Religiosity and family resilience who perform Rambu Solo’ Ritual in Toraja

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Abstract: Rambu Solo’ is one of the customs that the Toraja people still preserve. The implementation of Rambu Solo’ becomes a challenge for some families because this ritual becomes an obligation done as a form of gratitude to people who have died. Besides that, Rambu Solo’s ceremony requires every family to be able to pay off their debt (indan) from the ritual. This problem makes the family depressed, so it is expected that the family can be resilient in daily life. Thus, this study aims to find out the relationship between religiosity and the family resilience of those who carry out Rambu Solo’s ritual in Toraja. The method used is quantitatively correlational. Participants involved as many as 93 Toraja people aged 22-50 years who had or were carrying out Rambu Solo’ ritual using incidental sampling techniques. The measurement scale uses the religiosity scale and the family resilience scale. The results showed a significant positive relationship between religiosity and the family resilience of those who perform Rambu Solo’ ritual in Toraja. This result has implications that families among Toraja who have the debt (Indan) due to carrying out Rambu Solo’ ritual, can survive after getting out of the pressure by paying off their debt (Indan).

Keywords: Religiosity, Family Resilience, Rambu Solo’

INTRODUCTION

The custom that develops in the society is closely related to traditional ceremonies. In general, traditional ceremonies can be interpreted as one of the traditions in which people are still given values that are quite relevant to the needs of the people. Where the traditional ceremony is an effort of humans to relate to the spirits of the ancestors. Traditional ceremonies in the people are religious ceremonies that are rituals with ritualistic patterns that are symbolic in the dimension of self-belief in something that is considered great, and it can be said that religious ritual is in action (Panuntun et al., 2020). One of the areas that still holds its culture closely is Toraja. Toraja people still adhere to a traditional belief called Aluk Todolo. The term comes from the word Aluk which means religion/rule and Todolo which means ancestor. So Aluk Todolo means religion/rules derived from ancestors (Rahayu, 2017). The form of this belief can be seen from the attitude of life and ritual expressions such as offerings, and ceremonies. One of the ceremonies carried out by the Toraja people is Rambu Solo’ (Ancestor’s spirit worship ceremony) or death.
Rambu Solo’ is a funeral ceremony that is carried out traditionally and requires families who are left behind to hold a party as a final sign of respect for the deceased who has left. This traditional ceremony for each group is certainly different in Toraja. If the deceased Rapasan caste (noble), then the number of buffalo chopped for the needs of the event to be much more ranging from 24 buffalo to 100 buffalo. Unlike the case with the Tana' Bassi caste (middle class) must slaughter 8 buffaloes plus 50 pigs, and the length of the ceremony is about 3-7 days. Therefore, it is not uncommon for bodies to be kept in the house or in Tongkonan (The Traditional of Toraja house) for many years until finally the family prepares sacrificial animals (Embon, 2018).

The Rambu Solo' traditional funeral procession is quite long. Initially the whole family must agree on when and where the ceremony will be held. There are several activities carried out when carrying out the Rambu Solo’ ritual, namely, (1) Ma’Tudan Mebalun, namely the process of wrapping the body of the deceased. There are bodies that are not wrapped, but simply put in a coffin (ma’patama patti). (2) Ma’ Roto is the process of decorating a balun or coffin using gold thread and silver thread. (3) Melantang is the process of making a hut or loud for family members to stay in during the ceremony and for receiving guests. (4) Ma’Popengkalao Alang is a procession of parading or carrying a body that has been wrapped in a barn to be buried. (5) Ma’Palao or Ma’Pasonglo’ is the process of carrying the body from the Tongkonan house area to Lakkian, the place where the body is placed during the traditional funeral ritual. When the body procession is carried around the village, the family is at the front under a red cloth, while the body is at the back. This indicates that the funeral ritual will be carried out the next day. (6) Ma’Pasa' Tedong is the parade of buffalo that will be sacrificed to enter the ritual location. (7) Ma’Pamula is the beginning of the funeral ritual which will be held the next day. (8) Guest reception is the implementation of activities to receive family guests who come as an expression of condolences. (9) Mantunu is the implementation of animal slaughtering activities. (10) Ma’kaburu is a burial activity, with the completion of this activity, the implementation of the Rambu Solo' ritual has been completed.

