

Tongkonan Toraja in the Perspective of Human Ecology and Local Economy

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Abstract. This research aims to find out the factors that cause the decline in economic income of the Lembang Lea community and the strategic measures of lembang Lea government policies, as well as strengthening tongkonan as a center for local economic development that can be done by the government, religious leaders, indigenous leaders, and aluk todolo. This research is designed using a descriptive-qualitative approach. Data collection techniques are carried out by observation and direct observation, in-depth interviews, and secondary data analysis. The results showed that the community always obeys the rules that apply in tongkonan as a forum for unity, peace, and a source of welfare. The social and economic environment is influenced by the existence of the tallulolona domain as the basis of community movement and religiosity. Toraja ethnic groups are able to maintain ecosystems so that they can neutralize ecological imbalances so that the survival journey can continue beyond more than a generation. Sociology and ecology have been animated since the beginning of forming the human ecology of Toraja because they are indeed "in need of each other". This effort is believed to improve the economic welfare of the people of Lembang Lea.

Keywords: Tongkonan, Human Ecology, Local Economy, Toraja Culture

1 Introduction

Discovering the form of space reality in tongkonan using a phenomenological approach that seeks to reveal the reality of Tongkonan Batu. The characteristics of tongkonan in Lembang Lea that collect in one location show a phenomenon that is different from the settlement of indigenous communities in Toraja, especially the Kapuangan indigenous community as the parent of the community. Tongkonan layuk in kapuangan indigenous communities do not blend with the functions that support it as a form of hierarchy or government structures that are feudalistic.

Tongkonan layuk in the Indigenous community of Talulembangna is also in the highest position among the entire community structure. With a different name, tongkonan is highest in the indigenous community of Lembang Lea. The phenomenon shows that there are different forms of culture between the indigenous community of Lembang Lea and its parent, the Tallulembangna indigenous community (Makale, Mengkendek and Sangalla).

Tongkonan as Cosmology and Cultural Economy

Cosmology is one part of the discussion of metaphysics in addition to ontology. The dynamics of Toraja culture and its transformation process will not be separated from the study of cosmology. Several Toraja researchers both from home and abroad such as (Palm, 1979), (Waterson, 2009), (Bigalke, 1981; 2005), (Sandarupa, 1996), (Bethlen, 1997), (Lullulangi and Sampebua, 2007) have discussed cosmology. The study of Toraja cosmology is closely related to the beliefs or religions of the Indigenous People of Toraja.

Moreover, this world is a meeting place between the Upper world and the Underworld because it is connoted as harmony, cooperation, and most importantly represents the understanding of harmonization. "Underworld" is underwater, identified as subordinate and bad (hell). This part is supported above the head of the god Pong Tulak Padang who supports and encourages Tongkonan and human life on earth. As for the east-west classification more widely associated with the barrel and the stages of human life, birth is considered the same as the east (matallo of allo / sun).

Toraja society itself defines tongkonan as "a house given functions, duties and obligations", or an institutional system in the family. On the one hand there is a tongkonan tanda indo' which is a tongkonan that unites all family groups in the ego mother, and it is known as the rapu tanda indo', "a family group from the mother's side". Thus, tongkonan means a kinship system based on the principle of the rara the book (blood and blood). The orientation of the tongkonan is always facing north (ulunna lino) as a symbol of respect for Puang Matua. The southern part (pollo'na lino) faces the pollo' banua or puya, as a representation of the relationship with the ancestors and the afterlife. The west (matampu') and east (matallo) describe the left and right parts of the body, besides that the eastern part also symbolizes the relationship with the gods, while in the west it symbolizes the relationship with the revered ancestors.

The dynamics of activities in the hierarchy of the tongkonan space are the dimensions of community activity. This dimension is a form of various social, economic, cultural, and political activities of society that have adorned the dynamics of people's lives. This activity process is the cause of the manifesting of physical products in the form of tongkonan or lembang Lea community settlements. Rituals in the teachings of Aluk Todolo have given birth to community culture in the form of solo sign ceremonies' and tuka'. This ceremony places tongkonan as the center of ceremonial activities.

