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Changes in Cultural Values of *Ma’pasilaga Tedong* (Case Study on Death Services in Lembang Sarambu, Buntu Pepasan District, North Toraja Regency)

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**ABSTRACT**

This paper describes the socio-cultural changes that occur in the Lembang Sarambu community, Buntu Pepasan District, North Toraja, in the *ma’pasilaga tedong* tradition, along with the factors that influence the occurrence of these social changes. The method used in this research is the descriptive qualitative method, with data collection techniques of observation, interviews, and documentation. The results in this study are the values contained in the *ma’pasilaga tedong* tradition, namely 1) cultural values, *ma’pasilaga tedong* is a tradition that has been passed down from generation to generation to perfect the implementation of the rambu solo ceremony; 2) the value of customs, the Toraja people believe that the buffalo is a sacred animal; 3) moral values, in the *ma’pasilaga tedong* tradition, the buffalo that will be competed are buffalo that have certain criteria, such as the buffalo that will be competed must be the buffalo that will be sacrificed for the corpse; 4) social values, namely the tradition of *ma’pasilaga tedong* cannot be carried out if there is no solo sign ceremony. The values that have changed in the *ma’pasilaga tedong* tradition are: 1) moral values, where the *ma’pasilaga tedong* tradition which originally aimed to comfort the bereaved family and as a form of empathy for the bereaved family has now become a gambling arena for *ma’pasilaga tedong*; 2) and the initial social value of *ma’pasilaga tedong* was only done in one day, namely when there was a rambu solo’ ceremony, but now it has been carried out for days even though the rambu solo’ ceremony is not held. With the factor of cultural changes that occur caused by internal factors; population and discoveries and external factors; war and other cultural influences.

**Keyword:** *Ma’pasilaga* Tedong, Toraja People, Socio-Cultural Changes, Ceremonies.

**BACKGROUND**

The diversity of tribes and customs creates a different culture among the existing tribes. Each culture has its characteristics that are not shared by other ethnic cultures. Of course, characteristics that are owned have a uniqueness that makes people outside the tribe feel amazed, even a few who feel strange. Toraja is one of the most famous parts of tourism and is most frequently visited by domestic and international tourists, usually, tourists come to this place to see some of the uniqueness of Toraja culture, one of which is the tradition of the funeral procession. This is like the findings of Novita Sari Barumbun where in her writing she...
found that Tana Toraja was used as an object of tourism, especially in the implementation of the rambu solo ceremony because in the process it was very interesting for tourists and many visited the process of carrying out the rambu solo' or traditional death ceremony (Barumbun, 2015).

The procession of the death ceremony has several series of traditions carried out before the body is placed in the grave. The death ceremony for the Toraja tribe is carried out to take the dead body to Nirvana or in the Toraja language, it is called Paya. Various series of events were carried out starting from the wrapping of the corpse (Ma'Tudan Mebalun), Ma'pasonglo', reception of guests, and ma'pasilaga tedong. At the funeral, the final stage of the series of events, the corpse is escorted to Liang Batu or to Patane (a grave that looks like a house).

Ma'pasilaga Tedong is one of the unique traditions of the Toraja ancestors which is routinely carried out during funeral ceremonies for people who have died several years ago, which they usually call Rambu solo'. The Ma'pasilaga Tedong event is held before the traditional ceremony begins. The buffalo that will be pitted are then paraded, preceded by a team of gong bearers, banner bearers, and several women from grieving families to the field located at the dir ante (cemetery). When the line of buffalo leaves the location, accompanying music will be played. The rhythm of the traditional music comes from several women who pound rice in a mortar in turn.

In the history of the emergence of ma'pasilaga tedong, the custom of ma'pasilaga tedong emerged and developed among buffalo herders. This tradition begins with two buffaloes being pitted against each other's horns and knocking each other down. The buffalo that was declared defeated was the buffalo that ran from the ma'pasilaga tedong arena. In addition, there is also a Toraja-style buffalo slaughtering procession. This procession is slashing the buffalo's head with a machete which is done in one slash. For the Toraja people, the buffalo is a sacred animal. And the buffalo used for ma'pasilaga tedong is a buffalo that costs hundreds of millions of rupiah.

