

The Impact of Patane Grave Development on the Availability of Residential and Agriculture in North Toraja

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Abstract. The writing of this article focuses on the impact of the construction of the Patane Grave on the availability of residential and agricultural space in North Toraja and local government policies regarding this matter. The method used in this research is empirical research method. The data used are primary data collected through interviews and questionnaires to respondents and secondary data obtained from literature materials recorded in several books and articles. Data processing using qualitative descriptive analysis method. The results showed that the construction of pantane graves had both positive and negative impacts on the availability of residential and agricultural space, the positive impact was saving on land use for burial needs, facilitating the burial process and customary rituals related to Ma'nene 'rituals. While the negative impact of the construction of the Patane grave is causing unorganized in the arrangement of residential and agricultural spaces because there are no rules governing the location of the Patane grave, so that people are free to build wherever agreed by the family, so that it is mixed with settlements or built in productive agricultural locations, thereby reducing residential and agricultural space systematically. There is no local regulation regarding the Patane Grave building. The regional regulations regarding building permits levies and the regional regulations on the North Toraja Spatial Plan do not mention the Patane Grave building, however there are some Lembang /Villages that have taken policies and concentrated the construction of the Patane graves on special areas.

Keywords: Patane; Settlement; Agriculture; Local Government Policy; North Toraja

1 Introduction

1.1 Toraja Tribe and Respect for People Who Have Died

The Toraja tribe is known for its unique culture and traditions as well as its natural beauty, but what attracts many tourists both local and foreign is its unique funeral tradition. Where the funeral rituals have various forms of ceremonies and also burial places such as on rock cliffs, caves, even on certain trees for newborn babies who are buried in certain trees

The Toraja tribe originally inhabited an area which they called *tondok lepongan Bulan*, *tana matari 'allo*, which means a country whose government and society are devout, which is a unit whose round shape is like a round moon / sun.

DR. C. CYRUT, an anthropologist, in his research said that the people of Tana Toraja were the result of the acculturation process between the (local / indigenous) population who inhabited the mainland of South Sulawesi and immigrants who in fact were immigrants from Tongkin Bay (mainland China). The process of acculturation between the two communities began with the anchoring of a large number of Indo Chinese immigrants around the upstream of the river, which is estimated to be located in the Enrekang area, then these immigrants built their settlements in the area.

In Toraja society, there is a classification of social strata consisting of four classes, namely: Tana' Bulawan (aristocrats), Tana' Bassi (brave, middle class), Tana 'Karurung (ordinary people), Tana' Kua-Kua (slaves).

The implementation of the funeral ceremony is based on the classification of the social strata of the community. In its implementation, it must spend a lot of money, but this ceremony is still sustainable today (Tino Saroenggalo, 2008). The term *aluk rambu solo* 'is built from three words, namely *aluk* (belief), *rambu* (smoke or light), and *solo*' (down). Thus, *aluk rambu solo* 'can be interpreted as a ceremony which is held when the sun begins to fall (set). Another name for this ceremony is *aluk rampe matampu* '. *Aluk* means belief or rule, *rampe* means one side or part, and *matampu* 'means west. So, the meaning of *aluk rampe matampu* 'is a ceremony that is carried out in the west of the house or Tongkonan (L.T. Tangdilintin, 1975; K. Sometime, 1960).

In the philosophy of life of the Toraja people, life and death are thin surgery because of the belief that there is another world after death called *Puya* (world of spirits), which is believed to be the place where the life of the dead and the sacrificial animals that were sacrificed during their funeral rituals moved. became *To M Kembali Puang* (god). The influence of the religious beliefs of the Toraja ancestors (*Alukta*) has become a part of being lived in the soul of the Toraja people even though they have chosen other beliefs from religious beliefs. According to the customary rules for burials of aristocrats, there is a funeral order which is varied based on the number of buffaloes sacrificed during the funeral ceremony and the highest is with a minimum number of 24 buffaloes which is called the *Rapasan Ceremony*, this ceremony has several more levels such as *Rapasan Sundun*, *Rapasan Sapu*. *Randan* Etc., in addition to the number of buffalo sacrificed, it also determines how long the ceremony will be held. Life and death in the Toraja tribe are very unique, even people who have died before being spoken are not considered "dead" but are considered sick people who in the local language are called *macula* 'and are still treated like people who are still alive, given food and drink, even invited to talk to convey complaints and others.

