

Co-parenting Based on Local Wisdom of Toraja Tribe

Yonan Thadius✉

Faculty of Psychology, Universitas Diponegoro
ythadius@gmail.com✉

Article history

Received : 2023-04-13

Accepted : 2023-07-25

Published : 2023-08-31

Keywords:

Toraja tribe; co-parenting; tongkonan

Abstrak: Studi ini bertujuan mengetahui khasanah kekayaan budaya suku Toraja tentang parenting lokal yang membantu orangtua suku Toraja dalam pengasuhan anak yang berakar dalam tongkonan. Studi ini menggunakan metode kualitatif deskriptif melalui studi pustaka sebagai alat untuk memperoleh data. Studi ini fokus pada perspektif pengasuhan positif, khususnya co-parenting yang berbasis kearifan lokal suku Toraja sebagai subjek penelitian. Pendekatan kearifan lokal dipilih, terutama mengenai simbolisasi, arti dan makna tongkonan yang menjadi bagian dari identitas budaya suku Toraja. Dalam studi ini, peneliti akan melakukan pengumpulan data melalui observasi dan wawancara serta telaah literatur untuk memahami secara mendalam tentang keunikan pengasuhan co-parenting pada keluarga suku Toraja, terutama dalam konteks pengasuhan anak. Studi ini menemukan bahwa co-parenting orangtua suku Toraja diilhami oleh pertalian kognatis atau bilateral (parental) yang menekankan kesetaraan laki-laki dan perempuan. Perspektif kesetaraan ini melekat pada arti tongkonan itu sendiri yakni duduk bersama dan menjadi kental dengan hadirnya unsur-unsur matrifokal dan patrifokal yang disimbolkan melalui rumah tongkonan dengan alang sura'. Masyarakat suku Toraja menganggap rumah tongkonan sebagai simbolisasi ibu, sedangkan alang sura' (lumbung padi) sebagai simbolisasi ayah. Rumah tongkonan dan alang sura' pun saling berhadapan-hadapan satu sama lain, karena dianggap sebagai pasangan suami istri. Makna yang terkandung dari simbolisasi tersebut menunjuk kepada ibu dan ayah yang memiliki tanggungjawab yang setara meskipun memerankan peran yang berbeda, di mana pengasuhan anak bukanlah semata-mata domestikasi ibu tetapi ayah juga.

Abstract: This study aims to find out the rich treasures of Toraja culture on local parenting that helps Toraja parents in parenting rooted in tongkonan. This study uses descriptive qualitative method through literature study as a tool to obtain data. This study focuses on the perspective of positive parenting, particularly co-parenting rooted in the local wisdom of the Toraja tribe as the research subject. The local wisdom approach is chosen, especially regarding the symbolization, meaning and significance of tongkonan which is part of the cultural identity of the Toraja tribe. In this study, researchers will conduct data collection through observation and interviews as well as literature review to deeply understand the uniqueness of co-parenting in Torajan tribal families, especially in the context of childcare. This study found that co-parenting of Torajan parents in childcare are imbued with cognatic or bilateral (parental) affinity that emphasizes the equality of men and women. This perspective of equality is inherent in the meaning of tongkonan itself, which is to sit together and becomes thick with the presence of matrifocal and patrifocal elements in parenting symbolized through the tongkonan house with alang sura'. Torajan people consider tongkonan house as a symbol of motherhood, while alang sura' (rice barn) as a symbol of father. The tongkonan house and alang sura' also face each other, as they are considered as husband and wife. The meaning of the symbolization refers to mothers and fathers who have equal responsibilities despite playing different roles, where childcare is not solely the domestication of the mother but the father as well.