However, in the Ma'pasilaga tedong event, values have changed, where the Ma'pasilaga tedong tradition was once only a custom or as entertainment for the grieving family and for all the guests who came, but now the ma'pasilaga tedong event has become a gambling arena. Initially, ma'pasilaga tedong was only for entertainment, but where ma'pasilaga tedong has now become a massive gambling arena where gambling that occurs can cost tens of millions of money. The ma'pasilaga tedong event used to be usually only done in one day, but it's different from now, this ma'pasilaga tedong has been done for days, even this activity has been arranged in the committee and the committee is also the judge in the implementation of the ma'pasilaga tedong tradition. Ma'pasilaga tedong used to be held in large fields or the field, even today, the only difference is that the Ma'pasilaga tedong event is made into an arena.

This is as stated by Gillin and Gillin (J & Bagong, 2004) that "social change is a variation and accepted way of life, either because of changes in geographical conditions, material culture, population composition, ideology or because of diffusion or discoveries in society". Meanwhile, according to Talcot Parson, society will experience a change towards a traditional society. Taylor also said that culture is complex which includes knowledge, belief, art, morals, law, customs, and every human ability and habit as citizens of society.

Cultural changes that occur are part of every cultural change of each of these elements. Even though it is actually in people's daily lives, it is not easy to determine the location of the dividing line between social change and cultural change. Because no society does not have culture and vice versa, it is impossible for a culture that is not incarnated in a society (Soekanto, 2017).

What is clear is that social change and cultural change have the same aspect, namely that they are both concerned with an acceptance of new ways or an improvement in the way changes meet the needs of a society's life. Thus, changes in culture can occur anytime and anywhere, cultural changes occur due to certain factors. As is the case in the ma'pasilaga tedong culture carried out by the Toraja people at every death ceremony (Rambu solo'). Ma'pasilaga tedong which used to be just entertainment for the grieving and the guests who came has now turned into a gambling arena.
Based on the background of the problem above, this research focuses on changes in the cultural values of ma’pasilaga tedong at the death ceremony in Lembang Sarambu. For this reason, the objectives of this study are 1) to describe and interpret the changes in values in the implementation of the ma’pasilaga tedong tradition at the death ceremony in Lembang Sarambu, 2) and describe the factors that cause changes in values in the implementation of the ma’pasilaga tedong tradition at the death ceremony in Lembang Sarambu.

RESEARCH METHODS

The implementation of this research uses qualitative methods. Qualitative research is a research and understanding process based on a methodology that investigates a social phenomenon and social problem. In this approach, the researcher makes a complex picture, examines words, reports in detail from the respondents' views, and conducts studies in natural situations. In this case, the researcher will analyze the Toraja ma’pasilaga tedong custom at the death ceremony in Lembang Sarambu, Buntu Pepasan District, North Toraja Regency, South Sulawesi Province. Researchers collected complete information using various data collection procedures based on a predetermined time.

The research location was carried out in Lembang Sarambu, Buntu Pepasan District, North Toraja Regency, South Sulawesi. The choice of the location of this research is because until now the community still maintains the ma’pasilaga tedong tradition, even though it is often done when there is a rambu solo ceremony. Informants in this research are traditional leaders (tominaa), traditional leaders (Ambe’ tondok), local government (head of the Sarambu lembang), people who are involved in gambling, and ordinary people (not involved in gambling). With the data collection techniques used in this study, namely, observation, interviews, and documentation techniques, as well as data analysis techniques used, namely interactive analysis techniques by Miles and Huberman (Miles & Huberman, 2009; Sugiyono, 2012), which consists of data collection, data reduction, data presentation, and verification or conclusion. Then the data that has been found is tested for the validity of the data through data triangulation.

RESULTS AND DISCUSSION

Implementation of the Tedong Ma’pasilaga Tradition

Ma’pasilaga tedong is a unique tradition of the ancestors of the Toraja people which is routinely carried out at funeral ceremonies for people who have died several years ago, which they usually refer to as Rambu solo’. The Ma’pasilaga tedong event is carried out before the traditional ceremony begins. Dozens of buffalo that will be pitted are lined up in the field where the ceremony will be held. The buffalo that will be pitted are then paraded, preceded by a team of bearers of gongs, bearers of banners, and several women from grieving families located in dirante (burial). When the buffalo line leaves the location, musical accompaniment will be played, the rhythm of traditional music coming from several women pounding rice in a mortar in turn.

Ma’pasilaga tedong begins with two buffaloes being pitted against each other and they bang their horns against the horns of their opponents and knock each other down. The buffalo that was declared defeated was the buffalo that ran from the ma’pasilaga tedong arena. In addition, there is also a Toraja-style buffalo slaughtering procession. This procession is slashing the buffalo’s head with a machete which is done in one slash.