The attachment of the Toraja people to custom has resulted in expensive death ceremonies that should be done simply, but it will be difficult for some people who have economic limitations. Tumirin and Abdurahim (2015), said there are four meanings of costs in Rambu Solo’ namely identity, social strata, family debt and family gatherings. All fees used in Rambu Solo’ ceremony come from the family of the deceased and donations from relatives. Contributions in toraja culture have a deep meaning in terms of human values, namely helping in difficult situations, maintaining brotherhood, and some forms of love. However, all donations received have a deep intrinsic motive, namely reciprocity where all donations received must be paid or replaced with the same amount (Sumule, 2021).
Any donations made by relatives or other families will be in debt or in Toraja language is called Indan. Toraja people believe that debt (Indan) should be returned with the same value from generation to generation until (Indan) the debt is considered paid off (Seseroan). Torajaness talks about death not only about culture, ceremonies, positions or castes, and the number of animals sacrificed but also about shame (Siri’) (Sumule, 2021). Donations made by relatives or family cannot be avoided, as well as debts.

If a person avoids or refuses, it can cause embarrassment for the family. This is what makes the Toraja people commit to organizing Rambu Solo’ ceremony and running every system that has been in force in the traditional ceremony, including with the debt (Indan) system although this will make the family depressed or burdened (Rima, 2019). However, the Toraja people do not receive any sanctions if they do not return Indan, it’s just that the people carry out customs that have been passed down from generation to generation.

From the results of assessments conducted in August-September 2021 to some Toraja people stated that the existing system at traditional Toraja ceremonies tends to be carried out until now, especially Rambu Solo’ ceremony, which is to hold this ritual as an effort to express gratitude or expression of gratitude to people who have died for the last time. The ritual of Rambu Solo’ ceremony performed by the family until now gives the debt (Indan) to people who are still alive. This is because in carrying out rambu solo rituals, families will come to bring buffalo or pigs. This condition causes a burden for the family, but must still survive to be able to pay off all the customs indan. The ability of the family to pay off the debt (Indan) is psychologically called family resilience.

Family resilience is seen as the ability of each family to adapt and be able to make adjustments to be able to face problems, be able to survive in difficult situations, and be able to solve problems (Sixbey, 2005). Resilience is also very important in the family, because in the family everyone strengthens each other so that the family can see opportunities to be able to solve the problems faced such as paying off the debt Rambu Solo’ culture (Indan adat Rambu Solo’). In addition, the family is also able to manage finances, as well as manage its strategy in order to run its life while looking for a way out in order to pay off their debt (Indan). Family resilience is formed on several aspects, namely first, the family belief system in which the family orients themselves to understand each other about the situation at hand, both family organizational patterns that give families the opportunity to manage themselves when they complete their daily work, and thirdly the process of communication / problem solving, namely the exchange and provision of factual information related to problem solving (Sixbey, 2005).

But unlike the case, if the family is not able to be resilient in difficult situations, it can cause various negative impacts for the family such as health problems, family activities become disrupted, and social relationships in the family are also disrupted (Kanner et al., 1981). In addition, it can cause inappropriate behavior, cannot carry out the role, and is not able to adapt well to social and cultural environments (Fergilia et al., 2012). Family
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resilience can not be separated from the influence of various factors, one of the factors that is considered very large is related to religiosity (Ruswahyuningsih & Afiatin, 2015).

Religiosity is described as an institutionalized value system, symbol system, belief system, or system of behavior that is central to the problems faced and considered most meaningful (Glock & Stark, 1986). Glock and Stark (1986), stated that there are several aspects of religiosity, including the first belief that there is an expectation that one will maintain a certain theological view and acknowledge the truth of the doctrine. Both religious practices include the extent to which a person formally practices religious ordinances, worship, obedience, and the things that people do to commit to their religion, the third religious experience of perceptions, feelings or sensations defined by a religious group (society) that sees communication in an essence with God or the highest reality with transcendental authority. The fourth knowledge of religion, namely to see knowledge for religious people who have a minimum amount of knowledge about the basics of belief, scripture, haste, or religious rituals or ordinances, and the five religious consequences are the extent to which one has implications for his religious teachings by influencing one's daily behavior both in experience, religious practice, and knowledge.