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INTRODUCTION

Parenting is a parenting pattern applied by parents in childcare. Parenting studies conducted in developing countries, including Indonesia, are still very limited (Sumargi et al., 2015), even though Indonesia is one of the developing countries that is very rich in the diversity of traditions and cultures that are unique in childcare (Rachmawati, 2021). According to Setiawan et al. (2022), in recent years, parenting issues in Indonesia have become the focus of government and community attention. Rachmawati (2021) reported that a number of local parenting studies have been conducted with the hope that various treasures of cultural wealth in the field of childcare will be explored. For example, Rachmawati (2017) in her study exploring indigenous parenting in the Sundanese tribe, especially in Kampung Naga, West Java, found that in childcare, not only the two parents but all elements of society, including elders, are involved in raising a child. Suratman (2019), in a study of local wisdom in the Sambas Malay tribe, found that family is the main basis for early childhood care. Furthermore, Rachmawati and Gustiana (2019), who studied indigenous parenting in the Dayak tribe, found that children for Dayaks are seen as gifts and entrusted by "Jubata" or God. Thus, a number of studies that explore indigenous parenting prove that Indonesia has a very rich repertoire of local wisdom diversity (Rachmawati, 2021). In addition, the study is in line with a number of other studies that mention that family plays an important role in parenting (Dewanggi et al., 2012; Houston, 2017; Juwariyah & Slamet, 2019; Campos-Gil et al., 2020), and parental cooperation and joint involvement in parenting are the main keys to parenting (Feinberg et al., 2016; Metz et al., 2018; Kuppens & Ceulemans, 2019).

Parents are the most important contributors to the parenting process (Indrasari & Affiani, 2018). Parental cooperation and joint involvement of fathers and mothers in parenting or co-parenting is defined as the way parents collaborate to carry out parenting functions (Feinberg, 2002). A number of studies report that co-parenting has a strong relationship with children's future behavior (Laxman et al.,

2013; Zemp et al., 2016; Murphy et al., 2016). In addition, Pruett and Pruett (2009) add that co-parenting can increase children's chances of growing up securely attached and ready to receive the benefits of parenting brought by both fathers and mothers. Thus, a number of studies above confirm that co-parenting is essential for many families (Williams, 2019), where parents share parenting responsibilities (Feinberg, 2002), as well as an answer to the problem of parental disagreement in parenting practices (Trisnadi & Andayani, 2021).

Parenting practices that share responsibilities indicate that the parenting roles of both mothers and fathers are equally important. Referring to the results of interviews with three traditional leaders in Toraja about the uniqueness of parenting practices among the Toraja tribe, the traditional leaders explained that in Toraja culture, the role of the father and the role of the mother is equally important and has a complementary value of equality in childcare. Furthermore, according to the three traditional leaders, this equality is interpreted through the symbolization of the tongkonan house with *alang sura'*. In the context of Torajan culture, Torajans consider the tongkonan house as a symbol of the mother, while *alang sura'* (rice barn) is a symbol of the father. The tongkonan house and *alang sura'* also face each other (Utomo, 2001). *Alang sura'* faces south, while the tongkonan house faces north. The location of the tongkonan house is always opposite to *alang sura'* because it is considered as a married couple. Basically, the three traditional leaders both recognize that for the Toraja people, it is in the tongkonan that the nurturing of the flesh and blood is based. When a husband and wife build a house, in principle a tongkonan is born (Tari, 2018). In addition to its function as a place of residence, customary power, and the development of Torajan social life, the broader function and meaning of tongkonan encompasses all aspects of Torajan family life. Thus, it can be concluded that almost all activities of the Toraja people are centered in the tongkonan.

Tongkonan is the traditional ancestral house of the Toraja tribe. Tongkonan comes from the word "tongkon" which means "to

sit", with the suffix "an" it becomes tongkonan which means a place to sit together (Tangdilintin & Syafei, 1975). Based on observations and interviews with several Torajan families in a number of traditional areas in Toraja, for Torajan families who still live in tongkonan houses, tongkonan houses for them are not only a physical cultural product but the tongkonan itself is their identity. This statement is corroborated by Kobong (1992), that tongkonan is the identity of the Toraja people. The identity is often expressed as family dignity (siri' rapu) or "siri' tongkonan". According to Kobong (1992), this expression reveals the responsibility, harmony and close family unity in the Toraja community. Thus, the value of family harmony in Torajan society is highly upheld (tae' nama'din umpoka rara sola buku, meaning that it is not allowed to break or separate blood from bones). This confirms that the identity of the Toraja people is attached to their tongkonan and it is in this tongkonan that kinship is bound by blood (Kobong, 1992). Therefore, all family members of the Toraja tribe will be sucked in and closely tied to their tongkonan.

