

## PalArch's Journal of Archaeology of Egypt / Egyptology

### THE TRADITIONAL FUNCTION OF TONGKONAN IN SILLANAN TANA TORAJA

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**Mithen Lullulangi, Onesimus Sampebua, Rahmansah, Armiwaty Tawani, Raenytenriola. The Traditional Function Of Tongkonan In Sillanantana Toraja-- Palarch's Journal Of Archaeology Of Egypt/Egyptology 18(4), 3174-3185. ISSN 1567-214x**

**Keywords: Function, Custom, Tongkonan, Sillanan**

#### ABSTRACT

Location of this research is in Lembang Sillanan, Gandangbatu District, Tana Toraja Regency. The aim is to find out which Tongkonans functioned adat, and their respective roles in the past. This type of research, is qualitative research. The research activities for data collection, were carried out by observation and interviews with the head of Lembang Sillanan as a community leader, the guard of the old traditional village of Sillanan as a customary spokesperson, and community leaders who still adhered to the beliefs of Aluk Todolo. Data analysis technique is qualitative analysis, which is data collection, data presentation, data reduction, and make conclusions. The results showed that the Tongkonan group in the traditional village of Sillanan consisted of: 1) Tongkonan Karua (eight Tongkonan functioned as Tongkonan Layuk or Pesiok Aluk); 2) Tongkonan A'pa' (Four Tongkonan as partners of Tongkonan Karua; 3) Three special functions Tongkonan; 4) Tongkonan Tumpu as many as 21 pieces as technical implemented to help carry out the task of Tongkonan Pesio' Aluk; and 5) Tongkonan Patulak or Tongkonan Batu A'riri as supporters of the Sillanan traditional government which is inhabited by the public.

#### INTRODUCTION

One of the well-known traditional architecture in Indonesia, is the Toraja traditional architecture which is a national cultural heritage that needs to be

maintained, and written so that future generations can know that traditional architecture has high cultural value, so it needs to be preserved. The Toraja traditional architect, known as the *Tongkonan*, is a group of traditional houses and their built environment. In Tana Toraja, there are many *Tongkonan* groups scattered in various places, some of which function as adat, and some only function as kinship ties which are commonly called *Tongkonan Batu A'ri*.

Each *Tongkonan* which has a customary function, controls a certain area as its territory, and usually consists of several traditional houses with their respective duties and functions, in order to regulate the life-order of the community in the customary territory, so that in a customary area, there are many Traditional houses are a collection of *Tongkonan* but some have customary functions and many function as ordinary residential houses, but are also maintained from generation to generation as family ties of the descendants of the owner or who originally founded the *Tongkonan*.

The *Tongkonan* group which is the object of this research is the *Tongkonan* group in the Sillanan traditional village, the southern region of Tana Toraja Regency. This *Tongkonan* group, very well-known in the past, is the territory of the adat government in the Sillanan area and its surroundings.

Researcher's motivation to conduct research in this traditional village is to re-explore the function of *Tongkonan* Sillanan in the past, so that the current generation can find out how the role of customary government is carried out by each existing *Tongkonan* as historical evidence at this time. In addition, it is also used as information material for tourists visiting this place so that it will attract more attention from both national and international tourists who visit this area. And what is no less important is as a material for scientific studies in the field of traditional architecture so that students and academics get references related to *Tongkonan* in Sillanan in particular, and traditional Toraja houses in general.

### TRHEORITICAL REVIEW

Lullulangi, at.al, (2007) explains that *Tongkonan*, derived from the word *tongkon* which means sitting in an abstract sense, is the same as feeling or coming to attend a ritual or family ceremony. After getting the suffix *a* so that it becomes *tongkonan* which means more nuanced place. From the meaning of philosophy, the place shows the function, and the dimension of geographic area space. Further development *tongkonan* is given the function of custom and government in the scope of regulating the family structure and a limited area that has a substance related harmonious substance, which means a place of deliberation, listening to orders, or a place to resolve adat issues that occur in the community. Moreover, Lullulangi, at.al, (2007) said that *Tongkonan* is also the position of customary ruler or as a royal palace and the center of family ties, the word *tongkonan* actually has quite a lot of understanding, and is very dependent on the sentence and how to use it, such as, *tongkonan dama* ', it means a place to sit damar / lamp. However, if said to go *tongkon*, means attending a party / ceremony dead talking about culture and questioning *tongkonan*, what is meant is the family home of the person who originally built an area or village, where the first person dwelling

commonly called *Pangala Tondok* which is a place to solve various problems that arise in his family. So, more nuanced traditional houses that have an important role for the Toraja community and culture.

