

TOBALU'S GRATITUDE AFTER THE RAMBU SOLO TRADITIONAL FUNERAL IN PATTAN ULUSALU VILLAGE

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ABSTRACT

Rambu Solo is a unique funeral ritual that originated from Toraja. Ritual Rambo solo in each native region of Toraja is different. One of the unique things is that after the ritual of the customary Rambu Solo ceremony carried out a few days later a thanksgiving ceremony will be held and this only happens in the Pattan Uulusu Kelurahan area. Accordingly, this study aims to find out the image of gratitude to Tobalu after the funeral ceremony of the Rambu Solo in Pattan Uulusu Kelurahan. The type of research used by the researchers in this research is the type of qualitative research method with observation and an integral approach to the background of the research subject. The aim of the researchers using qualitative research methods with observation and integrity approach on the background of the subject of research is to be able to describe the phenomenon that exists in Pattan Uulusu Kelurahan related to the picture of the gratitude of Tobalu after the activities of the customary funeral ceremony of Rambu Solo. Participants in the study were two widows who had been left dead by their husbands and had performed a customary burial ceremony, Rambu Solo. The data from this study was obtained through interviews and observation techniques. The results of the research found that there was self-acceptance on Tobalu who had performed the funeral ceremony of Rambu Solo against her husband. Self-acceptance arises through gratitude that is then expressed through activities and activities as usual.

Keywords: *tobalu, rambu solo, self-acceptance, gratitude*

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INTRODUCTION

The Toraja people are a tribe in the highlands of South Sulawesi province. This area has a lot of cultural wealth that makes Indonesia even richer in cultural diversity. The Toraja people are one of the tribes from Indonesia who still adhere to their culture, customs, and beliefs in carrying out their daily lives (Suhamihardja, 1977).

Basically, in Toraja culture, there are two major ceremonial parts, namely Rambu Solo and Rambu Tuka'. Rambu Solo is a form of mourning event where this event is a form of a series of funeral ceremonies for parents or relatives who have died while Rambu Tuka' are all forms of favorite or joyous events such as harvest thanksgiving, wedding parties, and other forms of activities that indicate joyous activities as a traditional ritual (Bararuallo, 2010).

Rambu Solo comes from the Toraja language which in general Rambu Solo is a cultural ritual that is carried out when the sun begins to set (Duli & Hasanuddin, 2003). Even though in practice the Rambu Solo ritual is carried out from early in the morning until late at night, one of the core activities of this activity still adheres to the previous religious belief (aluk todolo) which in carrying out the Ma'pasinglo rite the corpse will be paraded from the Tongkonan house to the funeral ceremony takes place which is usually called Rante in the afternoon or after the day begins to set.

As with other traditional activities in Toraja, solo signs are closely related to rituals and rites of belief which are very thick and full of magical values and beliefs in them. The Toraja people believe that after death there will be the next life, namely towards Puya (Nirvana). Through a

series of activities at the traditional funeral ceremony of Rambu Solo, the family of the deceased believes that all forms of sacrificial animals, offerings, and a series of festive events will transport the spirits of deceased relatives or relatives to the next life in Puya (Paranoan, 1990).

Death, especially the loss of a spouse, is at the top of the list of causes of stress in life as a result of feelings of loss and deep sadness after losing a loved one and having lived together for many years (Santrock, 1995: 271). The death of a loved one, especially the loss of a spouse according to Hurlock (1999: 380) can have a psychological impact including; feelings of uselessness, changes in life patterns, a tendency to feel that they are no longer needed, deep sadness, even loneliness as a result of losing a partner and peer who they love. The death of this spouse gives a feeling of depression as a result of deep sadness which, if it continues without certain treatment, can lead to mental disorders and depression (Kaplan & Norton, 2005). This is supported by the opinion of Middleton et al which states that a person will experience stress or pressure because of the loss of someone close to them in their life because they think that this loss will have an impact on their life in the future where they think they will experience various difficulties (Mancini & Bonanno, 2009). Depression as a form of mood disorder due to feelings of unhappiness, humiliation, boredom, and loss of enthusiasm is what is feared will worsen the situation so that there are not infrequently cases of suicide and sudden decline in health due to the loss of a spouse who has accompanied them for years. Santrock, 1995). Where is the concept of grief (grief) which can lead to depression according to Sigmund Freud in his work "Mourning and Melancholia" sees depression or "melancholia" as pathogenic grief (Winlow et al., 2023). Pathogenic according to KBBI means that it can cause disease. According to Beck, this depression can cause death because it has psychological effects such as loss of appetite, sleep disturbances, feelings of discomfort, anger, and other effects that result in decreased health (McDowell & Newell, 1996) even if left untreated it will result in attempted suicide due to despair.

