



Religious Values Based on Space and Time in Cosmology Perspective to the Verse of *Badong* in a Funeral Ceremony of Torajanese

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Abstract

Ritual of *badong* is held in funeral ceremony of *rambu solo* in traditional belief of *aluk to dolo/alukta* in Toraja's society, it was song and dance without music, and symbolic, verse of *badong* shown religious values of *aluk to dolo/alukta*. In data analysis, the study used descriptive qualitative and cosmology perspective in approaching the analysis. The aim of this study is want to know the relationship between being of universe and religious spirit of *aluk to dolo/alukta* which is stated in verse of *badong* in cosmology perspective. The result of the study is to find out the relationship between religious spirit of *aluk to dolo/alukta* in verse of *badong* and the space and time in orderliness of cosmos. They believed that after the death process, souls of the body will have a journey to reach a new place named *puya*, and the meaning of the death in belief of *aluk to dolo/alukta* is a way or transform the souls of the body from old world to the new world, *puya* is a village of soul of *to dolo/tomembali puang* (ancestors) authorized by *Pong Lalondong*, and *puya* in cosmology perspective was being at the west point of the earth.

Keywords: religious values, rambu solo', badong, puya, cosmology

A. Introduction

Toraja is one of Indonesian tribe existed all along range of northern mountain of south Sulawesi, and word of Toraja was taken from Bugis and Toraja language version. Buginese called *to rija*, means *orang yang tinggal di negeri atas atau orang yang tinggal di dataran tinggi* - *people living in the upper country or people living in the highlands*, meanwhile Toraja language called *toraya*, means *orang yang besar atau orang keturunan para raja* - *great men or descendants of kings*. (protomalayans.blogspot.co.id, 2012). Most of Toraja's people followed Christian faith, Moslem, and *aluk to dolo/alukta* of the others to day they are integrated in Hinduism.

Funeral celebration is one of unique religious event in Toraja society, it held by followers of *aluk to dolo/alukta*, and now has become tradition mourning event and culture heritage of Torajanese named *rambu solo'*. The funeral celebration of *rambu solo'* has been social tradition event in Toraja society and it has been a sacred ceremony for Toraja's people especially for ones who followed the *aluk to dolo/alukta* religion. In belief of *aluk to dolo/alukta*, the ritual of *rambu solo* means a transform being of life from the old world to the new world named *puya*, then soul of the body must carried many supplies along the journey to reach *puya* such as sacrifice of the slaughtered pigs and water buffalo, and the soul of the body will save in the *puya* if it has much supplies in the *puya*. "*Harta yang dikorbankan itu berfungsi sebagai 'bekal' untuk kehidupan di dunia sana. Makin banyak bekal yang dibawah makin terjamin pula kehidupan di sana.*" (The aim to sacrifice properties is meant to give supplies to the dead person when he/she lived in *puya*). (Liku-Ada' Pr., 2014:17).

The belief of *aluk to dolo/alukta* respects to gods who created the universe and orderliness in the living space. Liku-Ada' Pr. in *Aluk To Dolo Menantikan Kristus*, stated that

"Kepercayaan aluk to dolo/alukta mempercayai Puang Matua (Tuhan Sang Pencipta) sendirilah yang menciptakan seisi alam ini bersama dengan Aluk (agama) ... Cara-cara memuliakan dan menyembah itu diatur oleh Sang Pencipta sendiri dalam bentuk Aluk (agama), dengan upacara-upacaranya (lenten aluk) dan larangan-larangan (pamali)."

The belief of *aluk to dolo/alukta* believes that *Puang Matua* who created the universe and religion ... and the way of worship is also ruled by *Puang Matua* which is presented in religion, religion ceremony, and prohibition. (Liku-Ada' Pr., 2014:14).

There two principal of the religious spirit *aluk to dolo/alukta*, they are *rambu tuka'* means 'married ceremony' and *rambu solo'* means 'mourning ceremony', *rambu* means smoke, and *tuka'* means go up and *solo'* means go down. The two ceremonies in belief of *aluk to dolo/alukta* must do the sacrifice of slaughter, married ceremony is sacrifice of slaughter for god, and mourning ceremony is sacrifice of slaughter for soul of the body as living supplies into the *puya*. The ceremony of *rambu solo'* is celebrated by high level society such as aristocratic family and wealthy only, and there will show dance and song named *ma'badong*.