Yusuf et al (1986) say, "... the term *Tongkonan* from the point of understanding, is a shared seat". Seeing the function and role of *Tongkonan* is not just a place to sit, but it is broader than that, which covers all aspects of life.

Furthermore, Sampebulu (2002) said, *Tongkonan layuk* or *Tongkonan Pesiok A luk* is a traditional house and a custom-built environment that has customary and governmental functions, then *Tongkonan Batu A'riri* is a house of one of the families that is able to form *Tongkonan* main then build *Tongkonan* in a separate place but still remain oriented to the *tongkonan* master at certain ceremonies. Iman Indratno et al, (2017) said: *Tongkonan* is a major part of the *tondok* (village) system. The existence of the *tondok* system will not be separated from the existence of *tongkonan*. The essence of the structure of the reality of *tongkonan* in terms of ontology consists of: the essence of "there is *tongkonan*", "being a *tongkonan*" and "the existence of *tongkonan*". Alfiah, (2016) said: Toraja Traditional House or commonly called *Tongkonan*, the word *tongkonan* itself comes from the word *tongkon* which means to occupy or sit. It is said to be a seat because it used to be the place where Toraja aristocrats sat in *tongkonans* for discussion. Besides functioning as a place to live, this traditional house also has a multilevel socio-cultural function in the community.

Indratno et al, (2015) explained that the orientation of the *tongkonan* always faces north (*ulunna lino*) as a symbol of respect for Puang Matua. The southern part (*pollo'na lino*) faces *pollo 'banua* or *puya*, as a representation of relationships with ancestors and life after death. The west (*matampu '*) and east (*matallo*) represent the left and right sides of the body, besides that the eastern part also symbolizes the relationship with the gods, while in the west it represents the relationship with the respected ancestors.

From some of the above meanings, it can be concluded that the *tongkonan* is a traditional Toraja house that has customary functions or certain institutions which are of enormous significance to the Toraja people in general. Whereas traditional houses that do not function properly are not exactly called *tongkonans* but are more accurately called *Banua Pa'rapuan* or *Batu A'riri* as a family bonding house and fostering family relationships from the descendants of the traditional homeowners.

One of the famous *Tongkonan* groups especially in Southern Toraja is the Sillanan traditional village. Palinggi (2001), explains that Sillanan is the name of a traditional village area which is located about four kilometers west of Mebali, or Geengan with the capital city of Mengk short District Tana Toraja Regency. This traditional village is at the foot of Batu Suriak, Mallunmata, Tangmepandung, To'long, and Petagarian mountains. And flanked by rice fields and agricultural valleys Salulangsa'. Naturally, the environment is in a beautiful and charming natural panorama. Imam Indratno,

et al. (2016) said that the Old Sillanan Traditional Village is located under the foothills of Suriak with an average height of 1200 above sea level. The layout of the tongkonan settlements of the Old Sillanan Traditional Village which are gathered in one place shows a different phenomenon from the layout of the traditional community settlements in Toraja, especially the Kapuangan traditional community as the parent community.

According to legend and stories from old people, the name Sillanan comes from the word *Sillan* which means glaring or staring because it seems as if there is a light that glares or radiates at that place. That said, there is a *garuang* (hole) with a diameter of one meter, in which there is a pool where the water reflects bright light if the sun shines on the place. The pool water then appears in the form of fresh spring water which is now known as Sillanan wells (*Bubun Sillanan*) which has been a source of drinking water for generations of Lembang Sillanan residents for generations.

The beam of sunlight reflected from the pool through the hole was bright enough to seem to glare, so this place was named Sillanan. Furthermore, in the course of time, the name Sillanan has become the formal name of Sillanan Village, or Lembang Sillanan. Likewise this name is enshrined as the name of a Sillanan traditional village tourist attraction, and at the same time becomes the center of *Tongkonan* which is a cultural heritage for the next generation of *Tongkonan*. Because people are worried, the hole that reflects the sun's rays is closed to prevent danger, although it can be reopened with security measures if it is needed for attractions, or for the sake of preserving the legend of this place.