Religiosity is very important because it is one of the factors to help everyone achieve resilience, where someone who has religious beliefs helps him in overcoming difficult situations by continuing to pray and surrender to God to gain strength and be able to deal with stressful situations (Anggraini & Hendriani, 2015). Religiosity can also lead a person to feel safe, and peaceful. A high level of religiosity can improve a person's ability to overcome all problems faced (Krok, 2018). This is because individuals who have good religious knowledge, are able to carry out worship activities well, have confidence and belief in God are able to determine actions when experiencing difficulties (Aisha, 2014). Likewise, family resilience has a role in daily life that makes the family stronger and stronger in dealing with existing problems with religious understandings that can maintain mental health. Therefore, religiosity has a very important role in maintaining the mental balance of each family to achieve resilience (Larasati, 2020).

The results of a study conducted by Ayu (2012), found a significant positive association between religiosity and resilience in mothers who had children with mental retardation (r =0.831 with p<0.05). Different results were found from a study conducted by Rochma (2018), which found no association between religiosity and resilience in parents who had children with special needs. Setiawan and Pratiritis (2015), in their research emphasized that if the individual has a high religiosity, it will lead to an increase in resilience, and vice versa if the individual who has low religiosity then resilience can also not be achieved.

Seeing the existing dynamics, it appears that families in Toraja by carrying out Rambu Solo’ custom must be resilient because in the face of life, families must pay for the customary debt (Indan) that has been run, so there needs to be religiosity that is predicted...
to be the foundation for the family (Pertiwi, 2011). Therefore, this study aims to find out the relationship between religiosity and the family resilience who carry out Rambu Solo’ ritual in Toraja. Then, the hypothesis proposed is that there is a positive relationship between religiosity and the family resilience of those who carry out Rambu Solo’ ritual in Toraja.

**METHOD RESEARCH**

This study is a quantitative study using correlational design to find out the relationship between religiosity (X) and family resilience (Y) that performs Rambu Solo’ ritual in Toraja. Participants involved in this study were 93 people (30 husbands, 28 wife, and 35 children) who used incidental sampling techniques, with inclusion criteria, namely Toraja families aged 22-50 years, and had or were performing Rambu Solo’ ritual. The method of data collection uses a questionnaire or psychological measurement scale consisting of a religiosity scale and a family resilience scale. The religiosity scale is modified from the scale compiled by Sinaga (2014), based on aspects of religiosity of Glock and Stark (1986), namely religious beliefs, practices, experiences, religious knowledge, and religious consequences. The religiosity scale consists of 40 items consisting of two types of statements, namely favorable and unfavorable using four answer options from the Likert scale, namely Strongly Agree, Agree, Disagree, and Strongly Disagree. From the results of the item selection test, 33 items were obtained that met the criteria (p>.30) with a total item correlation value that ranges from .410-725 with an Alpha Cronbach coefficient of .933 which is classified as very reliable.

The family resilience scale is measured using the Family Resiliency Assessment Scale (Sixbey, 2005), which describes family belief systems, family organizational patterns, and communication/problem-solving processes. This scale is then modified according to the context of participants, so that there are 38 items consisting of two types of statements, namely favorable and unfavorable using four answer options from the Likert scale, namely Strongly Agree, Agree, Disagree, and Strongly Disagree. From the results of the item selection test, 28 items were obtained that met the criteria (p>.30) with a total item correlation value that ranges from .322-.624 with an Alpha Cronbach coefficient of .899 which is classified as very reliable.