There are two performances that people do in *ma'badong*, dance and sing the verses of *badong*, the verse of *badong* is told about elegy without music is song by *pa'badong*. *Ma'badong* means perform the body (hands and feet) while sing the *kadong badong*, and *pa'badong* means people who took part in *ma'badong*, to form a circle and by all in togetherness, tied by hands, and conducted by someone who called *indo badong*.

"Suara yang mengiringi Ma'badong adalah nyanyian para Pa'badong, tanpa iringan suara musik. Nyanyian yang dinyanyikan adalah lagu dalam bahasa Toraja, yang berupa syair (Kadong Badong) cerita riwayat hidup dan perjalanan kehidupan orang yang meninggal dunia, mulai dari lahir hingga meninggal. Selain syair tentang riwayat hidup, Badong pada saat upacara kematian juga berisi doa, agar arwah orang yang meninggal bisa diterima di alam baka."

Voice in togetherness with *Ma'badong* is song by people, without music. Verse of song uses Toraja language named (*kadong badong*), it is story about dead person's biography, from childhood until died. Instead that, verse of *badong* in funeral

ceremony is also contained prayers for *Puang Matua* to the safety for soul of the dead person. (torajaparadise.com., 2015).

In showing the celebration of *ma' badong* in religion dimension of *aluk to dolo/alukta* cannot be permitted to perform at anykind, but it does in mourning party and ceremony of *rambu solo'* only, ".....dalam agama aluk to dolo terdapat larangan atau pantang menyanyikan lagu-lagu badong apabila tidak terdapat orang yang meninggal dunia." (.....the religion of *aluk to dolo/alukta* prohibits singing *badong* if there is not a dead person) (Sukasman, 1991). The performance of *badong* is celebrated in the night along the corpse still being in the house, mostly *ma'badong* is celebrated in three days because Toraja's people usually lay down the corpse during three days before bury.

Toraja's people have known four genres in *badong to matua* that usually celebrate in funeral ceremony, namely *badong pa'pakilala* (verse tells about advice), *badong umbating* (verse tells about elegy), *badong ma'palao* (verse tells about prosession), and *badong passakke* (verse tells about blessing). *Badong pa'pakilala* is aimed to urge people who took part in *ma'badong* to sing for remember all life to the dead person; *badong umbating* is aimed to tell about the dead person's suffering during until he/she die; *badong ma'palao* tells about soul of the dead person when he/she have a journey to reach *puya*; and *badong passakke* tells about sacrifice of slaughter as a way to give supplies to the dead person when he/she has being in the *puya*.

This study is aimed to describe what and how spirit of religious values of *aluk to dolo/alukta* is shown in verse of *badong umbating* and *badong ma'palao*, and also to find the relationship between spirit of religious values in verse of *badong* and space and time of universe in cosmology perspective.

B. Literature review

1. Religious Values

Religion is the thing that had become an necessity for human being, and it has been a way of people's knowledge to protect and preserve ethical and faith system in the living society. Religion is expressed in communities or group of people either formally or informally bound together in faith and ways of pray they share, and furthermore, system in religion is provide an intellectual rationale for why people act in the religious that people do. Albanese in *America Religion and Religion* divided two kinds religion, ordinary and extraordinary religion, "If ordinary religion is diffused throughout culture, extraordinary religion is condensed present in clear and strongly identified religious forms that stand out from their background.....Ordinary religion people learn how to live well within boundaries of their world and that in extraordinary religion they learned to cross them to reach an "other" world." (Albanese, 1992).

The perception of value is one of the most important dimensions of life experience in the social group. It was an accessible content and meaning and being in subjective orientation. Religious value can be defined as based of belief that people practice in daily life activity, and also can help people determine to judge which actions right or wrong and good or bad. Religious value is a highest concept or teaching which is bounded to the something or someone and it has been believed by people as a holy teaching in their belief. For example, Hinduism religious values based on Veda's teaching, in Albanese (1992) in *Religions and Religion* stated that most important values in Christianity is the teaching of Christ, Muslim values based on teaching of Prophet Muhammad, and the central Buddhism values religion as Kraft (2017) based on reincarnation and karma.