Palinggi (2001), explained that the Shortening as part of the *Tallu Lembangna* region which was given the title *Basse Adinna*, was a *lembang* called *Lembang* shorten, consisting of twelve *bua* 'and one of them was *Bua' Sillanan*, with adat functions as, as follows: 1) *Toma'tali mawa' toma'tetuk dotilangi'* (honorable people, knights and honorable nobles); 2) *tangdiola boko'na tanglamban la'pik patomalinna* (people who are respected and respected, who live or who inhabit twelve *tongkonan* customary holders); 3) *natarik tikurandanan isunganna ganna' bilanganna* ( good place, rich and not lacking; and 4) *tosiria alukna tintiri buntu nasaladan sangkinan parassai tondon* (which maintains customs and practices in Sillanan and its surroundings). Palinggi (2001) further explained that if examined, it could be said that the Sillanan traditional village was still original because: 1) existing traditional houses, in general, were a group of old buildings with specific architectural value, and were still functioning by their supporting communities; 2) the management of this traditional village, remains oriented to the cultural order, especially the use of structural materials from original raw materials from the environment itself, when the building is about to be renovated; and 3) support harmony with the built environment, such as: houses, springs, rice fields, cemeteries, *rante* , and other ritual devices related to the implementation of adat in daily life.

In the encyclopedia (Wikipedia Indonesia), it is explained that especially in Sillanan known as *Ma'duangtondok* there are *tongkonan* namely *Tongkonan Karua* (eight tongkonan houses) and *Tongkonan A'pa'* (four tongkonan houses) which play a role in society around. *Ma'duangtondok* means that there are two groups of *Tongkonan* that function traditionally, namely *Tongkonan Karua* and *Tongkonan A'pa'*.

## RESEARCH METHODS

The place of this research is in Lembang Sillanan, Gandangbatu District, Tana Toraja Regency. The aim is to find out which *Tongkonan* has a function of adat, and its role in the past. The research activities were carried out by conducting observations and interviews with the head of Lembang Sillanan as a community leader, guard of the old traditional village of Sillanan as a customary spokesperson, the government of the Tana Toraja Regency, and community leaders who still adhered to the beliefs of *Aluk Todolo*. This type of research, is qualitative research. In the research data collection process several things were done, namely: Prepare interview guidelines, choice of informants, study documents, data and analysis units, and data validity. Data analysis technique is a qualitative analysis, which is data collection, data presentation, data reduction, and make conclusions (Miles, 2014).

## RESULTS AND DISCUSSION

### *Research result*

Based on interviews with several respondents, mainly Ne 'Sulluk Bai a *Tomina'a* (ritual leader in a traditional ceremony) from Palipu' explained that the *Tongkonan* group in Sillanan had several traditional functions, some of which functioned as *Tongkonan Layuk*, namely tongkonan as a place to set up and start customary rules, some that function as a *Tongkonan Tumpu* or as a technical implementer, there are those who function as *Tongkonan* who have special tasks, and some who function as *Tongkonan petulak* or supporting all the rules and activities that have been decided at *Tongkonan Layuk* and other *Tongkonan*. The results of the interview, then the researchers conducted a cross check in the field, so that the functions of each *Tongkonan* were obtained as follows:

### *Tongkonan Pesio'Aluk or Tongkonan Layuk*

In the Sillanan traditional village, the *Tongkonan* that functions as *Pesio 'Aluk*, or *tongkonan layuk*, as a place to set up and carry out customary rules, there are eight pieces better known as *Tongkonan Karua*, (eight tongkonan houses) with their respective functions as follows:

### *Tongkonan Pangrapa '(Kabarasan)*

This *tongkonan* functions as *Kabarasan* (the elder) and is given the title of *palondongan tondok*. That is, leaders and rulers in various fields of community life in relation to the determination of *aluk rambu*

*tuka* '(thanksgiving party) 'or *sambu solo* ' (funeral ceremony). So he played a role, as the holder of traditional leadership in Sillanan and its surroundings. Even this *Tongkonan* is famous by the name *Tongkonan Pangrapa* 'is one of the old *Tongkonan*, and its current form is shown in Figure 1.

