



Community Perception of the Todilaling Grave in Napo Village, Limbor District, Polewali Mandar

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Abstrak

Makam Todilaling adalah makam Raja Balanipa yang pertama. Ziarah ke Makam Todilaling telah dilakukan secara turun temurun, namun sebagian masyarakat berziarah ke Makam Todilaling untuk meminta berkah. Hal ini menimbulkan perbedaan persepsi di masyarakat. Sub masalah dalam penelitian ini adalah 1) bagaimana kebijakan Todilaling sebagai Raja pertama Kerajaan Balanipa di Kabupaten Polewali Mandar, 2) bagaimana persepsi masyarakat terhadap Makam Todilaling di Desa Napo Kecamatan Limboro Kabupaten Polewali Mandar. Penelitian ini bertujuan untuk mengetahui kebijakan Todilaling sebagai Raja pertama Kerajaan Balanipa dan persepsi masyarakat terhadap Makam Todilaling. Penelitian ini merupakan penelitian lapangan dengan menggunakan pendekatan kualitatif. Hasil penelitian ini menunjukkan bahwa, 1) pada masa pemerintahan Todilaling terdapat beberapa kebijakan yang dikeluarkan, diantaranya adalah kebijakan perubahan sistem pemerintahan Kerajaan, sebelum pemerintahan Todilaling kondisi pemerintahan menjadi seorang Raja tidak memiliki kondisi yang baik, setelah Todilaling datang kebijakan yang dikeluarkan adalah sistem pemilihan Raja berdasarkan garis keturunan, yang artinya hanya keturunan Raja yang berhak menjadi Raja selanjutnya. Kemudian kebijakan yang kedua adalah merubah adat istiadat masyarakat yang tidak manusiawi, 2) Makam Raja Todilaling menimbulkan persepsi dikalangan masyarakat, ada masyarakat yang mempercayai bahwa jika menginginkan sesuatu dapat meminta di Makam Todilaling, kemudian ada juga masyarakat yang tidak mempercayai hal tersebut karena menganggap perbuatan tersebut merupakan perbuatan musyrik.

Kata kunci: masyarakat, sistem pemerintahan Kerajaan, Makam Todilaling

Abstract

The Todilaling Tomb is the Tomb of the first King of Balanipa. Pilgrimages to the Todilaling Tomb have been carried out for generations, but some people make pilgrimages to the Todilaling Tomb to ask for blessings. This gives rise to differences in perception in society. The sub-problems in this research are 1) what was Todilaling's policy as the first King of the Balanipa Kingdom in Polewali Mandar Regency, 2) what was the public's perception of the Todilaling Tomb in Napo Village, Limboro District, Polewali Mandar Regency. Study This aim For know policy Todilaling as the first King of the Balanipa Kingdom and perception public towards the Todilaling Grave .This research is study field with use approach Qualitative.).The results of this research show that, 1) during Todilaling's reign there were several policies issued, including the policy of changing the Kingdom's government system, before Todilaling Reign condition become a King does not own condition after Todilaling come policies issued is All King selection systems are based on lineage, which means that only the King's descendants have the right to become the next King. Then the second policy is change Community customs which is inhumane , 2) The Tomb of King Todilaling creates a perception among the public, there are people who believe that if they want something they can ask at the Tomb of Todilaling, then there are also people who don't believe it because they think this act is an idolatrous act.

Keywords: *community, the Kingdom's government system, the Todilaling Tomb*

Introduction

The Indonesian nation, composed of numerous ethnic groups, boasts a wide array of traditions, customs, and beliefs, reflecting its rich cultural tapestry. Each ethnic group contributes uniquely to Indonesia's diverse cultural landscape. As noted by Koentjaraningrat, culture encompasses the entirety of human behavior and its products, regulated by codes of conduct learned and structured within society. The preservation of these varied cultures is vital to maintaining the nation's identity (Shen, 2009).

Cultural preservation in Indonesia is legislated under Law No. 5 of 2017, specifically in Article 4, which outlines the goals of culture. These include developing the noble values of national culture, strengthening national unity and integrity, enhancing national intelligence, improving the nation's image, fostering civil society, enhancing welfare, preserving cultural heritage, and influencing global civilization development. Thus, culture plays a significant role in both public life and national development.