2. Cosmology

Cosmology is a scientific study about the nature of universe or being of world, in the field of philosophy cosmology is branch study which deal with the origin concept or substantial of something in the universe include culture and belief, and in the physical science, it was being in the branch of astronomy which deal with the general structure and evolution of the universe. Primack (no year) in *Cosmology and Culture* stated that, "Cosmology is whatever picture of the universe a culture agrees on. Together with the picture-upholding the picture-is a story that is understood to explain the sacred relationship between the way the world is and the way human beings should behave."

Basically, the study of cosmology is an effort to find out the relationship between concept of being of human, belief system, structure and evolution of cosmos, space, time, and natural phenomena to the orderliness in the universe which is being in the unity.

C. Methodology

In conducting the study the author use library research with a descriptive qualitative design and used two kinds of data, namely primary and the secondary data. The primary data is taken from the verses of *badong* (*kadongbadong*) meanwhile, the secondary data as supporting data are taken from some references like books and journal articles. In presenting the analysis, the author finds out the religious values stated in the verse of *badong* and then analyzed them by using cosmology approach for knowing the relationship between conceptual meaning in the spirit of religious values of *aluk to dolo/alukta* and the being of universe.

D. Findings and Discussion

1. The Religious Values Based on Space and Time in *Badong Umbating*

In the verse of *badong umbating* generally told about world creation, it was told that there was one who was created the earth, created life and death for human being, he/she was named *nene' mendeatanta* who lives in the northern of the earth, he/she has authority to determine life and death for human being. The belief of *aluk to dolo/alukta* also believed that *nene' mendeatanta* has absolute power to determine all the living in the universe and no ones can reject his/her decision at anyway, such as stated in the verse line (15) until (24) below.

Table 1 Verse of *Badong Umbating*

Toraja Language	English Language
Tonna masaki ulunna,(1)	when he/she got headache, (1)
Tiku ramman beluakna;(2)	the hairs were felt it;(2)
Nenne' samandu-mandunna,(3)	to be loud and louder ,(3)
Kerangan umbongi-bongi.(4)	night after night.(4)
Samari tampak sarrona,(5)	there were sadness only,(5)
Te upu' pekaindo'na;(6)	to call mother after crying;(6)
Ka'tu angin dipudukna,(7)	no more breath in the mouth;(7)
Ronta' tondon to batanga.(8)	soul has been left from the body.(8)
Sokan sokannamo ia,(9)	be loved my gods,(9)
Te dao nene' mendeatanta;(10)	our ancestors who become gods;(10)
Sola to dolo kapuanganta,(11)	together with our ancestors,(11)
Unnamboran tinaranna.(12)	to spread the arrows.(12)
Namboran salarika,(13)	it was wrong if they spread,(13)
Nasio' tang tongan dika;(14)	to measure is not true;(14)
dengka tau tang nabasa,(15)	is there any ones untouchable,(15)
tang nalulun baratai?(16)	there were any ones not destroyed?(16)
la ditulakraka langi',(17)	will we prop up the sky,(17)
la dimnangairika?;(18)	will we restrain it by pillar?;(18)
sokan-sokan ia nene',(19)	be loved my ancestor,(19)
tang ma'ga'ta' to dolota.(20)	our ancestor injustice.(20)
ke napapatui lenki',(21)	if they needs us,(21)
ke nasanda simisa'ki';(22)	every ones of us;(22)
sanda'-sanda' dilempangan,(23)	it cannot be restrained,(23)
pangkun dipentilendungan.(24)	it cannot be rejected.(24)
Tallang turanannaki' Puang,(25)	like bamboo trees to be scarifying of god,(25)
Awo' bela'-belaranna;(26)	bamboo his/her farm;(26)
Aur tebas-tebasanna;(27)	bamboo his/her farm yields;(27)
Ke disaile sulei,(28)	if we remember,(28)
La dibandika menasan.(29)	we have no regrets. (29)
Inde dao to tungara,(30)	the one who laid on the wooden floor,(30)
Rintin to mennulu sau';(31)	through to the south;(31)
Umpolo bintanna Sali,(32)	straight cross on the tied wooden floor,(32)