**Figure 1.** Tongkonan Pangrapa'



**Source:** Research Results

### *Tongkonan Sangtanete Jioan*

Tongkonan is also commonly called *Tongkonan Sangtanete Jioan*. This *tongkonan* is titled to *unne'te 'takia' bassi, sito i uase pa'induk*. That is, strong people are like an iron fist responsible for maintaining the integrity of the territory if there is interference from outside, or as the coördinator of the security sector. This *Tongkonan* once served as *Kabarasan* during Pong Paara's leadership. After Pong Paara' died, because he did not have children so the place moved to the *Tongkonan Doa'* (Dewanto, 2011). Researchers cannot display some pictures because they have been destroyed and are waiting for renovations from the *Tongkonan* descendants.

### *Tongkonan Sissarean in Karampa*

This *tongkonan* is called to *usseo' aluk sola pemali todipopangala' tamman dipokurra manapa'*, to *dikalette lolo rangka'na disape ta'bi tarunona kerondonni makati'na kale ma'dandan*. That is, the rules and the ethics of life, is a forest of life sources that are not lacking that can supply various necessities of life at critical times, or it can also be said that *sissarean* as a center of social services according to the necessities of life when pressed, such as there is a disaster. So he plays the role of coördinator in the socio-cultural and religious fields. His form can be seen in Figure 2.



**Figure 2.** *Tongkonan Sissarean* in Karampa 'South still preserves the original form, which is two layers of length

**Source:** Research Results

The original form of *Tongkonan* in the Sillanan traditional village is like in the picture 2 above, which is *longa* (the front roof) is two-story, because the front part is a kitchen. However, many have been destroyed, then after the descendants of the *Tongkonan* renovated, many of them used craftsmen from the North Toraja region so that their shape changed to follow the *Tongkonan* model in North Toraja whose roof from (its length) was sharply hyperbolic.

### ***Tongkonan Panglawa Padang in Karampa***

Held to *ummatatiku sumalunna lombok, umpematai mengguririkna pa'kalean ma'dandan*. It means observing, and supervising all life resources and community welfare to: *lolo tananan* (plants) or agriculture, *lolo patuoan* (pets) or animal husbandry, and *lolotau* (humans) in the humanitarian field. Clearly, as the coördinator of supervision and welfare. This *Tongkonan* is still waiting for renovations.

### ***Tongkonan Nosu***

Held to *unno'koi' masakka'na, to ummammai' ulunna kalo', to sirio kalimbuang boba*. This means that those responsible for the control, maintenance and use of resources are for the common interest, especially the water needs of plants, animals and humans in the context of efforts to improve food, including all supporting facilities, such as water sources and irrigation. Or as a coördinator of irrigation and the environment.

### ***Tongkonan To'lo'le Jaoan***

Held to *sitoe mana'*. That is, the person in charge of the mastery, maintenance, and use of various non-material living resources, including vigilance in the development of spiritual life. Or as a coördinator of facilities and spirituality.

### ***Tongkonan Indo' Piso***

*Tongkonan* is also commonly called *Tongkonan To Barana'*. Held to *manyampan, to ma'kararona aluk to dipalisu sanda pati'na*. This means that the person responsible for managing and distributing sacrificial meat to rights holders according to their respective functions and obligations is in accordance with customary provisions, especially about the type and size of meat, both 'signs and solo signs' in all strata of society. Clearly as the meat distribution coördinator. *Tongkonan's* form can be seen in Figure 3.



**Figure 3.** Tongkonan To Ma'rangga in Sangtanete as well Tongkonan Indo 'Piso in To'kau-Kau.

**Source:** Research Results

### *Tongkonan Tomentaun in Tallang*

Held to manarang umpelingi' pa'taunan . That is, experts in astrology to find the planting season, ceremonial salvation, erecting buildings, opening agricultural land, marriage, and others for the benefit of life. Or, as a coördinator to start an activity that concerns signs'.