In the old tradition of the Toraja people, (*tana toraja* and north toraja) burials of bodies are carried out in rock caves or rock cliffs and even stones carved to be made into burrows, the position of the graves also indicates the social strata of the dead, the higher the place on the rock cliffs. or a cave indicates the social strata of the dead, the higher the place on the rock cliffs or caves, it indicates that the social position of the community in society is also high and plays an important role in community life and the customary government held, such as *Parengge*, *Ma'dika*, *Sokkong Bayu*, as well as the role in local authority. The tradition of burial in rock caves is increasingly being carried out because the burial process is at high risk when carrying out burial because it is on a rock cliff or caves, besides technological advances and community progress and traditions according to people's belief that the realm of death (*puya / puyo*) that is only as thick as *a'rari* (moths) wing, so that starting in the 1940s, the construction

of graves made like houses built of bricks and concrete, called Patane / Banua Tangmerambu (burial house / house without kitchen) began to emerge. build other than in the old burial site (karst rock) built around the house, or the side of the road and productive land.

1.2 North Toraja Residential Space and Agricultural Land

According to data, North Toraja district has a residential land area of 9,865 hectares of a total area of 1,151.47 km². The settlement pattern in Toraja is a spreading settlement pattern, typical of settlement patterns in mountainous areas, this settlement pattern is also derived from the ancestral tradition of always looking for a high place to live or settle down due to several factors besides religious factors as well as a strategy to avoid enemies in ancient times , because of frequent wars between regions in Toraja in ancient times. the main reason is it will be easier to see the enemy who is coming or when the enemy comes suddenly will be tired when it arrives and will be easier to defeat.

Housing in Toraja follows the tongkonan territory, the role of the tongkonan and agricultural and plantation areas called kombong, this area includes rice fields and plantations and customary forests where various kinds of needs are taken to support life and to find various kinds of needs that come from forest products such as rattan and wood, both for firewood and for taking wood to build houses. Apart from the kombong area, the tongkonan also has a livestock area called Lamba '. This area is an area for raising buffalo livestock, which have the highest value in the life of the Toraja people.

Besides being known as a tourist area, the North Toraja area is also an agricultural and plantation area as well as livestock, especially pigs and buffalo. The area of agriculture in North Toraja according to statistical data is 15,257 ha of alkaline land, while dry land for agricultural purposes is 78,806 ha. of the total area of 1,151.47 km². This shows that the area of land for agriculture is quite large, besides that most of the total area consists of residential areas and protected forest areas.

The development of residential areas, especially in the Rantepao sub-district and Tallunglipu sub-district which has become the development of the city center, affects the number of agricultural land which is then converted into residential areas, seen from the large number of rice fields and residential areas of residents which later become residential areas by building permanent residential houses in the area and places. - places to carry out business activities such as building shop houses and other businesses such as gas stations and other small industries such as kiosks, workshops, furniture and others, especially in areas with road access.

1.3 North Toraja Regional Government and Implementation of Public Policy for Development of Patane Graves

The North Toraja regional government was established as an autonomous region by law No. 28 of 2008. This area is a division of the Tana Toraja Regency.

In the administration of regional governance, regional governments are granted the widest possible autonomy, except for governmental affairs which are determined by law as the affairs of the central government. In the framework of implementing broad autonomy in the regions, the Regional Government has the right to stipulate regional regulations and other regulations to implement autonomy and co-administration. Of course this gives the regions the authority to regulate matters related to local problems in their respective regions in the form of

regulations and public policies needed to organize the area so that an orderly society is created in various ways.

As is well known, law grows and develops in society and its existence is not as an independent institution but as an institution that collaborates with other institutions to achieve the goals set out in public policy. Public Policy (Public Policy) can also be interpreted as decisions that are binding for the people at a strategic level or outlined in nature made by public authorities. As a binding decision for the public, public policy must be made by political authorities, namely those who receive a mandate from the public or the public, generally through an election process to act on behalf of the people at large. Furthermore, public policy will be implemented by the state administration which will be run by the government bureaucracy.