Sirundu' karasan tanga.(33)	straight to the doorstep.(33)
Malemi situru' gaun,(34)	has gone with dew,(34)
Sikaloli' rambu ruaja;(35)	with smoke of ember;(35)
Naempa-empa salebu',(36)	followed by clouds,(36)
Sau' tondok Pong Lalondong.(37)	to the village of <i>Pong Lalondong</i> . (37)
Unnola tosoan Adang,(38)	to follow the steps of Adam,(38)
Panta'daran Tau bunga';(39)	to follow the oldest man;(39)
Dadi deatami lolo',(40)	has become gods over there,(40)
Kombongmi to palullungan.(41)	they had been savior.(41)
La umbengki' tua' sanda,(42)	will give out the blessing.(42)
Paraja sanda' mairi';(43)	give out the welfare for every ones;(43)
Anta masakke mairi',(44)	and got happiness for our-self,(44)
Madarinding sola nasang.(45)	and peace to overall.(45)

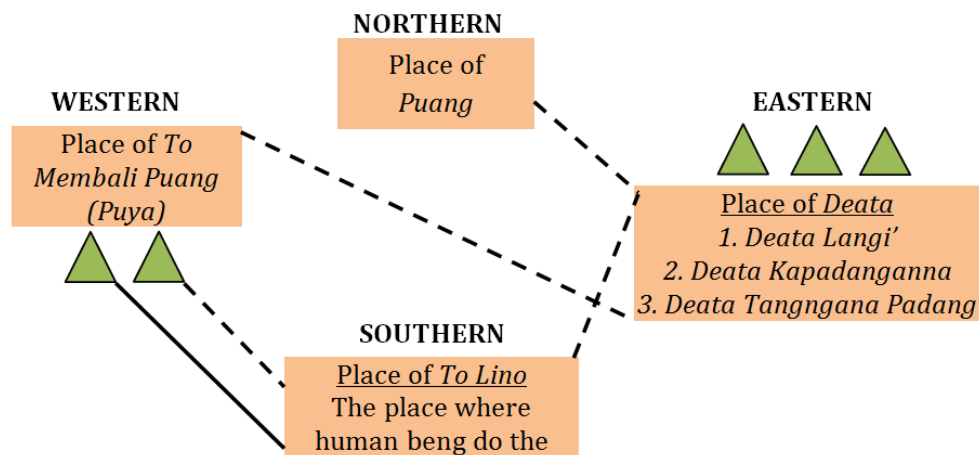
The belief of *aluk to dolo/alukta* teach the followers for always give respect to *nene' mendeatanta* who lives in the northern of the earth who authorized all kinds in the universe, so that nearly in every living for the followers of *aluk to dolo/alukta* never forgot to give honor to the *nene' mendeatanta*. In verse in *badong umbating* also found that how religious values of *aluk to dolo/alukta* related to the space and time of cosmos. There was stated that space and time in the world and living human being is in orderliness, role of space and time of cosmos has given the arrangement definitely to the life of human being especially to the life and death of human being. In cosmology perspective based on verse of *badong umbating* above can be explained that in *badong umbating* closely shown the relationship between being of universe where human being lived and *nene' mendeatanta* (gods) who lives in the northern.

The verse of *badong umbating* in line (31) "*rintin to mennulu sau*" and line (37) "*sau' tondok Pong Lolondong,*" word '*sau*' in the spirit of *aluk to dolo/alukta* means *puya*, place of souls to *membali puang* (ones who becomed guardian angels) or *to dolo* (place of ancestors) that authorized by *Pong Lalondong*. Sarongalo's thesis in Muzakkir (2014) entitled *Male Sau' Puya* was explained that there were three authorities were authorized human being and universe.

"Ajaran Aluk Todolo menganut tiga penguasa dalam kehidupan sehari-hari, yaitu (1) Puang Matua (Tuhan Yang Maha Kuasa) merupakan unsur kekuatan yang paling tinggi sebagai pencipta segala isi bumi; (2) Deata-deata (dewata) menurut kepercayaan Aluk Todolo, alam raya ini dikuasai oleh tiga Deata yaitu: a) Deata Tangngana Langi' yang bertugas menguasai dan memelihara serta bertanggung jawab atas seluruh isi langit dan cakrawala, b) Deata Kapadanganna yang bertugas memelihara, berkuasa dan bertanggung jawab atas seluruh isi permukaan bumi ini, c) Deata Tangngana Padang yang bertugas menguasai dan memelihara segala isi tanah, sungai dan laut serta seluruh isi bumi; dan (3) Tomembali Puang (arwah leluhur) yang juga disebut todolo, merupakan penjelmaan arwah para leluhur yang kemudian menjadi dewa.