The shift in cultural centers turned out to have an impact on various forms of relations that exist in society. Some significant changes occurred in the ritual ceremony of the tuka sign". Relationships that undergo changes occur in the motive of utilizing tongkonan resources. At the beginning of civilization, the Lembang Lea community put more emphasis on implementing the value of environmental balance when it comes to plants and animals. This is in line with the values contained in tallulolona's conception.

But over time, the motive has shifted to a relationship that emphasizes resource capitalization more. So, it is not surprising that there is a fairly sharp conflict, even murder, in the process of utilizing tongkonan resources. It certainly has injured the meaning of kinship in a tongkonan, where tongkonan can serve as a place to solve family problems. The role of actors with an interest in the preservation of Lembang Lea culture has also shifted. The role of "to parengnge" as the leader of a tongkonan as well as a religious leader has been greatly reduced in the dynamics of people's socio-cultural life. This has an impact on shifting the socio-political role that exists in society.

In addition, in the election londong tongkonan who is a leader as well as a religious leader in the aluk faith that should be appointed based on the agreement of the big family, but now

this is difficult to do because the role of the customary chairman is already very small. Customary institutions are also not formed as they should be, but customary institutions are formed by village heads (lembang). Although the decision-making process is still carried out by deliberation as was done during traditional government, the proportion of indigenous communities participating today is much less than in the past.

This resulted in the increasingly smaller role of indigenous institutions on the one hand, has transformed church institutions into institutions that have a very large role in the dynamics of life of lembang Lea people. All of that shows that the structure of the device of interrelated elements has begun to undergo degeneration of functions that require reconstruction or revitalization of tongkonan functions in the current context. Clergy also do not seem to take a fairly active role in the dynamics of local politics in Lembang Lea. The local political performance of several elites in the Lembang Lea community has an impact on his lack of attention to the "alukta" community which is part of the minority in Lembang Lea.

The third-tier community of the tongkonan space hierarchy is the character dimension of the community. Character is everything that becomes a characteristic that becomes a character that is inner and affects all the thoughts, behaviors, ethics and habits of the Lembang Lea community. Seeing the phenomenon that occurs, it appears that the character of the community is shaped by two aspects, namely the environment and community knowledge. The environmental aspect that affects the Lembang Lea community is the mountainous nature with heights. The distinctive environmental character has built cosmological knowledge to be the basis for the order of patterns to settle in Lembang Lea and is different from other regions.

Tongkonan as the Spirit of Human Ecology

The fourth level of the hierarchy of the tongkonan space is the theological dimension of the community. This dimension is the essence of the reality of the tongkonan space. This dimension has given spirit to manifest various characters or characters of the Lembang Lea community. The various values contained in Alukta's teachings have given the soul to the whole process of manifestation into character. These characters will form various community behaviors that eventually manifest into the physical form of either buildings or patterns of residential space. In addition to the value of life, the norms that exist in the teachings of Aluk Todolo in the form of thought" and psychological pamali have built local knowledge of the Lembang Lea people. The norms contained in the teachings of Alukta, seem to still be attached to the subconscious of the local people.

Although already christian beliefs but it seems that belief in the existence of pamali is still closely attached to the behavior of people's lives. The knowledge was systematically passed down by the ancestors by providing rules of habitation. The conception of the Toraja Christian community that seeks to separate between customs and religion does not seem to be able to change the psychological behavior of the Lembang Lea community. This separation process seems to be aimed at assimilating Lembang Lea culture with Christian theology because religious rules some ceremonial rituals, especially in sign ceremonies, deviate from Christian beliefs. One of the phenomena that arise from the effort to assimilate culture is the mention of Puang Matua who was replaced with Puang Yesus.

Tongkonan as a Local Economy

The result of space plating both horizontally and vertically. In the horizontal space there are four layers of space, namely: the sacred space around Tongkonan Doa", the space in traditional or traditional settlements, the old settlement space, and the new settlement space. Sacred space is a traditional communal space used to perform rituals that are shared and for

the common good. Traditional settlement space is a collection of tongkonan which is a symbol of community collectiveness in the form of consensus in carrying out customary government. The manifestation of consensus is manifested in the division of the role or function of tongkonan both tongkonan karua and tongkonan tumpu. The old settlement space is a traditional settlement buffer space where tongkonan support devices are located. The existence of devices such as rante, bubun, or land is a form of support from the buffer. Tongkonan bantu or fulcrum is also mostly located in old settlements.