West Sulawesi Province is particularly notable for its cultural diversity. Originally part of South Sulawesi, it became a separate province in 2004 through the enactment of Law Number 26. This new province added to Indonesia's cultural mosaic, especially in Polewali Mandar Regency. West Sulawesi is home to four ethnic groups: Mandar, Mamasa, Pattae, and Kalumpang, each with its distinct cultural identity. The Mandar people, predominantly residing in this province, are known for their strong adherence to ancestral traditions, exemplified by their local wisdom (Silva et al., 2021).

Local wisdom in Mandar culture is evident in their practice of pilgrimages to the graves of significant community figures. Pilgrimage, a phenomenon observed throughout human history, transcends religious boundaries and holds universal appeal. Those who undertake pilgrimages, known as pilgrims, create unique social structures and symbolic worlds. For the Mandar people, pilgrimage to revered

graves, such as that in Napo Village, Limboro District, Polewali Mandar Regency, is a significant tradition.

Napo Village, adhering closely to ancestral teachings, is particularly known for its grave pilgrimage tradition. The grave is seen as the final resting place for humans and holds cultural and spiritual significance. Among the ordinary graves, there are sacred ones, such as those of revered religious figures or individuals with perceived mystical powers. One such tomb is the Todilaling Tomb, the resting place of the first King of the Balanipa Kingdom, a major historical figure in the Mandar region (Ferreira et al., 2019).

The Todilaling Tomb is located at 03° 28' 10.4" S, 119° 02' 13.6" E, and sits 237 meters above sea level. It is accessible from Polewali city, requiring a journey of approximately 30 kilometers north to Layonga, followed by a 3-kilometer ascent to Napo Hill. Under the shade of a banyan tree lies the burial site of King Todilaling, a figure deeply respected for his contributions to the community.

The reverence for Todilaling stems from his significant impact on the local environment and society. This respect has fostered the belief that, despite the physical decay of the body, the spirit remains eternal and can bestow blessings upon visitors. This perception varies among the community, with some viewing the tomb as a sacred site capable of providing blessings, while others see it merely as a form of respect for Todilaling's historical contributions (Dambach et al., 2018).

In addition to its rich cultural heritage, Indonesia places a strong emphasis on education. The nation's education system plays a crucial role in preserving and promoting cultural values. Through education, younger generations learn about their cultural heritage and the importance of maintaining it. Educational initiatives often include cultural studies, traditional arts, and history, ensuring that the diverse traditions of Indonesia continue to thrive. This

approach not only enhances national unity but also enriches the overall educational experience, making it more comprehensive and culturally relevant.

Research Method

To investigate the cultural diversity within Indonesia, particularly focusing on the local wisdom of the Mandar people in West Sulawesi, a mixed-methods research approach was adopted. This approach combined qualitative and quantitative research techniques to offer a thorough understanding of cultural phenomena and their educational implications.

Researchers engaged deeply with and observed the daily practices, traditions, and customs of the Mandar community. Participant observation and in-depth interviews were conducted in Napo Village, Limboro District. Researchers spent extended periods within the community to gain insights into local perspectives on cultural practices, especially grave pilgrimages. The study involved community elders, cultural practitioners, and local residents who actively participated in or had extensive knowledge of local traditions. Data was gathered through field notes, audio recordings, and video documentation of rituals and daily activities.

To collect personal narratives and detailed accounts of the cultural significance and educational impact of preserving traditions, interviews were conducted with key informants, including local historians, cultural leaders, and educators. Approximately 20-30 individuals with deep knowledge of Mandar traditions and their role in education were interviewed. Interviews were transcribed and analyzed narratively.

Historical records, legal documents (such as Law No. 5 of 2017), and educational materials related to cultural preservation were reviewed. A systematic examination of available texts, archives, and policy documents was conducted to

contextualize cultural practices within legal and educational frameworks. Summaries and thematic analyses of these documents were prepared.