The problem of regional development and structuring must be made a regulation so that when the local government acts, the action is a legal action because it is carried out based on regional regulations made by the local public authority. How are these rules made so that the construction of Patane graves can run in an orderly manner and does not cause disorder in the arrangement of residential spaces and agricultural land.

2 Research Method

The method used in this research is empirical research method. The data used are primary data collected through interviews and questionnaires to respondents and secondary data obtained from literature materials recorded in several books and articles. Data processing using qualitative descriptive analysis method

3. Results and Discussion

3.1. The impact of the construction of Patane graves on the availability of residential space and agricultural land in North Toraja

The end of all the rites at the rambu solo 'or aluk rampe matampu' death ceremony is the delivery of the body to the final resting place or burial place (pa'kaburus). In the Toraja tradition, the corpses that have been ceremonial (dialuk) will be buried in rock burrows or rock cliffs either formed by themselves or made or carved by humans. Those that are formed by nature are called lo'ko ', while those that are made based on human intervention are called these burrows, this burial area is in a rocky area, so that the public burial complex in Toraja until now is in the form of mountain karst stones, each village has natural public cemetery, there is no special land that is a public burial place in North Toraja, there is a hero graveyard in Rantepao City and the graves of zending in Karassik Rantepao. The types of tombs in North Toraja to date are: Lo'ko ', Liang, Tree (for the grave of babies who have not yet teething), Wooden Patane / wall Patane, Earth Grave (Zending's Grave - the hero tomb garden).

The focus of this research is the construction of the Patane both made of wood and in the form of a permanent building. The oldest wooden patane in North Toraja is the patane of a Toraja warrior, namely the pong massangka from bori 'who is buried in the Pangli area, then the oldest patane grave made of concrete is the patane Pong Maramba' grave in the Buntu Pune, Ba'tan area. .

Data obtained from the Agriculture Office states that the availability of agricultural land in North Toraja is alkaline land covering an area of 15,257 ha, while dry land for agricultural use is 78,806 ha. of the total area of 1,151.47 KM². The land area for palawija is dominated by rice, while the plantation product is dominated by coffee, both of which are the main crops cultivated by farmers in North Toraja.

According to the Head of the Plantation Division Owen R. the impact of the construction of a patane grave for plantation land is not so significant because the construction of the patane grave is more effective in using dry land for burial land needs compared to cemeteries that use the land as a public burial location, where in the construction of a patane grave with an area of 4x5 meters can accommodate dozens of bodies because the design of the Patane grave is made of terraces and a place to accommodate the bones when the coffin is rotten so that land use becomes more effective. It is admitted that the construction of patane graves is irregular but in some areas of the Lembang / Village government the rules for establishing Patane have been localized in certain areas, for example in the Lembang area / Pitungpenanian Village, as expressed by the Head of Lembang Pitungpenanian Yohanis Rante Bunga that in their area a special location is prepared for the construction of the Grave. Patane so that the people who will build it do not carelessly set up a patane at the location according to their wishes with their extended family.

According to Yunus Ada ', Gaspar Bara' and Hendrik Pareang, the grave for the Toraja people shows the level of social strata in Toraja society, in ancient times people who were buried on high cliffs showed a high social status in society when using technology. Not yet maximally used, when Toraja people have started to know technology, especially iron tools in the form of chisels, then they make stone burrows carved to be used as family graves, it also shows a high social status because not everyone can afford the sculptors who in ancient times were paid. with several buffaloes, but currently the payment is no longer paid in buffalo but in cash, the price varies depending on the area of the burrow done by the carver, such as what Yunus Ada 'made for his family cost Rp. 85,000,000.00 with a processing time of more than 4 (four) months. According to Gaspar Bara "the view of the people of Pangala" Riu and its surroundings, when a family is able to make a grave stone, it shows financial capability and also high social strata in society.