While the new settlement is the development of post-independence settlements, where road access has begun to be opened so that people have the choice of living around the development of the road network. In the vertical space layer there appears to be a unity of the reality of space. Each layer below is the result of the disclosure of the existence of a layer on it. That is, there is a context text between the upper layer and the bottom layer. The layer is a categorization of the theme and concept of forming the tongkonan space. The spirit category is a manifestation or revelation of the nature or name of the Creator.

This revelation is individual (madoang or love to ancestors) as well as communal (toma'rapu or fellowship). The aluk category is a religious space that becomes a source of knowledge for the people of Lembang Lea. At this time there was a transformation from the knowledge of Aluk Todolo (thought sola pamali) to the knowledge of Christianity. The process that arises seems to be cultural inculturation between the local culture and the local economy with knowledge or rules of Christianity.

The customary category is a form of community activity both in the fields of culture, economy, social, political, and institutional. The encouragement of religious political power and economic development due to infrastructure improvements and socio-political conditions changed the customary order based on the aluk tradition. Some ceremonial activities, especially tuka signs that are considered contrary to the teachings of Christianity, are prohibited to be carried out such as offerings to gods or tongkonan blessings that use the alukta tradition. Tondok is the main disclosure in the physical space where tongkonan is the main component in a tondok. Disclosure in physical space is manifested in various signs such as the existence of tongkonan following with its supporting devices, land use shifts due to economic impetus and infrastructure development and other signs that exist in physical sustainability.

The spirituality of the tongkonan space is essentially the disclosure of the nature of divinity or error into the form of layers or spaces of consciousness. Each layer of space is the result of manifestation or disclosure of the name or divine properties of the nature that is still in the form of ideas, knowledge, activities to the physical entity. Planners play a role in helping to unlock the revelation of reality as it is from the Creator. Diversity in every layer of consciousness is proof of the faith of the planner of the Existence of the Creator.

Principles and Perspectives of Economic Ecology

Philosophy or basic principles contained in the theory and concepts of economic ecology in addition to being a foothold for the formulation of paradigms and ecological ethics, are also developed as an ecological perspective. Ife introduces 4 ecological principles that are widely used as perspectives by intellectuals, scientists, and green activists, namely: holistic, sustainability, diversity, and balance.

Table 1. Perspective of Economic Ecology

Ecological Principles	Consequences
Holistic	Ecocentric philosophy Respect for life and nature Rejects linear solutions Changes that are organic conservation Reduce consumption
Sustainability	Economy without emphasis on growth Constraints on technology development Anti-capitalists Appreciate differences There is no single answer to a decentralized problem.
Diversity	Lateral networking and communication Global /local appropriate technology Yin/yang Gender
Balance	Rights/responsibilities of Peace and Cooperation

Capra in his article on Ecology and Community also introduced 4 ecological principles that are the key phenomena of ecosystem life that can be transformed for the organizational life of modern society.

Table 2. Perspective of Economic Ecology

Ecological Principles	Meaning
Holistic	Interrelated between members of the ecological community System thinking
Work Net	A work net between members that forms certain patterns Non-linear, cyclical properties of ecological processes
Collaborate	Partnership Preservation
Flexibility	Adaptability to changing conditions Dynamic balance (stability vs change, order vs freedom, tradition vs innovation)
Diversity	Diversity of relationships. The more diverse the higher the ability to recover from disorders Multi-dimensional for solutions

The field of human ecology has evolved from its small scope, the study of cultural anthropology (ecological balance in local community systems) to the study in the meso-macro space of interaction between human groups and nature in the sociology of the environment. Human ecology also underlies the development of political ecological disciplines that have a wider scope. Political ecology concentrates on the level of macro-micro interaction among actors with an interest in natural resources and the environment.