### *Tongkonan A'pa'*

Tongkonan A'pa' (Four Tongkonan) which are partners of Tongkonan Karua (Tongkonan eight), consisting of: 1) Tongkonan Peanna Sangka'; 2) Tongkonan To'induk; 3) Tongkonan Karorrong, and 4) Tongkonan Tondok Bangla'. Regarding the customary functions of the four Tongkonans, when the Researchers conducted the Research, they experienced problems because the four Tongkonans were on a renovation stage, and even some of them wanted to be moved from all locations so that the Tongkonans could not be interviewed.

### *Tongkonan Tumpu*

Tongkonan Tumpu, means as a technical implementer to help carry out the duties of Tongkonan Pesio' Aluk. In Sillanan, there are twenty-one Tongkonans as Tongkonan Tumpu , namely seven Tongkonans in the to Limangleso area in the north, seven Tongkonans in the area to Tallungleso in the south, and 6 Tongkonans in general in both regions.

### *Special Function Tongkonan*

Tongkonan has a special function and has a custom title in accordance with its specific function, there are three pieces, namely:



### ***Tongkonan Banua Sura 'Indo' Paongan***

Holds saririan sepu'na to Bara' at the same time as rompona langsa'. Saririan or person, sepu (bag to store something). Saririan sepu' identified his function as a facilitator to Bara' at certain times. Representing to Bara' does the ma'mammang (reading incantation) task if absent.

Rompona Langsa 'means: rompo (fence) and langsa' means a type of langsat fruit, but it is associated with one of the areas in Sillanan, namely Salulangsa 'so that this Tongkonan is interpreted as a protector of the region. Officials at Banua Sura 'have a moral burden to keep up harmony in the life of the community if the situation is urgent, or there is a threat. Banua Sura' (carving house) has the obligation to be a mediator, and at certain times can carry out diplomacy to create a peaceful life with others.

### ***Tongkonan Pong Arruan***

This *Tongkonan* is often also called the *Tongkonan Doa* ' function as a place to carry out deliberations. In this case, officials (*Londong Tondok*), *Pesio' Aluk* (representative of Tongkonan), *Pa'barani* (brave), and others to make important and democratic decisions for the benefit of the people's lives. In front of this Tongkonan there are several memorial stone pillars called *basse* (a sign of a peace agreement with other regions), such as: *basse to Enrekang*, *basse to Kalambunan*, and others. This Tongkonan also served as the *Tongkonan Kabarasan* during the reign of Pong Arruan. After Pong Arruan died, the position of *Kabarasan* moved to *Tongkonan Pangrapa* 'under the leadership of Boroallo and has been hereditary until now. (Dewanto, 2011). Tongkonan's form can be seen in Figure 4



**Figure 4.** Tongkonan Pong Arruan in Doa '

**Source:** Research Results

### *Tongkonan To'barana*

This Tongkonan is held by *Rompona Langsa'* who is morally responsible for protecting the country's safety by carrying out the functions of mediator and diplomacy with other regions, as did *Tongkonan Banua Sura'* above.

### *Tongkonan Patulak*

A part from the *Tongkonan* that functions *Pesio 'Aluk* and functions above, there is also a family alliance *Tongkonan* that functions as the *Tongkonan Batu A'riri* or the *Tongkonan Pa'rapuan* which is a family alliance also called the *Tongkonan Petulak* (supporting tongkonan for traditional government in Sillanan) , whose numbers have not been recorded.