The data analysis method used in this study is the correlation of Product Moment from Karl Pearson. Apart from that, there is a data analysis technique used, namely descriptive statistics, which provides a general description of the characteristics of each research variable to see the average (mean), maximum, and minimum values.
RESEARCH RESULTS

Descriptive Statistical Test

Descriptive statistics is to see the distribution of data and descriptive explanation of each research variable.

### Table 1. Religiosity Scale Categorization

<table>
<thead>
<tr>
<th>Interval</th>
<th>Category</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>119.8 ≤ x ≤ 131</td>
<td>Very High</td>
<td>10</td>
<td>10.75%</td>
</tr>
<tr>
<td>108.6 ≤ x ≤ 119.8</td>
<td>High</td>
<td>21</td>
<td>22.58%</td>
</tr>
<tr>
<td>97.4 ≤ x ≤ 108.6</td>
<td>Medium</td>
<td>39</td>
<td>41.94%</td>
</tr>
<tr>
<td>86.2 ≤ x ≤ 97.4</td>
<td>Low</td>
<td>20</td>
<td>21.51%</td>
</tr>
<tr>
<td>75 ≤ x ≤ 89.2</td>
<td>Very Low</td>
<td>3</td>
<td>3.22%</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td><strong>93</strong></td>
<td><strong>100%</strong></td>
</tr>
</tbody>
</table>

The religiosity scale in Table 1, shows that 10 people (10.75%) have a religiosity score that is in a very high category, a high category of 21 people (22.58%), a moderate category of 39 people (41.94%), a low category of 20 people (21.51%), and a very low category of 3 people (3.22%). The score obtained by the participants moved from a minimum score of 75 and a maximum of 31 with a standard deviation of 11.107. Then, the average score was 105.01, which indicates the religiosity of the Toraja family in general is at a moderate level. This shows that families in Toraja have a level of involvement in religious rituals that is balanced with their lives. They don't prioritize beliefs as much as Rambu Solo' but are not completely apathetic. They tend to seek a balance between their spiritual needs and their daily worldly lives.

### Table 2. Categorization of Family Resilience Scale

<table>
<thead>
<tr>
<th>Interval</th>
<th>Category</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>100.6 ≤ x ≤ 110</td>
<td>Very High</td>
<td>5</td>
<td>5.38%</td>
</tr>
<tr>
<td>91.2 ≤ x ≤ 100.6</td>
<td>High</td>
<td>25</td>
<td>26.88%</td>
</tr>
<tr>
<td>81.8 ≤ x ≤ 91.2</td>
<td>Medium</td>
<td>37</td>
<td>39.78%</td>
</tr>
<tr>
<td>72.4 ≤ x ≤ 81.8</td>
<td>Low</td>
<td>20</td>
<td>21.51%</td>
</tr>
<tr>
<td>63 ≤ x ≤ 72.4</td>
<td>Very Low</td>
<td>6</td>
<td>6.45%</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td><strong>93</strong></td>
<td><strong>100%</strong></td>
</tr>
</tbody>
</table>

The family resilience scale in Table 2, shows that 5 people (5.38%) have a family resilience score that is in a very high category, a high category of 25 people (26.88%), a moderate category of 37 people (39.78%), a low category of 20 people (21.51%), and a very low category of 6 people (6.45%). The score obtained by the participants moved from a minimum score of 63 and a maximum of 110 with a standard deviation of 9.193. Then, the average score was 86.72, which indicates the resilience of the Toraja family is in the
moderate category. This shows that when facing difficult times while carrying out the Rambu Solo’ ritual, the family is quite able to balance all the demands, difficulties, and needs of the ritual being carried out.

Assumption Test

This research uses an assumption test that uses normality and linearity tests. The purpose of testing this assumption is to ensure that the research data sample is protected from sampling error.

Normality Test

This normality test is used to see whether data on the religiosity and resilience of families who carry out the Rambu Solo’ ritual are normally distributed or not. Guidelines used as a reference to find out normality of data distribution, namely if the significance value (p) >.05 then it can be said to be normal and if the significance value (p) >.05 then the distribution is said to be abnormal. The table below describes the results of the data normality test for the resilience and work productivity variables.