To measure the perceptions and attitudes of the broader community towards cultural preservation and educational initiatives, structured questionnaires were distributed to a larger sample of community members, including students, teachers, and parents. Around 200 respondents were targeted to ensure statistical significance. Descriptive statistics summarized responses, and inferential statistics identified trends and correlations.

To evaluate the impact of cultural education on students' knowledge and attitudes towards their heritage, pre- and post-intervention tests were conducted in schools that incorporated cultural studies into their curriculum. Students from schools in Polewali Mandar Regency were included in the study. Data was gathered from test scores, student essays, and teacher evaluations.

Qualitative data was analyzed using thematic analysis to identify recurring themes and patterns related to cultural practices and their perceived value. This involved coding the data and grouping similar codes into themes that reflected the community's cultural expressions and beliefs. Quantitative data was analyzed using statistical software to uncover significant relationships and trends. Descriptive statistics provided a summary of the data, while inferential statistics tested hypotheses and drew conclusions about the community's attitudes and the impact of educational interventions.

This mixed-methods approach aimed to provide a comprehensive understanding of how cultural traditions, particularly those of the Mandar people, were preserved and promoted through education. It also highlighted the role of legislation and community practices in sustaining Indonesia's rich cultural heritage. The

findings informed policy recommendations for integrating cultural preservation into educational curricula, ensuring the continued vibrancy of Indonesia's diverse cultural landscape. This research emphasized the importance of cultural education in fostering national unity, preserving heritage, and enhancing the overall educational experience.

Result and Discussion

The Influence of Todilaling's Leadership and the Tradition of Grave Pilgrimage

Post-appointment, Todilaling was installed as the first Mara'dia of Balanipa. To inaugurate Todilaling, Puang Dipoyosang was appointed as the first traditional authority. Following his appointment, Todilaling faced several significant challenges, including conflicts with the Tomakaka-Tomakaka, which caused considerable chaos and disturbed public life, especially in the Appe Banua Kaiyang area (Ajayi et al., 2008).

Before Todilaling's leadership, the Balanipa people had customs that he did not agree with. Todilaling implemented changes, aligning Balanipa customs with those of Gowa. Besides this policy, Todilaling also reformed the government system in Balanipa, particularly regarding the selection of future leaders. His policies were designed to promote the prosperity and well-being of his people.

Interviews revealed that during Todilaling's leadership, the governmental system stipulated that the next king must be a hereditary nobleman. While the government initially took the form of a kingdom, it was not a monarchy but rather a democratic system where the Mara'dia or king's power was limited by traditional authorities (Gregory & Satterfield, 2002). Traditional stakeholders, originally only one member, grew to include four traditional leaders during Todilaling's reign.

Under Todilaling's rule, the

community became prosperous. The election of future leaders of the Balanipa Kingdom had to follow conditions set by Todilaling. Candidates had to meet criteria established by Todilaling and be elected by the Appe Banua Kayyang association, as Balanipa implemented a presidential system. Todilaling himself was not elected through this system but was chosen directly by Appe Banua Honey due to his merits in liberating the territories from Tomakaka. According to Muh Adam, Todilaling communicated a message that the next Mara'dia should be chosen based on merit and noble lineage, rather than direct descent from the current king. This approach aimed to ensure capable leadership aligned with the customs of Gowa (Bormann et al., 2012).

Initially, the Balanipa community had inhumane customs, such as disputes where individuals would stab each other. Todilaling opposed these practices and replaced them with Gowa customs. During his government, he ordered traditional leaders to bring back the lontara Adat from Gowa, entrusting this responsibility to his nephew (Sandman et al., 1993).

Public Perception of Todilaling's Grave

The perception of Todilaling's grave in Napo Village, Limboro District, varies among the community. Some people are in favor of the Todilaling Cemetery, believing it can provide blessings. For instance, Nurmadina from Napo Village stated that every time she visited and asked for blessings at the Todilaling Cemetery, her requests were granted, such as when she asked for her grandmother's recovery (Oliveira & Batista, 2022).