Based on the results of an interview with Tominaa (traditional leader) Mr. Hendra Rembonan, the technique of implementing the ma’pasilaga tedong tradition in the Toraja community, especially in Lembang Sarambu, went well according to traditional demands, namely "for the implementation of the ma’pasilaga tedong tradition, it is carried out specifically at the rambu solo’ ceremony, in the rambu solo’ ritual or funeral ceremony there is what is called ma’pasa’ tedong. The ma’pasa’ tedong event/ritual ends with the ma’pasilaga tedong ritual as the procedure for its implementation".

Likewise, Ambe’ tondok (traditional leader) Mr. David Sampe Rompon agreed with the informant above that the ma’pasilaga tedong tradition was originally carried out by traditional demands, namely "Ma'pasilaga tedong is a ritual or cultural
procession in the traditional *rambu solo*’ (death ceremony), where in the event based on the number of buffalo, for example, 24 then there will be a *ma'pasilaga tedong*. Where initially the *ma'pasilaga tedong* will begin with the *ma'pasa*’ *tedong ritual*.

Meanwhile, according to Mrs. Bertha S. Sampe Rompon as the head of the *lembang* (local government) regarding the technical implementation of the *ma'pasilaga tedong* tradition at the death ceremony in Lembang Sarambu, she said that: "*Ma'pasilaga tedong* is one of the processes in the funeral ceremony (*rambu solo*) because we in Toraja at the funeral have many series of events and *ma'pasilaga tedong* is one of the series of events in the *rambu solo* activity".

Based on the results of interviews at the research location with Mr. Sutio Kondo Lapik as a community who is usually involved in gambling in the *ma'pasilaga tedong* tradition, he stated about the technical implementation of the *ma'pasilaga tedong* tradition in Lembang Sarambu, he agreed with what was stated by several informants from above, he said that: "the implementation of the *ma'pasilaga tedong* tradition is a tradition that is carried out in the *rambu solo* ceremony' or at the funeral ceremony of a person who has died. One of the *rambu solo*’ activities is *ma'pasilaga tedong*, where the type of buffalo that is competed is usually the *tedong pudu*’ type, which has black skin that has no pattern and there is also a striped buffalo which is commonly called bonga or saleko. Buffaloes that are sacrificed will be paraded around the village first (*ma'pasa' tedong*) as a form of respect in the *rambu solo* ceremony, then in the afternoon there will be a buffalo fight (*ma'pasilaga tedong*)".

Thus, based on the data obtained, the implementation of the *ma'pasilaga tedong* tradition at the death ceremony in Lembang Sarambu, Buntu Pepasan District, North Toraja Regency was initially carried out by buffalo herders who later became part of the traditional *rambu solo*’ procession (death ceremony). Where in the *rambu solo*’ procession has several series of events such as *ma'pamula*, *mentang*, *mengkalosso*, *ma'pasa' tedong*, *ma'pasilaga tedong ma'badong*, *ma'parokko alang*, *ma'allona*, *manta* & *ma'kaburu*.

*Ma'pasilaga tedong* is one of a series of events at the *rambu solo*’ (death) ceremony. Where this procession will be held according to the number of buffalo to be slaughtered. The *ma'pasilaga tedong* tradition is one of the traditions that is not carried out haphazardly where this tradition should only be done if the grieving family can cut more than 7 buffalo which is called rapasan by the Toraja people. If the family can do rapasan, it means that the family can slaughter more than 10 buffalo and is allowed to carry out the *ma'pasilaga tedong* tradition.

Before doing the *ma'pasilaga tedong* ritual, it will begin with the *ma'pasa' tedong* ritual. *Ma'pasa' tedong* is a ritual where the buffalo that will be slaughtered or that will be sacrificed will be paraded and brought to the field where the solo sign is performed and paraded around the village. After performing the *ma'pasa' tedong* ritual, it will be followed by the *ma'pasilaga tedong* ritual. *Ma'pasilaga tedong* is usually carried out in the afternoon after the *ma'pasa' tedong* ritual is carried out. After all the buffalo of the tomate children (the grieving family) have been contested, the head of the party will announce that the disanga rampan moto tu *ma'pasilaga tedong* (*ma'pasilaga tedong* procession is complete). We can see this as the documentation of the implementation of the *ma'pasa' tedong* tradition procession below.