Rambu Solo in Tana Toraja, which is a series of final tribute ceremonies for relatives, relatives, and loved ones, is carried out as a form of respect and love for those who have died. The uniqueness contained in the Rambu Solo ritual, especially in Pattan Ulusalu Village, is the celebration after the funeral ceremony is over. Tobalu as a person who has been abandoned (widow/widower) will coordinate with his relatives and children to carry out Thanksgiving worship activities. This is what then becomes unique because for most people it will be considered an oddity where the atmosphere of sorrow and mourning should be closed with prayer and worship of thanksgiving. This gratitude is the culmination of each process of the series of traditional signs for solo ceremonies where Tobalu as the couple left behind will try to accept the situation and return to live a better life in the world to be prepared to go to nirvana (Toraja language: puya) with his partner someday.

According to Emmons and McCullough (Ekowati, 2008), gratitude is a series of outbursts of emotions and feelings that then process into an attitude, habit, morality, and personality which then in the end will affect how a person behaves and responds to certain things and situations. The gratitude that Tobalu feels after the traditional funeral ceremony for his partner, is a form of overflowing feelings and emotions which then becomes an attitude that will later develop so that the value and morality of gratitude can become a provision to rise from grief due to the loss of a partner and be able to live the next life as a form of gratitude. process of

survival in the world. (Clewell, 2004) himself stated that gratitude is a form of positive interpretation that reflects a good personality with positive thinking to present a more positive life. Through gratitude or gratitude, feelings of sadness and stress due to grief after losing a loved one can change and develop into happiness and become motivation to continue living a better life (Paranoan, 1990). According to Emmons, gratitude can provide positive feelings, and a sense of comfort, and can even spur motivation so that behind the grief of a person who has been left by his partner, he will not be dissolved in grief but can see from the point of view that the partner he loves has already headed for a second life.

Therefore this feeling of gratitude is very much needed for Tobalu to be able to motivate and anticipate the negative impacts that arise as a result of grief and a deep sense of loss after the death of the partner he loves. The research conducted by Mila Gusnita and Delmira Safrini on widows whose partners died at a productive age explains that the positive emotional influence of gratitude is very much needed in critical conditions to be able to help deal with stress effectively. In their journal, Mila and Delmira explain that with gratitude they can control the negative emotions that arise in dealing with all kinds of things that happen in life (Gusnita & Syafrini, 2021). In addition, the research conducted by Citra and Rahmasari on two participants who were widows who were left to die by their partners revealed that a sense of gratitude was able to make participants able to draw lessons from every event they experienced so that departing from the downturn they felt, they were able to get back up. become a better individual than before in dealing with all life situations (Widyataqwa & Rahmasari, 2021). In line with these two studies, in the journal *ABDI: Media Community Service* which was researched by Johan Satria et al, it was explained that the results of their research found results where gratitude training in increasing gratitude was proven to be able to effectively increase positive emotions which are expected to be optimally used for daily life both socially and personally (Satria et al., 2019).

Based on the explanations above, the researcher wants to see the phenomenon of the image of gratitude that is often held by Tobalu after the traditional rituals of the Rambu Solo funeral in Tana Toraja, especially in the Pattan Ulusalu Village area which is the place of research by researchers. So departing from the reality and explanation above, the researcher is interested in studying more deeply the description of gratitude from Tobalu after holding the Rambu Solo traditional ceremony for his partner who has died adopting it as the research title.

