	Cooperative learning model with Ma'kombongan nuances consists of the components syntax, social system, reaction principle, support system, instructional effect and

- 3 Utility accompanying effect. used to improve problem analytical thinking the ability, to establish communication with others and between groups, build kids' motivation to dig a truth form the children's leadership when making a decision based on facts

Diolah dari pertemuan FGD

Basically, the Ma'kombongan culture has characteristics similar to cooperative learning models. This can be explored by looking at the goals and characteristics of the collaborative learning model. Cooperative is a form of group work to solve problems or talk more about Slavin as students work together in small groups and help each other to learn the material [14]. The collaborative learning model itself is based on constructivist theory, which emphasizes that each student has the ability to build their own knowledge based on experience or information from the experiences of others. Therefore, cooperative learning is closely related to the effort to solve problems. In the constructivist collaborative learning model, students need to be trained to solve problems so that the process of problem solving can improve knowledge and analytical skills.

Conclusion

The view of the cooperative learning model is similar, but not 100% the same as the ma'kombongan culture in Torajan society. It is understood that the ma'kombongan culture can be used as a form of further development of the cooperative learning model, with the transformation of the ma'kombongan culture as a learning model being strongly influenced by current developments. The Ma'kombongan transformation is closer to changing the community context to the collaborative learning model. The specification of cultural transformation from Ma'kombongan to cooperative learning model Characteristics of the Ma'kombongan cooperative learning model The cooperative learning model with Ma'kombongan

nuances was developed on the basis of cognitive physiology based on constructivist theory, cognitive theory, and democracy theory by John Dewey. Ma' based on the Kombongan concept. The collaborative learning model with Ma'kombongan nuances starts with planning, implementing learning activities according to what has been planned, evaluating, monitoring, and following up on learning. Model of cooperative learning in which the Ma'kombongan teacher/lecturer serves as moderator, motivator, and evaluator. A cooperative learning model with Ma'kombongan nuances develops methods to deepen problem analysis.

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