No	Distinguishing Elements	Human Ecology	Environmental Sociology	Economic and Political Ecology
1	Interacting elements	Human beings (human system) and their environment (ecological system)	Social systems and ecological systems (natural resources and environment) or	The state, private and civil society each entity carries different interests over the

			(socio)-culture vis a vis nature	existence of nature.
2	Modes of interaction between elements	Sustenance needs fulfillment, exchange, and the struggle to sustain survival needs	Socio-cultural and economic mastery, production, and reproduction based on the abundance of natural blessings	Exercise of power and authority and power struggle in the management, utilization, conservation, and advocacy of nature
3	Interaction objects	Matter, energy, and Information	Matter, energy (a.l; capital, money) information, authority, power/influence, social institutions	Economic-political interests/interests
4	Interaction outcome	Cultural-ecological configuration as a result of a long process of ecological adaptation	Configuration of social relations between parties the form of dynamics that are built according to the natural setting	Configuration of political arrangements of natural resources and the environment
5	Aras analysis	Micro local communities	Micro (local communities), meso (cities- villages- watersheds/ watersheds, forests), macro (state and global)	Micro (community political arrangement of natural resources and environment
6	The dominant school of social theory was discovered	Exchanges, networks, conflicts, culturalism	Conflict, critical flow, structural-functional, carpentry, networking, utilitarian	Conflicts and critical flows
7	Scientific roots	Anthropology of culture and ecology	Human ecology and sociology	Human ecology, environmental sociology, and political economy

Thus, human ecology developed into an increasingly dynamic entity of science. The initial phase of cultural anthropology, human ecology, and economics is primarily focused on learning how a culture or culture-forming elements are formed as a result of adaptation and selection with the surrounding ecosystems on a local microscale. In the developmental phase, the concepts and theories of sociology from classical to contemporary such as; Inequality, dependency, world systems, modes of production, social movements, to rational choice theory, and exchange networks have enriched the scope of human ecology not only at the micro-level, but down to the meso-macro level.

In an advanced phase, political economy has made human ecology more dynamic because it explains the constellation of power relations between parties concerned with access, control and meaning of natural resources.

2 Research Methods

Research Location

This research was carried out in Lembang Lea District makale District Tana Toraja Regency. There are several factors considering the research place in Lembang Lea, namely the only village (lembang) in Makale Subdistrict, the center for development of Village-Owned Enterprises (BUMDES). This research approach uses a qualitative approach. The methods used in this study are descriptive-qualitative. Data collection techniques through interviews and validating data and interview and observation results.

Procedure

The procedure for analyzing the behavior of the Lembang Lea community consists of several stages. The first stage is the determination of the research area. Determination of the research area by way of house-to-house surveys with provisions. The next step is to identify and inventory the behavior of the people who live in Lembang Lea and its surroundings. The second stage is an in-depth interview with indigenous figures, religious figures, and local business actors in the research area. The third or final stage is the determination of the influence of the behavior of the Lembang Lea community.

3 Results and Discussion

That Toraja man is a social creature, and a political economic creature always plays his role in the midst of indigenous and cultural life. Assess the problem from the point of view of tongkonan as a forum for unity, peace, and a source of well-being. The social, economic and political environment is influenced by the existence of the tallulolona domain as the basis of community movement and religiosity. Humans always have social interaction with others and the environment.

Sociology of Economic Ecology

In the study of economic sociology examined social and legal problems and societal dynamics that occur as a consequence of ecological changes in an area. The metamorphosis of human ecology resulted in a new branch of science sociology of human ecology (Micklin and Poston 1998), becoming environmental sociology. The metamorphosis of human ecology as a scientific field does not stop because of its encounter with political economics, resulting in a new branch of science, economic ecology, which is nominated by the marxian tradition of historical materialism with a very strong atmosphere of conflict (Forsyth 2003; Robbins 2004).

Sociology and ecology have been animating since the beginning of forming the human ecology of Toraja because they are indeed "in need of each other". Epistemologically, the conflict began when there was a stir on the Malthusian-style question of how humans and their communities should maintain ecosystems so that they could neutralize ecological imbalances so that the journey of survival could continue beyond more than a generation. Classical ecological concepts such as ecological adaptation and socio-ecological adjustment accompanied by the concept of succession competition became the basic concepts that are very important to hack the path of understanding human ecology.