<table>
<thead>
<tr>
<th>Table 3. One- Sample Kolmogorov-Smirnov Test</th>
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</thead>
<tbody>
<tr>
<td>Religiosity</td>
</tr>
<tr>
<td>N</td>
</tr>
<tr>
<td>Statistic Test</td>
</tr>
<tr>
<td>Asymp. Sig. (2-tailed)</td>
</tr>
</tbody>
</table>

Based on the results of normality testing in Table 3, it shows the value of K-S-Z variable religiosity of .092 with a significance of .051. Then, the family resilience variable has a K-S-Z value of .081 with a significance of .164. Because of the significance value p>.05, the variable religiosity and family resilience are normal.

Linearity Test

The Linearity Test is a test tool to determine whether there is a linear and significant relationship between the variables being studied.

<table>
<thead>
<tr>
<th>Table 4. Results of Religiosity Linearity Test with Family Resilience</th>
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</thead>
<tbody>
<tr>
<td>F</td>
</tr>
<tr>
<td>Linearity</td>
</tr>
<tr>
<td>Deviation from Linearity</td>
</tr>
</tbody>
</table>

Based on the results of the linearity test in Table 4, a Different value of 39,180 with sig.= .000 (p < .05) indicates religiosity with family resilience is linear.

Hypothesis Test

This test was carried out to determine the religiosity and family resilience of those who perform the Rambu Solo’ ritual in Toraja. Researchers used the product moment correlation technique with the aim of knowing the correlation test results between
Religiosity and family resilience, while processing the data, researchers were assisted by the SPSS 22.0 for Windows software program. Based on the results of the analysis, the following results were obtained.

**Table 5. Correlation Test Results Between Religiosity and Family Resilience**

<table>
<thead>
<tr>
<th></th>
<th>Religiosity</th>
<th>Family Resilience</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Religiosity</strong></td>
<td>Pearson Correlation</td>
<td>.558**</td>
</tr>
<tr>
<td><strong>Sig. (1-tailed)</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>N</strong></td>
<td></td>
<td>93</td>
</tr>
<tr>
<td><strong>Family Resilience</strong></td>
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<td></td>
<td>.000</td>
</tr>
<tr>
<td><strong>N</strong></td>
<td></td>
<td>93</td>
</tr>
</tbody>
</table>

From the results of hypothesis testing in Table 5. The correlation coefficient between religiosity and family resilience is .558 with sig. = .000 (p<.01), which indicates there is a significant positive relationship between religiosity and family resilience. This means that the higher the religiosity, the higher the family resilience. This means that religiosity helps families overcome mental health problems and can reduce stress resulting from Indan or the costs of Rambu Solo’ which are carried out in building relationships and living life. Based on the variation in family resilience with religiosity, it can explain that religiosity contributes to family resilience by 31.13% (r^2) and the remaining 68.87% is influenced by other factors outside religiosity that can affect family resilience in carrying out Rambu Solo’ ritual in Toraja.

**DISCUSSION**

Based on research on religiosity with family resilience that performs Rambu Solo’ ritual in Toraja, the research hypothesis is accepted. The positive relationship between the two variables proves that religiosity has an influence on the family resilience who carry out Rambu Solo’ ritual, namely with the belief in the existence of God to remain resilient to live life (Edara et al., 2021). The belief of the Toraja people in the existence of God and religious practice such as praying makes them become resilient to the problems faced, one of which is to have many debts (Indan) for carrying out Rambu Solo’ Ritual. This is in line with research conducted by Caldwell and Senter (2013) showing that religiosity provides purpose and hope for families, as well as making sense of difficulties. Apart from that, other cultures, namely the Javanese and Sundanese, have a belief system in dealing with life's difficulties which is manifested in the ability to interpret life's difficulties, have a positive outlook and religious values (Munawaro, et al., 2021).