![Figure 1. Implementation of the Tedong Ma'pasa Tradition (Previously)](image)

The ritual procession of the *ma'pasilaga tedong* tradition certainly has the meaning of each ritual step that is applied, so this tradition contains the values that are believed by the community. These values are social values; cultural values; customary values; and moral values. This is like the results of interviews with research informants, namely Mr. Hendra Rembonan as tominaa (traditional elders), that in the *ma'pasilaga tedong* tradition there are 4
elements of value, the same thing was also conveyed by Mrs. Bertha S. Sampe Rompon as the head of Lemabang Sarambu (local government); Mr. David Sampe Rompon as the ambe' tondok (traditional leader), and other informants, namely 1) Social values, meaning that the entire family and the entire community in that place or the place where ma'pasilaga tedong is implemented participate in the implementation of ma'pasilaga tedong. 2) Cultural value means this is to perfect the series of all events contained in the solo sign, namely the implementation of the ma'pasilaga tedong tradition. 3) Customary Values, in the ma'pasilaga tradition, the traditional value contained is where the buffalo tedong is a symbol of the criteria or conditions for going to heaven or commonly called puya by the Toraja people. 4) Moral values, in the ma'pasilaga tedong tradition, there are types of buffalo that are the criteria for being sacrificed or slaughtered by a grieving family.

Based on the research data on the values contained in the ma'pasilaga tedong tradition from some of the informants above, it can be concluded that the values contained in the ma'pasilaga tedong tradition are; moral values, traditional values, social values, and cultural values. Where these values all have a certain meaning in the implementation of the ma'pasilaga tedong tradition. Social values, mean that the entire family and the entire community in that place or the place for the implementation of ma'pasilaga tedong participate in the implementation of ma'pasilaga tedong. This cultural value means to complete the series of all events contained in the rambu solo', namely the implementation of the ma'pasilaga tedong tradition and also the ma'pasilaga tedong tradition, which has become a habit for the Toraja people which also causes Toraja to be known by outsiders.

Customary Values, in the ma'pasilaga tradition, the traditional value contained is where the buffalo tedong is a symbol of the criteria or conditions for going to heaven or commonly called puya by the Toraja people and ma'pasilaga tedong has also become a hereditary tradition that has now become a community habit. Moral values, in the ma'pasilaga tedong tradition there are types of buffalo that are rhetheiteria for being sacrificed or slaughtered by a grieving family.

This includes entertainment values where we know that the ma'pasilaga tedong tradition aims to entertain. In the ma'pasilaga tedong tradition, the most prominent value is the value of customs that aims to totoeoentertaine bereaved family. Of the four values above, the real value is contained in the ma'pasilaga tedong tradition, namely as an entertainment value where the ma'pasilaga tedong tradition can be entertainment for the grieving family.

This is as stated by Abdul Latif, cultural values are lasting, not easily changed or replaced with other cultural values. Cultural values are abstract concepts about big and general problems that are very important and valuable for people's lives (Latif, 2007). The cultural values contained in the ma'pasilaga tedong culture become a reference for the behavior of most members of the Toraja community, which are very attached to them so it is very difficult to explain rationally. Where the tradition is a tradition that is mandatory for all Toraja people, but because of its value which is highly respected by the Toraja people, they try to be able to carry out this tradition during the procession of their family burial ceremony.

Besides that, Bertens explains how moral values relate to the human person, but the same thing can also be related to other values. He said that the characteristics of moral values are; relates to responsibility, relates to conscience, embodies, and formality. Moral value is a value that comes from the desired element or will (Bertens, 2011). As in the ma'pasilaga tedong tradition, the moral values contained in it are in the implementation of the ma'pasilaga tedong tradition, the buffalo that will be complained about is not an ordinary buffalo but has certain criteria where this is not a compulsion for the Toraja people but from this, the Toraja people can be responsible for the traditions that have been passed down from their ancestors.

Meanwhile, according to Young, social values are abstract and often unconscious assumptions about what is right and what is important (Young & Raymond, W, 1959). In the implementation of the ma'pasilaga tedong tradition, namely this tradition can only be done if there is a solo rambu procession and cannot be done if there is no solo sign ceremony or death. Likewise,
in Muhaimin, customary values in the community’s view are the same structure as a tradition so that in carrying out traditions, people can follow customary rules (M, 2002). As in the implementation of the ma’pasilaga tradition, the buffalo tedong is a symbol of the criteria or conditions for people who die to go to puya (heaven). The Toraja people believe that the buffalo is a sacred buffalo that can take the corpse to heaven.