The focus of theoretical investigative attention on this level deliberately leads to efforts to map specific or typical localistic patterns of ecological adaptation carried out by "small

isolated" social systems (alienated tribes). This understanding of the cultural map of small community systems results in a complete map of the ecological adaptation patterns of indigenous communities. Human ecology became no different from the discipline of cultural anthropology which began its theoretical investigations with a focus on the study of static systems on homeostatic faced by indigenous tribes on the periphery of the world.

Sociology of Political Economy

Tongkonan which is the economic and political center, power speaks of environmental issues, policies regarding rice season planting patterns, and planting corn simultaneously is a socio-economic strategy so as not to be fed by pests so that the harvest is optimal. The system built in tongkonan is a system of "combo" or consensus deliberation. The problem of damage to ecological systems in various regions of the earth, then the repair effort must be approached through a multi-level approach. The arable territory and struggle are not only limited to the bio-physical aspect. Political territory is an area that needs to be worked more intensively because so far it has not been touched by many human ecological thinkers.

There is no political party in Indonesia or in most developing countries that places environmental issues and the preservation of natural resources as the main position of their political struggle platform. This awareness encourages human ecology to expand the territory to the political ecology of two subspaces that are tested by each other, namely the conflict room (the space of the production and reproduction process of policies and political decisions involving various interests carried out) and the space of power (the space where policy authority holders carry out decisions that have been established in the conflict room).

Political economy ecology comes with the assumption that "environmental change and ecological conditions are (to some extent) the product of political processes". In the third world region, the enactment of an oligarchic power system that allows the formation of strategic alliances of politicians-bureaucrats-entrepreneurs has been accused of worsening the condition of the earth's ecological system, the three parties "gang up" on natural resources and the environment together, through enforcing regulations and legal rules and those carried out through "corruptive legislation processes". The destruction of the ecological system can be explained by the failure in the regulatory system for the use of natural resources and the environment as a result of the work of the colutif political process and the "evil tactics" that work behind the release of a regulation on the exploitation of natural resources.

The study of political economy questions; "What (economic and political) power has actually led to the loss of tropical rainforest areas, river erosion and the destruction of water resources. A new round of political economy ecology begins with a discussion of environmental issues. The ecology of political economy is defined on the basis of assumptions, justice, ecological crisis, interference of power in ecological systems and utilization of natural resources. According to Blaikie and Brookfield (1987) as quoted in Robbins (2004) defines political ecology as "combining the concerns of ecology and a broadly defined political economy. Together, this encompasses the constantly shifting dialectic between society and land-based resource, and also within classes and groups within society itself".

Political economy ecology is a political process about the environment or ecosystem, science and technology, economic activities, justice (justice), regulation (law), and power (politics). In the context of human ecology, the interrelationship becomes increasingly complex because on the one hand humans as a species of homo sapiens sp "submit" to the laws of biology-ecology, and on the other hand as a social being "subject" to the value system, ethics, and social and cultural norms in which he grew up and grew up.

4 Conclusion

Toraja's cultural economy originated from tongkonan which is a source of knowledge, leadership, and well-being:

- a. As a place to study how human "households" are built and developed in the midst of their environment, education centers, and cultural socialization.
- b. Focus more on the path of how individuals, families, communities, and consumers maintain survival and sustainability of life through the study of nutritional and food adequacy, family health and well-being, and the protection of consumer communities.
- c. Being a source of local communities, the people of Lembang Lea can get fair access to economic resources to ensure the survival and sustainability of the lives of the community or community concerned.
- d. Lembang Lea people uphold the Tallulolona Philosophy which makes toraja's human economic ecology able to maintain environmental sustainability and preserve the universe.
- e. Toraja leadership was born from tongkonan through a democratic political process, dignified, serving, as well as a forum for decision making (public policy) for the wider community.

Suggestion

- a. So that the Lembang Lea government synergizes and collaborates with stakeholders; Indigenous leaders, religious leaders, business actors, and the wider community to always make programs based on the local economy.
- b. So that the Lembang Lea government always maintains the balance of the environment and preserves the cultural values of Toraja as a local wisdom ranging from early childhood education to higher education.

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