METHOD

The type of research used by researchers in this study is a type of qualitative research method. This research is a study with the results of the data obtained as descriptive data which can usually contain written or spoken words from subjects or figures and their behavior that has been observed or researched with a complete approach to the background and the individual (Moleong, 2018).

This research was conducted in the Pattan Ulusalu Village, Tana Toraja Regency, South Sulawesi. The aim is to study intensively how gratitude is portrayed in Tobalu after the traditional Ramblas Solo funeral ceremony.

Data Analysis Techniques

In analyzing the data this research uses several stages to reach conclusions. The stages include:

Data collection

The data that has been collected from the results of observations, interviews, and documentation recorded from observations in the field consists of two, namely descriptive data and reflection. Descriptive notes are natural or natural data and contain what is heard, seen, felt, witnessed, and experienced directly by the researcher. Reflective notes are notes that contain the researcher's impressions, criticisms, comments, and interpretations regarding what is the result of his observations in the field. These two things will become material for the data collection plan for the next stage (Moleong, 2018)

Data reduction

Data reduction is a stage in data analysis that includes sorting, simplifying data, focusing on important matters related to research, and determining research themes and patterns which will later provide an overview that becomes a reference to facilitate data collection (Sugiyono, 2018)

Data Presentation

Presentation of data, namely the stage where the summary of the data that has been compiled, will refer to the possibility of drawing conclusions and determining the next steps for researchers (Alfansyur & Mariyani, 2020). In the form of presenting qualitative data, the researcher makes it in the form of narrative text descriptions packaged in notes on the results of observations and interviews in the field and uses chart form to make it easier to direct researchers so that data collection can be structured and directed. With the presentation of this data, researchers can easily review what phenomena are happening, and then determine certain conclusions regarding whether the results of the analysis are correct or need to be re-analyzed.

Conclusion Drawing

After going through the three stages above, namely data reduction, data presentation, and drawing hypotheses or temporary conclusions, the researcher will draw conclusions that will be verified.

RESULTS AND DISCUSSION

Based on the results of an analysis of gratitude in Tobalu after the Ramblas Solo traditional funeral ceremony, it shows that three important themes of gratitude are discussed in this section from a psychological perspective. The first theme is self-acceptance after the funeral is over, the second is giving thanks for God's goodness and the role of the family in life, and the third is activities as a form of expression of happiness.

The feeling of happiness and gratitude after the traditional signs of a solo funeral ceremony felt by the participants is a form of participants' acceptance of the events that have befallen them. Interpreting death is not a separation that must drag on in sadness, but participants say that there will be a next life that will await and participants believe that they will be reunited in the next life. This is in line with (Ryan & Deci, 2006) who argue that gratitude is a very big power that can increase a downturned individual and then make the person able to return to what is enjoyed in life even though experiencing the most difficult conditions. The results of the research on the two participants showed that before the traditional signs for solo funeral ceremonies for their late husbands were carried out, they tended to think about the smooth running of the event besides the sadness they experienced as a result of losing their husbands. However, after the funeral ceremony was over and went well, the participants expressed

feelings of relief and gratitude for the smooth running of the ceremony. With this feeling of gratitude, participants can adapt and reduce their sadness so that they can continue their lives well. In line with what was stated by (Bustamante et al., 2017) where he explained that gratitude enables a person to adapt well even when experiencing difficult situations and has the potential to reduce stress levels.

The participants saw that this gratitude was not because they were happy about death, but that this gratitude was a form of expression of their happiness for the proper implementation of the final tribute ceremony for the late husband before being buried. In this study, participants consciously said that they had accepted the situation and were grateful for the smooth running of their late husband's funeral. This means that the participant has accepted all the circumstances and events of her husband's death after the funeral is over. The presence of gratitude is in line with what was expressed by (Lambert et al., 2009) that gratitude is a factor that can help in appreciating conditions filled with problems and then it becomes lighter.