The religion of *aluk to dolo/alukta* believed that there were tree authorities to authorize all over the human's life in the world. They are (1) *Puang Matua* (god who created the world), who has highest authority power from the others; (2) *Deata-deata* (angles) who authorize tree parts of the world, they are a) *Deata Langi* who authorize the sky, b) *Deata Kapadanganna* who authorize the land and all things on the land, and c) *Deata Tangngana Padang* who authorize all things in the earth, ocean and rivers; and (3) *To Membali Puang* (soul of ancestors) and also called *To dolo* who has become angles. (Muzakkir, 2014:5).

Instead that, Sumalyo's article (2001) entitled *Kosmologi Arsitektur Toraja* stated that there were three authority's powers of substances must be worshiped and honored by religion of *aluk to dolo/alukta* included *Pong Lalondong* who lives in the *puya*, such as shown in scheme adapted as follows.



The Scheme of the Position of Three Authority's Power (Sumalyo, 2001:67)

The scheme of the position of three authority's power that must be worshiped by religion of *aluk todolo/alukta* is:

- - - - Process of sacrificing ceremony from the bottom to the top position.
- Process of sacrificing ceremony which doing first.

The position of three authority's power of substances based on of scheme above can be explain as follows.

- a) Northern : place of *puang matua*, one who has power to create the world
- b) Southern : place of human beings
- c) Eastern : place of the three *deatas*, they are *deata langi'* who has power to serve and authorize everything on the sky; *deata kapadanganna* who has power to serve and authorize the earth; and *deata tangngana padang* who was power to authorize soil and everything beneath the earth.
- d) Western : place of *to membali puang* or *to dolo* (soul of ancestors) who has power to authorize *puya*.

Based on the scheme above can be concluded that *puya* (place) of souls of *to membali puang/to dolo* stayed at the 'western of the earth', or in other words can be said that soul when have lost from the body of human being, they will have a journey return to the *puya*. That is the basic belief of *aluk to dolo/alukta* in presenting the meaning of life after death process, where by the orderliness of space and time to place *puya* stayed in western of the earth not random one, and the all positions has been believed by religious spirit of *aluk to dolo/alukta* as a god's created. In belief of *aluk to dolo* as C. Salombe in Liku Ada' Pr. said that, "*sesudah hidup nyata di dunia ini, jiwa (arwah) masuk ke dalam alam baru dan hidup di sana seperti di dalam dunia ini.*" (after life in the world, soul of the dead person will enter into the new world, and the life in the new world there has similar atmosphere in the old world). (Liku Ada' Pr., 2014:16).

2. The Religious Spirits Based on Space and Time in Badong Ma'palao

The story of *badong ma'palao* which is told in the verse below, tells about the process of the dead person' journey in reaching *puya* and how much sacrifice of the slaughtered symbolical means supplies for the dead person lives in the *puya*. In the following verse will also show some verses which has relationship with the religious spirit of *aluk to dolo/alukta* such as stated in table 2 as follows.

Table 2 Verse of Badong Ma'palao

Toraja Language	English Language
Tiromi tu tau tongan,(1)	look at the human being,(1)
Tu to natampa puangna;(2)	who created by god;(2)
Tae' sanglindo susinna,(3)	ones who created in the different face,(3)
Sangin to' rupa-rupanna.(4)	in different face for everyone.(4)
Pada ditampa bintun tasak;(5)	who created together with shining stars.(5)

Pada dikombang bunga' lalan;(6)	created all together with the stars;(6)
Sumbang bulan naesungi,(7)	sitting on the moon light,(7)
Kurapak allo natadongkonni.(8)	and covered with sunshine.(8)
Mallulun padang naola,(9)	passed by the muddy land,(9)
Umpamampu' padang-padang;(10)	to burn up the grass;(10)
buda kinallo lalanna,(11)	carried many supplies along the journey,(11)
dikki' barra' karuenna.(12)	a lot of rice in the afternoon.(12)
Malemi naturu' gaun,(13)	he/she has gone with dew,(13)
Naempa-empa salebu';(14)	followed by clouds;(14)
Sau' tondok Pong Lalondong.(15)	to the village of god <i>Pong Lalondong</i> .(15)
llo' bambana makkun.(16)	at the gate permanent village.(16)
La sangtondok to dolona,(17)	will be together with their ancestors,(17)
Sangisungan to menggaraganna;(18)	will stayed with their creator;(18)
la nasang mintu' tau,(19)	for all of souls of human being,(19)
Mairi' sangtolinoan.(20)	the human being who lives in the world.(20)