**Changes in Ma’pasilaga Tedong Cultural Values in the Death Ceremony**

Based on the results of the interview at the research location with Mr. Hendra Rembonan as the tominaan (traditional leader) in Lembang Sarambu. The values that have changed from the implementation of the ma’pasilaga tedong tradition, such as in the excerpt from the interview, are as follows: “The values contained in the ma’pasilaga tedong tradition are currently very changing, in general, the Torajans used to carry out the ma’pasilaga tedong ritual as a form to perfect the series of ma’pasilaga tedong traditions, but now the tradition of ma’pasilaga tedong is currently not only carried out at the rambu solo’ ceremony or death ceremony but now it can also be carried out anywhere depending on the agreement of the community in different contexts, namely in the form of gambling where they use the ma’pasilaga tedong tradition as a form of event.

So the value that has shifted from the procedure for implementing the ma’pasilaga tedong tradition is the value of customs. because at first the ma’pasilaga tedong tradition was carried out at a funeral ceremony, which changed from the ma’pasilaga tedong tradition now, namely everywhere we can find the ma’pasilaga tedong tradition, especially when they held an arena for buffalo fights and then formed a committee, and this is what causes traditional values to turn into a gambling arena which is now very entrenched, especially for the Toraja people”.

Meanwhile, according to Mr. David Sampe Rompon, as the ambe’tondok (traditional figure) said that the values that have changed from the implementation of the ma’pasilaga tedong tradition, as quoted from the interview, are as follows: “This is what people have misinterpreted because the ma’pasilaga tedong procession changed its posture, which was originally a cultural procession, there is no traditional procession in the ceremony called a fighting buffalo (mainstay). Then the buffalo who want to complain is only the buffalo that will be sacrificed for the corpse of the buffalo that wants to be slaughtered (cut), now there are many buffalo for rent. Mr. David said that as one of the traditional leaders, this is a big concern where they hope that the ma’pasilaga tedong tradition can return to its identity where what is meant here is the ma’pasilaga tedong tradition must return to the same as before. So the values that have changed from the ma’pasilaga tedong tradition are moral values and social values.

Based on the research data obtained, it can be concluded that the ma’pasilaga tedong tradition in the Toraja community, especially in Lembang Sarambu, Buntu Pepasan District, north Toraja Regency has had many changes. In general, the Toraja people used to carry out the ma’pasilaga tedong ritual as a form of perfection from the implementation of the rambu solo. So that the values that have changed from the implementation of the ma’pasilaga tedong tradition are moral values and social values. Judging from the values that have changed, the ma’pasilaga tedong tradition is no longer the same as it was in the beginning. The values contained in the implementation of the ma’pasilaga tedong tradition have changed greatly. Where initially the ma’pasilaga tedong tradition was only entertainment for the grieving community. Because at first the ma’pasilaga tedong tradition was carried out when there was a solo sign ceremony 'but now we can find everywhere the implementation of the ma’pasilaga tedong tradition is made an arena and even regulated by the committee. Moral values and social values in the implementation of the ma’pasilaga tedong tradition have also changed where the ma’pasilaga tedong tradition is currently misunderstood by the community. Initially, in the traditional procession there was no such thing as a fighting buffalo (mainstay) and the only buffalo that could be competed were those that would be sacrificed for the corpse, but now there are many rented buffaloes or mainstay buffalo that only come and are then brought home by their respective teams.

These things are done because they have a specific purpose. What is meant by a certain
goal here is that of all the changes that occur in the implementation of the *Ma’pasilaga Tedong* tradition, the goal is to gamble. The contracted buffaloes that were brought in by the teams were intended only to be used as bets (gambling). So cultural values also change in the implementation of the *ma’pasilaga tedong* tradition, because the original purpose of *ma’pasilaga tedong* was to comfort the bereaved family but nowadays with the *ma’pasilaga tedong* tradition regulated by the committee, the cultural values of the *ma’pasilaga tedong* tradition have turned into values that are beneficial to various parties (gambling).

Apart from the entertainment value that turned into gambling, the values that changed from the *ma’pasilaga tedong* tradition were: 1) Moral values, where the *ma’pasilaga tedong* tradition which originally aimed to entertain grieving families has now become a gambling arena and *ma’pasilaga tedong* are also only allowed to use buffalo which will indeed be sacrificed for the corpse but now it is allowed to use buffalo from outside which only come to be pitted and then brought home by the owner and his team.