One of the motivations that makes participants grateful is for what they have, not for what they don't have. This was seen when the participants explained where the participants in general explained that they were grateful for what they still have today, be it family, children, grandchildren, and the legacy their husbands left in the form of property. In line with this, (Wood et al., 2008) said that one of the eight grateful domains is to focus on what you have rather than what you don't have.

The gratitude felt by the participants is inseparable from the feeling of God's inclusion that they always feel in their lives. The results of this study indicate that the participants always feel and are grateful for every inclusion and acknowledge the goodness of God who is always present in their lives, even though they have experienced adversity due to the loss of their husbands. The participants thought that in life they saw that all events that occurred could not be separated from God's intervention and grace. In line with this, (Linley & and Joseph, 2004) argue that gratitude is the tendency to view a series of life events as a gift from God.

In this study, participants showed a positive relationship between religiosity and spirituality with gratitude. The participants revealed that they were very grateful for God's inclusion which they always felt so that the feelings that had been overcome by sadness recovered and were able to accept all situations well. In line with this, research conducted by (McCullough et al., 2002) shows that gratitude is positively related to spirituality and religion. Coupled with (Piedmont, 1999) & and (McCullough et al., 2002) in their research individuals with high levels of spirituality tend to have better levels of gratitude.

The role of the family in increasing gratitude for Tobalu is also very clear. The participants stated that the support from their children and grandchildren who were always there to accompany them made them feel grateful and did not feel protracted sadness. In line with research conducted by Ani Marni (2013) which showed that there was a significantly positive relationship regarding social support starting from support by family, colleagues, and the environment in the elderly. The same thing was shown by research conducted by Dewi (2012) which stated that the higher the support from the family, the higher the self-acceptance of the elderly. By what was shown by the participants they were happy with the support and presence of their family so they felt grateful and did not feel alone because someone still loved them. In line with what was explained by (Watkins et al., 2003) family support is the most important element to help someone when facing a problem. So it is clear that family support is very

influential in the lives of participants after the traditional funeral ceremony for their husbands where they slowly accept the situation and begin to want to have a better life.

As a form of expression of the gratitude felt by the participants, they carried out activities such as gardening, going around the house and even watching people harvest. With this activity, the participants feel that they can feel positive emotions, are happier and happier and even become a consolation. In this study, the participants' daily lives after the difficult situations they experienced before were to carry out their usual activities. This activity is carried out as a form of being grateful for the life they still have. Having an expression of gratitude is in line with the opinion of (Watkins et al., 2003) that it is important to express gratitude. When gratitude has arisen, participants will feel positive feelings that direct them to conditions to express that gratitude. The expression of gratitude is in the form of activities carried out by the participants as a form of expression or expression (thankfulness) from the positive emotional conditions they feel. This is in line with the opinion of (McCraty & Childre, 2012) who argued that one of the concepts of expression of gratitude is appreciation. This concept is explained as a form of positive state that has been experienced by someone which is then followed by a response to this positive condition through expressions or expressions of gratitude.

CONCLUSION

Based on the findings of this study, it can be concluded that there are three images of gratitude for Tobalu after the traditional Ramra Solo funeral ceremony in Pattan Ulusalu Village, namely self-acceptance after the funeral is over, grateful for God's goodness and the role of family in life, and activities as a form of expression feeling of happiness. The two participants in the study illustrated that both of them accepted the situation well after their husband's funeral was over because they were grateful for God's inclusion that they still felt in their lives after the difficult circumstances they felt. The support from family and relatives is also an important factor in increasing the gratitude felt by the participants where with the support from the family the participants feel happy and feel not alone. That way participants can redefine their lives and then continue their lives through the positive feelings that arise from this gratitude. Furthermore, the gratitude that has developed is then expressed by the participants through the activities and activities they carry out. As a form of expression and expression of the gratitude they feel, the participants carry out activities as usual in their old age to continue the rest of their lives.

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