Studies show that both mothers and fathers play important roles in childcare (Cabrera et al., 2014). Ironically, studies examining the joint role of mothers and

RESULTS AND DISCUSSION

This study found that Torajan parents' co-parenting in parenting is inspired by a cognatic or bilateral (parental) relationship that emphasizes the equality of men and women. This perspective of equality is inherent in the meaning of tongkonan itself, which means sitting together, and becomes thicker with the presence of matrifocal and patrifocal elements symbolized by the tongkonan house and alang sura'. Torajans consider the tongkonan house as a symbol of the mother, while alang sura' (rice barn) is a symbol of the father. The tongkonan house and alang sura' also face each other (Utomo, 2001), as they are considered as husband and wife. For the Torajans, the meaning of the symbolization points to mothers and fathers having equal responsibilities despite playing different roles, where childcare is not solely the domestication of the mother

fathers in parenting are still relatively scarce (Cabrera et al., 2018). Thus, studies on the joint role of mothers and fathers in relation to positive parenting, especially on local parenting, are limited. Therefore, the purpose of this study is to find out the richness of Torajan culture on local parenting that helps Torajan parents in parenting rooted in tongkonan (traditional house).

METHODS

This study uses descriptive qualitative method through literature study as a tool to obtain data. This study focuses on the perspective of positive parenting, especially co-parenting based on the local wisdom of the Toraja tribe as the research subject. The local wisdom approach is chosen, especially regarding the symbolization, meaning and significance of tongkonan which is part of the Toraja tribe's cultural identity. In this study, researchers will conduct data collection through observation and interviews as well as literature review to deeply understand the uniqueness of co-parenting in Toraja tribe families, especially in the context of childcare.

but fathers are also responsible for the upbringing of children.

DISCUSSION

Interpreting Tongkonan as Toraja Family Identity

The Toraja tribe is one of the tribes in South Sulawesi, Indonesia. Tongkonan is the traditional ancestral house of the Toraja tribe. In addition to its function as a place of residence, customary power, and the development of the social life of the Toraja people, the broader function of tongkonan covers all aspects of the life of the Toraja people (Pakan et al., 2018). Tongkonan comes from the word "tongkon" which means "to sit", taking the suffix "an" to become tongkonan which means a place to sit together (Tangdilintin & Syafei, 1975). However, according to Kobong (2008), tongkonan is not just a place to sit together, but also a place for the extended family to

discuss or organize customary affairs and even a place to maintain the fellowship of relatives as well as an adhesive for the kinship of the extended family. Therefore, for the Torajans, tongkonan is interpreted as a family identity and the center of pa'rapuan (family based on blood relations), so that the main function of the tongkonan house is to foster or maintain family kinship and ensure the welfare of pa'rapuan (Kobong, 2008). Thus, tongkonan has a very strong meaning as the identity of the Torajan family and a very central role in various aspects of Torajan life, even almost all activities of the Torajan community are centered in the tongkonan. Thus, for the Torajans, the tongkonan house is not only a physical cultural product but the tongkonan house itself is a family identity. In addition, according to Kobong (1992), the identity of the Toraja people is attached to their tongkonan and it is in this tongkonan that kinship is bound by blood. Therefore, all Torajan family members will be sucked in and closely tied to their tongkonan.

Tongkonan as the identity of Torajan family, for Torajans, has a meaning that describes the values of life in Torajan society. These values are wrapped in the term karapasan or harmony (Kobong, 1983). The value of family identity is often expressed as siri' rapu (family dignity) or siri' tongkonan by the Toraja people. Furthermore, Kobong (1992) adds that this expression reveals the existence of responsibility, harmony and close family unity in the context of Torajan families. The value of karapasan (harmony) in Toraja families is highly upheld (tae' nama'din umpoka rara sola buku, meaning that it is not allowed to break or separate blood from bones). Therefore, no matter how high one's social status is, no matter how much material one has, no matter how much power one has, even no matter how low one's social status is, karapasan values are always the cornerstone (Kobong, 1983). Thus, karapasan values in Torajan society will always be highly upheld as the identity of Torajans as well as a reflection of the wisdom of the Torajans who interpret tongkonan as a family identity.