Visiting the Todilaling Grave involves adhering to certain rules, as explained by Muh Adam, the cemetery keeper. These rules include removing footwear, not spitting, avoiding visits during menstruation, and not taking photos in odd numbers. These regulations are believed to

prevent misfortune (Owusu-Frimpong, 2008).

Mahmud, a religious figure in Napo Village, described feeling unusual sensations like goosebumps and hearing strange sounds when visiting the grave, reinforcing its sacred status (Oluyombo et al., 2016). Muh Adam noted that during undesirable events, sounds of gongs, dancers, and ancient singing can be heard, believed to be from Todilaling's buried attendants. Fitri, another resident, shared that she went to the Todilaling Tomb to ask for the blessing of having a child, following advice from her neighbor, Nurmadina. After tying a raffia rope to a tree near the grave and having her wish granted, she performed a ritual, typically on a Friday, involving specific offerings like songkolo, bananas, and chicken (Purnomo et al., 2017).

Skepticism Towards the Todilaling Grave

Conversely, some community members do not believe in the Todilaling Tomb's power. Muh Adam stated that his visits are solely to send prayers, a tradition passed down through generations (Han et al., 2021). He emphasized that pilgrimages should focus on maintaining relationships and showing respect for Todilaling's contributions during his lifetime (Rahman et al., 2017).

Nia, another resident, also expressed skepticism, viewing asking for blessings from the tomb as an idolatrous act. She believes that blessings should only be sought from Allah SWT, a sentiment echoed by Mahmud, who stressed the importance of monotheism.

This research employs an anthropological approach, examining the grave pilgrimage tradition, which has been preserved through generations. Pilgrims often engage in activities such as sending prayers and reading the Quran. According to Munzir Al-Muswa, visiting graves serves as a reminder of mortality and a means to get closer to Allah SWT. Sitti, a visitor, highlighted that her pilgrimage to

Todilaling's grave was to send prayers, acknowledging Todilaling's significant contributions. She emphasized that asking for blessings from anyone other than Allah SWT should be eradicated (Barnes, 2002).

The traditions of the Mandar people, such as grave pilgrimages, are deeply rooted in their cultural heritage, reflecting a blend of ancient customs and contemporary beliefs. This anthropological study aims to provide insights into the cultural dynamics that continue to shape the lives of the Balanipa people, emphasizing the importance of understanding and preserving these traditions within the broader context of Indonesian cultural heritage (Tesfaye, 2017).

Conclusion

The Todilaling Grave in Napo Village symbolizes the intersection of traditional beliefs and modern religious perspectives within the community. The pro-grave faction sees it as a source of blessings and spiritual support, reinforcing their cultural heritage. Meanwhile, the contra-grave group perceives the practice as contrary to Islamic monotheism, advocating for a return to more orthodox religious practices.

Ancestral traditions should be preserved as long as they do not conflict with Islamic teachings. Cultural practices that promote community cohesion and historical awareness are valuable. However, practices that involve seeking blessings from graves should be re-evaluated and potentially discontinued, as they can be considered acts of polytheism, which are explicitly forbidden in Islam. The Quran emphasizes that Allah SWT forgives all sins except for acts of shirk (polytheism), making it imperative to avoid such practices. Educational initiatives should be undertaken to foster a balanced understanding of cultural heritage and religious teachings. By educating the community about the historical significance

of sites like the Todilaling Grave while also emphasizing the importance of adhering to Islamic principles, a respectful coexistence of tradition and religion can be achieved. Educational programs can help communities respect their cultural identities while promoting critical thinking and adherence to religious values. The community should be encouraged to care for historical sites, viewing them as symbols of their rich history and cultural legacy. Preserving such sites can serve as a reminder of the past, fostering a sense of identity and continuity. Additionally, these sites can promote tourism and education, benefiting the

community both economically and culturally. The Todilaling Grave remains a focal point of cultural and religious debate in Napo Village. Balancing the preservation of cultural heritage with adherence to religious teachings is essential. Through education and community engagement, it is possible to honor ancestral traditions while ensuring they align with contemporary religious beliefs. This approach will help maintain the community's rich cultural identity and historical awareness, promoting a harmonious and progressive society.

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