## DISCUSSION

Based on the results of the study, it seems that the *Tongkonan* group in the Sillanan traditional village is a picture of the traditional government that controlled the area around Sillanan in the past. It can be seen that the residents of *Tongkonan Layuk* who have traditional functions, some of which function as *Kabarasan* (coordinators or elders), are then assisted by several Tongkonans who carry out various fields in the midst of community life, so that it appears as a collective government. Then also equipped with some special functioning *Tongkonan*, even the traditional adat government was still assisted by 21 Tongkonan as *Tongkonan Tumpu* or assigned to help 12 customary functioning Tongkonan known as *Tongkonan Karua* (eight Tongkonan) and *Tongkonan A'pa'* (four Tongkonan) . Of the various publications available in print, both written on wikipedia (Indonesian Encyclopedia) and in the world Encyclopedia, only write the names of Tongkonan in Sillanan, without explaining the customary functions of each Tongkonan. Likewise Dewanto (2011), only explained the names of *Tongkonan Karua* (eight) and *Tongkonan A'pa'* (four) and the history of *Kabarasan*, which was initially held by the *Tongkonan Buntu Lalan* , then moved to the *Tongkonan Sangtanete*, then moved to the *Tongkonan Doa'* and lastly at *Tongkonan Pangrapa* 'without explaining the other Tongkonan functions. Likewise, other writings, many who write but only on blogspot.com and facebook so that the scientific truth is doubtful. The only paper that is rather complete is Synopsis written by Palinggi (2001), but this paper was not published but was only a paper presented at a Scientific seminar at Makassar State University, where Palinggi 'as a permanent lecturer. Then a more scientific writing is the Toraja Traditional Architecture book written by Lullulangi, et al (2007) where one of the chapters in the book writes about Tongkonan Sillanan, even though it only looks at from the perspective of its architectural typology, so that the cultural aspects and functions of Tongkonan are not too profound.

One thing that is unique in the Sillanan traditional village, is the layout of the Tongkonan. According to experts, such as Yusuf et al (1984), then also supported by Sumalyo (2001), Tangdilintin (1985), and Sandarupa (2001) even supported by foreign researchers namely Chatani (1981) that the layout

of Tongkonan and Alang (rice granaries) operating or facing each other, where the space between the house and the barn is an open space (+) called *tarampak* or *luba'ba* which plays an important role as a place for traditional ceremonies. According to experts that this is a need that must be met to build an adat village in Toraja.

But the reality in the Sillanan traditional village is not like that. The layout of houses and barns in Sillanan, precisely separated from one another, then the place of Tongkonan does not merge in a flat area, although in that region it is possible because of the existence of a number of flat places such as the place of Sillanan Public Middle School and Public Elementary School which is quite extensive. The question is why in the past old people did not build in the area, when they did not know the school. In searching the literature, researchers found that according to an anthropologist (Sandarupa 2001) this pattern is called the *Situru* pattern, which is in certain situations, such as because of the place that is not possible so that Tongkonan and Alang may not have a topside, but are built next to or behind Tongkonan but facing in the same direction with Tongkonan. Other researchers, namely Lullulangi and Onesimus (2007) found that this pattern was caused by the condition of *Rari* (local war) in the past, both wars between groups and those from outside the region so that tongkonan must be defensive, and at the same time supervising. Therefore, many tongkonans are built on heights or on mountains, and barns or food sources, must be hidden or built-in other, safer places, such as on the side or behind the house.

Seeing the layout of traditional villages in Sillanan that are not like other traditional village patterns, the closest reason is defensive, which is defending oneself on the rocks, and at the same time watching over opponents from outside. This is evidenced by the existence of *basse* (stones planted as a peace treaty) between them and *To Enrekang* (Enrekang people), and *To Kalambunan* (people from the western region of Toraja) in the Tongkonan Pong Arruan yard.

## CONCLUSION

Based on the results of research and discussion, it can be concluded that the Tongkonan groups in the Sillanan traditional village, some of which function as adat Tongkonan, there are special functions, there are executors, and there are supporters, more clearly as follows:

- 1) *Tongkonan karua* ( eight Tongkonan serves as *Tongkonan Layuk* or *Tongkonan Pesiok Aluk*,
- 2) *Tongkonan A'pa'* (Four Tongkonan as partners of Tongkonan Karua; 3) Three Tongkonan has a special function or has a special task; 4) *Tongkonan Tumpu* as many as 21 units as technical implementers to help the implementation of the task of *Tongkonan Pesio'Aluk*;and
- 5) *Tongkonan Patulak* or *Tongkonan Batu A'riri* as a family unit Tongkonan that is inhabited by the public as a supporter of traditional or cultural government in the Sillanan traditional village whose house has not been recorded.

## ACKNOWLEDGMENT

Thank you to all those who have helped in this research, especially to the Leaders of Makassar State University who have provided the cost of conducting the research, to the Government of Tana Toraja Regency and the Government of Lembang Sillanan who have given research permission, as well as to all respondents primarily the owner of Tongkonan who has willed to be interviewed and provided the data needed for this research.

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