The *ma’pasilaga tedong* tradition can only be done at the *rambu solo’* ceremony, but now we can find *ma’pasilaga tedong* arenas everywhere. 2) Social values, in terms of implementation, *ma’pasilaga tedong* was initially only carried out in one day but now it can be done for days.

Based on data analysis of research results in the field about the process of implementing the *ma’pasilaga tedong* tradition in Lembang sarambu, initially, the *ma’pasilaga tedong* ritual was carried out by buffalo herders to be entertained when they were herding their buffalo (See in picture 1). Over time, this tradition has finally become a habit in Toraja society which is one part of a series of events in the implementation of the eating ceremony (*rambu solo’*) (See picture 2). *Ma’pasilaga Tedong* has become a Toraja custom ritual. *Ma’pasilaga Tedong* has also become a ritual passed down from generation to generation which is still upheld by the Toraja people.

This is like the description put forward by Gillin and Gillin (J & Bagong, 2004) that "social change as a variation and accepted ways of life, either due to changes in geographical conditions, material culture, population composition, ideology as well as due to diffusion or discoveries in society". The desired changes are changes that have been regulated or planned by the *ambe’tondok* (customary leaders). *Ambe’ tondok* are people who have been trusted by the Toraja people to regulate the course of a custom or a tradition. For the Toraja people, *ma’pasilaga tedong* is part of the customs of the Toraja people. The tradition of *ma’pasilaga tedong* which has now become a hereditary tradition underwent changes that were accepted by the Toraja people.

This tradition was once only carried out by buffalo wanderers to be entertainment for them when they were herding their buffalo. People believe that with *ma’pasilaga tedong* we can get entertainment or happiness. So that *ma’pasilaga tedong* has also become part of the *rambu solo’* ceremony, which aims to comfort the grieving family.

The *ma’pasilaga tedong* ritual is a ritual constructed by the performer beyond time. This influence gives the impression as if this ritual should only be performed by the nobility. The initial meaning of *ma’pasilaga tedong* which is a game for the shepherds (lower class) can be constructed into an upper-class game that brings profit. So that today’s *ma’pasilaga tedong* activities are a big problem that causes family conflicts with the church.

Likewise, according to Talcot Parson, society will experience a change towards a traditional society (J & Bagong, 2004). The tradition of *ma’pasilaga tedong* which was once known as entertainment has now become a massive gambling arena. The Toraja people may not be aware of the value changes that occur from this *ma’pasilaga*
tedong tradition so they continue to do it. Toraja people have now taken advantage of customs for certain purposes, such as using the ma’pasilaga tedong tradition as a source to earn money or commonly referred to as "gambling".

The implementation of the ma’pasilaga tedong tradition in the past and now is very different. In the past, the implementation of the ma’pasilaga tedong tradition was only carried out for one day but now the ma’pasilaga tedong can be done many times. Ma’pasilaga tedong also used to only be allowed to use buffalo that were specifically wanted to be slaughtered or dedicated to a corpse whose funeral process was in progress, but now it is allowed to use its mainstay buffalo (fighter) as shown in Figure 3 below.

This is very contrary to the values contained in it. It is not only against values, but it is also very contrary to religious teachings. The ma’pasilaga tedong tradition which used to be entertainment has now become a gambling arena, this condition has also damaged the psychology of the young generation of the nation in Toraja, especially in Lembang Sarambu. The Toraja people who like this tradition are mostly young people. From the tradition of ma’pasilaga tedong, there have also been many communities of lovers of the abbreviated tedong silaga (KPTS). Things like this cause a change in the value of the ma’pasilaga tedong tradition.

This is as stated by Patiung, M in his book, that "the values and the initial goal of ma’pasilaga tedong are to provide entertainment for grieving families". This activity also provides entertainment to the community who have worked together in making the huts that will later be occupied during the rambu solo ceremony (Patiung et al., 2020). However, ma’pasilaga tedong is now widely practiced as a gambling arena, even because ma’pasilaga tedong has many young people whose psychology is also influenced.