In verse line (11) *buda kinallo lalanna*; and (12) *dikki' barra' karuenna*, words of *kinallo* (foods) and *barra* (rice) symbolical means supplies (animals slaughtering or whatever things were sacrificed to the dead persons). The religious spirit of *aluk to dolo/alukta* believed if the dead person who carried away a lot of supplies would be happy and have long life in *puya*, in other words, if the dead person who have many sacrifice of the slaughtered pigs and water buffalos would be lived prosperous in the *puya*. "*Harta yang dikorbakan itu berfungsi sebagai bekal untuk kehidupan di dunia sana. Semakin banyak bekal yang dibawa makin terjamin pula kehidupan di sana.*" (To sacrifice things to the dead person means to give him/her supplies for prosperous to the life in the new world). (Liku-Ada', Pr. 2014:17).

In religious spirit of *aluk to dolo/alukta* believed that there was a similar living between old world and new world (*puya*) although the both has a different atmosphere, so every ones who has died in old world, they have to carry away a lot of supplies for living in *puya*. The spirit of *aluk to dolo/alukta* believed that composition and structure of space and time of cosmos to the both old and new world being in similar no different, and the phenomenon of the death for human being was just a process of transform soul of the body from the old world to the new world. "*Dunia akhirat dibayangkan persis sama dengan dunia ini dengan segala tata tertibnya, dan tidak lain dari pada pemindahan atau peralihan dari dunia ini.*" (The life in new world with all of the orderliness has similar atmosphere in the old world, it just to transform the place of being of life.) (Liku-Ada Pr., 2014:17). It was because, the dead persons in Toraja's society sometimes sacrifice the slaughtered pigs and water buffalos in funeral ceremony.

In verse line (13) *malemi naturu' gaun* and (14) *naempa-empa salebu'*, words of *gaun* (dew) and *salebu'* (cloud), symbolical means facility or way of substances of cosmos to transform soul of the body from old world into new world after the death, and then lift soul of dead persons up to the new world, and by follow the *gaun* and *salebu'*, soul of the dead persons will have a journey in reaching the new world named *puya* which stayed in the western point of the earth. In cosmology perspective shown that substances of universe also took a role into the life and death of human being in spirit of *aluk to dolo/alukta*, and then belief of *aluk to dolo/alukta* has become integral orderliness within the universe.

E. Conclusion

Verse of *badong* tells a grief of song and dance without music held in a funeral ceremony of *aluk to dolo/alukta* in Toraja's society, and actually it was held by people who have social status and the rich in the society, and it still preserved as a culture and tradition ceremony by most in Toraja's society until now. *Badong* also called as a religious verse and has relationship to the space and time in cosmology perspective.

Mostly in the verses of *badong* contained symbolical meaning in describing the relationship between religious values of *aluk to dolo/alukta* and the being of cosmos, because the spirit of *aluk to dolo/alukta* has been respecting the being of cosmos in orderliness to determine destiny of life and death for human being. The belief of *aluk to dolo/alukta* believed that one's after the death will be going to the a new world named *puya*, it was a village of *to dolo/toembali puang*

(ancestors) authorized by *Pong lalondong*, they also believed that living in the *puya* was same with the living in world so when the souls of the body went to the *puya*, it must carried away a lot of supplies along the journey, and the souls of the body will live prosperous in the *puya* if the souls of the body have a lot of supplies in the *puya*.

In cosmology perspective, the religious values of *aluk to dolo/alukta* believed that *puya* as a place of *to dolo/to membalu puang* (ancestors) stayed in the 'west' point (western) of the earth, so if ones have died, the souls of the body would took a journey to the west point, and by the death process, soul of the dead persons just do a transferring of living from the old world to the new world named *puya*.

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