The dominant family resilience category is increasing, making families believe they can survive and settle demands from Rambu Solo’. Resilience formed in the Toraja family in carrying out Rambu Solo ritual because of the feeling of mutual understanding and strengthening between each family member to equally face the problems of Indan from...
Rambu Solo’ ritual. The family also showed resilience skills because the family was able to design the right strategy in overcoming the debt (Indan) demands. Likewise, the Toraja family is able to be resilient in building strong communication to find solutions from the burden of the debt (Indan) being borne. The belief in success in paying off debt (Indan) from Rambu Solo’s ritual, seems inseparable from the values of religiosity embraced by the Toraja family. Belief in God’s presence in life by praying is one of being resilient to overcome unfavorable situations, recovery or maintenance of health, personal and family protection, and can overcome health or social problems (Reis & Menezes, 2017). This is because religiosity is concerned with obeying existing rules (Freire et al., 2017). Although the belief in God that can help families to be resilient but it is also necessary to pay attention to social problems, namely social status if they do not pay off debts and of course can make the family embarrassed if Indan is not repaid, but most families in Toraja carry out the custom so that the family’s good name is still considered honorable.

Good religiosity in families who carry out Rambu Solo’ ritual can make families survive in the face of problems and not be humbled in social environments. This is in accordance with the stated by Arslan (2016), that if someone who has good beliefs will be able to overcome emotional and behavioral problems, and protect themselves from stress and poverty (Moksnes et al., 2016). Therefore, with the cultivation of religiosity values make the family become resilient in carrying out Rambu Solo’ ritual.

High religiosity helps families increase resilience and reduce existing pressures (Revens et al., 2021). Vali et al. (2017), stated that religiosity helps families overcome mental health problems and can reduce stress due to Indan or Rambu Solo’ costs that are run in building relationships and living life. In addition, having a high religiosity can help families solve problems in a more adaptive way (Vishkin et al., 2019). In other words, the family that carries out Rambu Solo’ ritual in living their lives by strengthening each other in the family in order to survive. In line with what was stated by Uddin et al. (2020), there is a positive relationship in support in the family, especially emotional support that makes the family avoid frustration and the ability to overcome problems that occur. Religiosity becomes a source in managing stress that makes a person more resilient (Le et al., 2019).

Carrying out a Rambu Solo’ ritual certainly costs a lot and is borne by the family that runs the ritual. The Toraja people who carry out Rambu Solo’ ritual certainly assume that they have been able to live it, but after running of course they also have to think about debt (Indan) left behind and pay according to what is given by the family who came to grieve. Overcoming the prolonged problems associated with resilience, namely having economic difficulties, greater income, and self-identification as religious (Kimhi et al., 2021). The existence of self-identification as a religion can make the limits of community participation in the culture (Lipnicka & Peciakowski, 2021), just as in Toraja culture there are self-limitations in carrying out Rambu Solo’ rituals by paying attention to religious rules, customary rules or seeing the state of self and not imposing the will in carrying out Rambu
Solo ritual in order to remain resilient in living life despite having the debt (Indan) due to custom has carried out.

This research has provided a positive understanding of the interconnectedness of religiosity and family resilience who carry out the Rambu Solo' ritual in Toraja. However, this research has limitations because it did not carry out in-depth mapping of participant involvement. The participants’ life experiences will of course determine the overall meaning and dynamic process of resilience when carrying out the Rambu Solo' ritual. The sampling, which still varies between 22 years and 50 years, cannot confirm the status or role in carrying out the Rambu Solo' ritual. For this reason, this research can continue to be explored in future research with holistic studies.

CONCLUSION

Based on the results of the study, it can be concluded that religiosity is significantly related to the resilience of families who carry out Rambu Solo’ rituals. The score of religiosity and family resilience is in the moderate category, thus making the family able to survive enough to try to pay off the debt (Indan) of Rambu Solo’ ritual because of the role of religiosity in the family.

From the results of this study, it is expected that the family continues to be committed to building a unity among family members, complementing each other, supporting each other, and having a positive spirit together to pay off the Indan of Rambu Solo’ ritual in order to survive a healthy and productive life. For further research, it is recommended to use other research methods such as qualitative in order to deepen the family’s reasons for continuing to carry out Rambu Solo ritual and consider other factors that can also affect in family resilience.

REFERENCES


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