Treating Tongkonan and Alang Sura' as Parental Symbolism



Figure 1. Tongkonan house and Alang Sura'

In Toraja culture, the Torajans regard the tongkonan house as symbolizing the mother, while alang sura' (rice barn) symbolizes the father. In addition, it is also considered as a married couple so that the tongkonan and alang sura' are located facing each other (Utomo, 2001). Thus, by the Toraja people, tongkonan and alang sura' are considered as parental symbolization. The

meaning of the symbolization refers to mothers and fathers who have equal responsibilities despite playing different roles, where childcare is not solely the domestication of mothers but also fathers. Fathers are not allowed to escape responsibility and leave the task of caring for children entirely as a mother's domestic role alone but play a complementary role. Thus,

mothers and fathers have the same role in caring for children (Aritonang et al., 2020).

Edwin de Jong calls this complementary role a cognatic or bilateral (parental) relationship that emphasizes the equal role of men and women (de Jong, 2013). This cognatic or bilateral (parental) relationship is closely related to the meaning of tongkonan itself (sitting together) which underlies the role of Torajan parents in complementary childcare. Furthermore, de Jong (2013) adds that in Torajan local parenting, there are matrifocal and patrifocal elements that are equal and equal as a representation of the tongkonan house and *alang sura'*. Thus, Tongkonan and *alang sura'*, which are considered as parental symbolization by the Toraja people, are actually a typology that refers to mothers and fathers who combine matrifocal and patrifocal elements in childcare.

In a positive parenting perspective, co-parenting becomes more effective when mothers and fathers agree on one intention (Arnold et al., 1997), and carry it out persistently (Frick et al., 1999). Thus, the involvement of mothers and fathers in parenting can be seen in the co-parenting cooperation (Trisnadi & Andayani, 2021). For Torajans, the involvement of mothers and fathers in parenting is an intention that is kept alive by persistently considering that tongkonan and *alang sura'* are symbolic of parental.

Co-parenting Based on Local Wisdom of Toraja Tribe

Co-parenting is a way for parents to actively engage together, collaborating in carrying out parenting functions (Feinberg, 2002). Several studies report that family plays an important role in child development (Campos-Gil et al., 2020; Juwariyah & Slamet, 2019; Houston, 2017). Thus, parents need to have effective coordination and communication in parenting together (Fidler & McHale, 2020; Cooley & Petren, 2020), including equality in the family and a balanced division of roles between husband and wife (Setiawan et al., 2022).

According to de Jong (2013), equality in Torajan families strongly emphasizes the balance of equally important roles of men and women. This perspective of equality is

inherent in the meaning of tongkonan itself, which is sitting together. Based on Torajan local wisdom, it is believed that tongkonan and *alang sura'* are images of mother and father as well as husband and wife. Tongkonan and *alang sura'*, which always face the "ulunna lino" (upstream of the earth), are also believed to be a symbol of respect for Puang Matua (God, the Source of Life). Thus, maintaining the balance between the roles of mother and father in raising children is also believed to be a tribute to Puang Matua.

Tari (2018) adds that for the Toraja tribe, when a husband and wife build a house, in principle, a tongkonan is born. On the other hand, Kobong (2008) mentions that for the Toraja tribe, tongkonan is an important metaphor. It means that tongkonan cannot be understood only as a house, but a metaphor and even a "language" (Dase, 2020). As a metaphor and "language", tongkonan becomes an important symbolization because through tongkonan Torajans can declare their identity (Tari, 2018) and are closely tied to their tongkonan (Kobong, 1992), and as a symbol of *pa'rapuan* (family based on blood relations) welfare. In addition, in the local wisdom of the Toraja tribe, tongkonan becomes the center of *pa'rapuan*, where family kinship is maintained and at the same time becomes the spirit of *pa'rapuan* and the center of fostering families where Torajan parents are allowed to collaborate together to engage in parenting tasks (Trisnadi & Andayani, 2021).

CONCLUSION

Co-parenting in Toraja local wisdom involves mothers and fathers who have equal roles in parenting. Torajans believe that tongkonan and *alang sura'* symbolize mother and father as well as husband and wife. Tongkonan and *alang sura'* which always face the "ulunna lino" (upstream of the earth) are also believed to be a symbol of respect to Puang Matua (God the Creator, the Source of Life). Balancing the roles of mother and father in the upbringing of children is believed by the Torajans to be an homage to Puang Matua.

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