These values and goals have changed as a result of modernization. Likewise, according to Pasulu, H.Y "the ma’pasilaga tedong activity is actually in a traditional setting held as a distraction or entertainment activity for family and relatives who are present in the funeral process" (T & M, 2019). Amid modernization, it appears in the Toraja area, especially in the Lembang Sarambu area, that traditional values which were originally entertainment values, especially the ma’pasilaga tedong custom, have now changed, where in the implementation of this custom many people use it as a place to make money which is called gambling.

In ma’pasilaga tedong initially only as entertainment value for the grieving, now it has turned into gambling value. The change in the value of ma’pasilaga tedong which is now a gambling arena also has a negative impact on the younger generation. Where the impact is the psychological and social impact on cultural actors who have damaged the children of the nation’s hopes by creating groups to hold their buffalo resistance with other buffalo groups. The ma’pasilaga tedong culture was initially only allowed to use buffalo, which was certain to be sacrificed to corpses that were in the funeral process. The difference is that the ma’pasilaga tedong tradition is now able to use a buffalo from outside which is called a fighting buffalo which only comes to be reported (dipasilaga) and then brought home by the team.
Factors Causing Changes in the Cultural Values of the *Ma’pasilaga Tedong* Tradition

Based on the results of an interview with Mr. Hendra Rembonan as a tominaa (customary leader) in Lembang Sarambu. The factors that cause changes in values in the implementation of the *ma’pasilaga tedong* tradition, as quoted from the interviews, are as follows: "Factors that cause changes in the traditional values of *ma’pasilaga tedong* are internal factors and external factors. Internal factors, namely factors from the surrounding community, factors from the extinction of the Toraja people's understanding of the true meaning of the *ma’pasilaga tedong* tradition or ritual. While external factors, namely external influences, such as in China, the *ma’pasilaga tedong* tradition has indeed become a gambling arena so that there is a system of picking or adopting foreign cultures that are instilled by the community so that this gambling has become entrenched or ingrained in the Toraja people.

The same thing was also conveyed by Mrs. Bertha S. Sampom, that "factors that cause changes in values, namely factors from people who have personal interests such as gambling, then external factors such as following the times. Because over time and the development of the times, there have been many influences that come from outside, just as the culture of buffalo fighting is not only carried out by the Toraja people, but also by many outsiders who do it for betting/gambling". Likewise, according to Mr. Agustinus Tandi that the cause of the change in values in the *ma’pasilaga tedong* tradition is a factor of changing times, technological factors, and factors from the outside community, where due to today's developments where we know technology is also increasing, many people are obsessed and influenced because they see it from outside cultures, so the Toraja people also use the *ma’pasilaga tedong* tradition as a gambling arena".

Based on the research data on the factors that cause changes in values in the implementation of the *ma’pasilaga tedong* tradition, the factors that cause changes in cultural values in the implementation of the *ma’pasilaga tedong* tradition are internal and external factors. Where the internal factor comes from the community itself which utilizes the *ma’pasilaga tedong* tradition as a gambling arena. The tradition of *ma’pasilaga tedong* which was once only played by buffalo herders is now part of a series of events for the *rambu solo* funeral process, which aims to comfort the bereaved family and the entire community in attendance. So that the *ma’pasilaga tedong* tradition is fed or interpreted by the Toraja people as entertainment. However, there are still many people who do not understand the true meaning of the *ma’pasilaga tedong* tradition so they misuse *ma’pasilaga tedong* custom as a place for gambling. Then the external factor is the factor of influence from outside, the world is growing day by day, and the world of science and technology is also advancing. In modern times like today, we can get everything and we can see it from sophisticated tools such as cellphones.

The culture of *ma’pasilaga tedong* (buffalo fighting) is not only practiced by the Toraja people, but several countries do this. As in Chinese society, they also do *ma’pasilaga tedong* culture which is intended to make bets (gambling) and we also see a lot of it on our social media. So the Toraja people want to see and imitate the technical implementation of *ma’pasilaga tedong* outside where the *ma’pasilaga tedong* tradition is indeed a gambling arena. As the times progressed, technology became more sophisticated so many people saw the development of outsiders regarding the *ma’pasilaga tedong* tradition so that they followed suit without thinking about the true meaning of the tradition that has become a habit for the Toraja people.

Changes in values in the implementation of the *ma’pasilaga tedong* tradition certainly have factors that cause changes. The implementation of the *ma’pasilaga tedong* tradition was initially only intended as entertainment but now it has become a gambling arena and initially the only buffalo that, were allowed to complain was specially dedicated to the corpse, but over time there have been many rented buffaloes that are allowed to be submitted to pasilaga (complained). This change occurs because it is caused by two factors, namely internal factors, and external factors.