According to Prof. Dr. Pasolang Pasapan, S.H., M.H., The construction of Patane Graves (graves made in the form of houses) began to be of interest in the 1960s, starting with the construction of the Patane Pongmasangka grave in Pangli and the Patane Pong Maramba 'grave in Ba'tan. The Patane Pong Masangka grave is made of wood which in its construction the plan is only to store the bodies temporarily, while the Patane Pong Maramba graves are indeed made permanent by their extended family and for other families who die later.

3.2 Toraja Utra Regional Government Policy Regarding the Construction of the Patane Grave

The North Toraja district government in responding to the construction of the patane graves of DPRD members Mr. JK Tondok and Mrs. Lembong Mendila, said that until now there had been no regulations made by the DPRD together with the Regional Government that touched on the Patane Grave Development, as for several regulations made by the Government. The region and the DPRD, namely the northern toraja regional regulations that regulate building permits levies, namely the regional regulation Number 5 of 2017 concerning amendments to the Regional Regulation Number 19 of 2011 does not include Patane buildings in buildings that require permits and levies for their construction, as well as the Regional

Regulation Number 3 of 2012 regarding the 2012-2032 Spatial Planning and North Toraja Territory as well as the Regional Regulation number 1 of 2013 concerning Buildings do not regulate the construction of patane graves but only regulate the supporting objects for tourism where what is meant is the stone grave / cave that has become a jek Wisata and those that will support existing objects.

In Regional Regulation No.1 of 2013 concerning Buildings, which regulates only the designation of buildings for human activities, both for residential houses, business premises and multi-use buildings, as well as special designation for materials requiring buildings with special specifications, does not regulate buildings a building designated for burial. According to Salmawati, an employee of PM-PTSP North Toraja, during the establishment of North Toraja Regency, only one request was submitted regarding the construction of the Patane grave, but it was not granted because the permit to build the Patane grave was not in the regional regulation that regulates this matter so that no permit was issued for its construction. and continued by the family applying for a building permit.

The policy of developing patane graves has only been carried out in several Lembang / Villages in North Toraja such as the Pitung Penanian Institute which focuses on the construction of patane graves in 3 (three) locations namely To'Kakau / Pasala, Tunuan Londong and Bolo these locations are placed in each of the existing hamlets. in Lembang / Desa. Similar things were also done in several Lembang in the Sa'dan sub-district where each hamlet had a Patane grave construction area, while Patane was built outside the Kopleks because the patane built by the family clumps was full so that new buildings were needed and the place to build in the area was full so they were looking for a location agreed by the family and received permission from the local government.

4 Conclusion

Based on the results of interviews with the sources in this study, it is concluded that the impact of the Patane Grave development on the availability of residential areas and agricultural land consists of 2 (two), namely Positive impact ad negative impact. Positive Impact:

- a. Efficient use of land for funeral purposes
- b. Simplify and speed up the funeral process of a corpse because there is no need to dig the ground and also climb cliffs to bury the corpse like the old tradition.

Negative impact:

- a. Impact on aesthetics due to residential development that is getting closer to the patane cemetery areas that are built in strategic areas for settlements.
- b. Arrangement of residential areas that looks chaotic because in some areas where the population is getting denser, such as in the Rantepao and Tallunglipu districts, the distance between the Patane Grave and the residential areas is increasingly intersecting.
- c. Creates fear because many patane are built beside public roads.
- d. Shows economic inequality because of the patane buildings such as those in Pangala, Tallunglipu (Durian) and Buntu Tawan (Nanggala) the Patane buildings look more luxurious than the houses near the patane graves.
- e. The long-term effect will reduce plantation land because it is used as a location for uncontrolled / irregular patane development due to the absence of a legal umbrella governing the construction of patane graves.

There is no policy or Daeran Regulation issued by the North Toraja Regional Government regarding the construction of the Patane Grave, while the regional regulation on Building Permits Levies does not include the Patane Grave building as a building that requires permits and charges in its construction, as well as the Regional Regulation which regulates The 2012-2032 Spatial Plan and North Toraja Territory as well as in the Regional Regulation governing the building do not include the Patane grave as a regulated object because only buildings are regulated only for human activities, both residential houses, business premises, multipurpose buildings, as well as designation for human activities. materials that require special specifications, do not regulate buildings intended for funerals.

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