This as stated by Soerjono Soekanto that in general the causes of socio-cultural changes are caused by two factors, namely
factors from within the community itself and factors from outside the community. For details will be explained below (Soekanto, 2017):

**Changes that come from the community itself**

**Increase or decrease in population**

Population changes are one of the causes of socio-cultural changes in a particular area. The increase in population in an area can lead to changes in the structure of society. The development of the population in Toraja has also resulted in a change in the culture of *ma'pasilaga tedong* where the population of the younger generations of Toraja is increasingly skilled in using electronic devices so that they only focus on what they see on social media without knowing the true meaning of the implementation of the *ma'pasilaga tedong* tradition so this results in changes in cultural values.

**Discoveries**

Discoveries as a result of the development of science in the form of technology or in the form of ideas that spread to society are known, recognized, and subsequently accepted and cause socio-cultural changes. There is a discovery in the Toraja community that the implementation of the *ma'pasilaga tedong* tradition is one of the attractions that can be used as a source of income so that people are inspired to apply it in the implementation of this tradition. Where *ma'pasilaga tedong* is a fight between one buffalo against another buffalo by banging its horns against the horns of its opponent. So that the Toraja people think that the buffalo that is considered strong will define that rented buffaloes that are considered strong will emerge to compete. As alt, people no longer think about the main purpose of *ma'pasilaga tedong*, this causes changes in cultural values in the implementation of the *ma'pasilaga tedong* tradition.

This is as stated by Palebangan that social change occurs because of certain ideas, the natural environment, population pressure or social stress, or cultural processes (Palebanga, 2007). Palebangan further stated that "the social changes that occur in Toraja society and are often politicized are matters related to certain interests. Social changes that occur in Toraja society usually involve structures and functions in society such as patterns of behavior and cultural values.

*Ma'pasilaga tedong* which was once only done by buffalo herders was finally accepted by the community to carry out this tradition as one of a series of death ceremonies. *Ma'pasilaga tedong*, which is held during the rambu solo ceremony, aims to comfort the bereaved family. However, due to the emergence of thoughts about certain interests, finally, the implementation of the *ma'pasilaga tedong* tradition changed. So that the Toraja people experience changes in cultural values, especially in the implementation of the *ma'pasilaga tedong* tradition, which has begun to appear as a result of certain interests. *Ma'pasilaga tedong* which was originally used as entertainment, but now it is no longer just used as entertainment, but it already contains massive gambling. This happens because not a few of the people who are often involved in the implementation of the *ma'pasilaga tedong* tradition have certain aims and objectives.

**Changes that come from outside the community**

**War**

Wars that occur in one society with other communities have a very high negative impact because the tools of war used are sophisticated tools such as social media. The existence of war in an area causes social change.

**Other cultural influences**

The interaction between one community and another will cause mutual influence. Furthermore, the influence caused can be through communication with the mass media. The influence of outside culture allows for social change in a particular society.

**CONCLUSION**

The tradition of *ma'pasilaga tedong* was originally only carried out by buffalo herders who served as entertainment while herding their buffaloes. Over time, this tradition has changed because it has been carried out in the process of funeral ceremonies for grief *pasilaga tedong* is one of several series of events in the process of the *rambu solo* (death) ceremony in the Toraja community.
In the process of implementing the *ma’pasilaga tedong* tradition, of course, there are values contained in it that are the criteria for the implementation of the *ma’pasilaga tedong* tradition. These values are cultural values, traditional values, moral values, and social values. The values that have changed in the *ma’pasilaga tedong* tradition are: Moral values, where the tradition of *ma’pasilaga tedong* which originally aimed to comfort grieving families has now become a gambling arena and *ma’pasilaga tedong* and the social value of initially *ma’pasilaga tedong* was only done in one day but now it has been done for days.

The factors that cause changes in values in the implementation of the *ma’pasilaga tedong* tradition are: 1) Internal factors, namely the Toraja people use the *ma’pasilaga tedong* tradition as a gambling arena because they do not understand the true meaning of the *ma’pasilaga tedong* tradition so they think that gambling with *ma’pasilaga tedong* is an inseparable unit. 2) External factors, namely that we are currently in the modern era where electronic devices are increasingly sophisticated so that we can see cultures from outside through our social media.

**BIBLIOGRAPH**


