

IMPLEMENTING THE SECOND PRINCIPLE OF PANCASILA IN THE *MANTAA DUKU*' TRADITION AMONG THE WESTERN TORAJA COMMUNITY

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ABSTRACT

The Mantaa Duku' tradition among the Western Toraja community contains humanitarian and social values but is practiced within a society that maintains social stratification. This study aims to analyze the implementation of the second principle of Pancasila, "Just and Civilized Humanity," in the Mantaa Duku' tradition. This study employed a qualitative phenomenological approach through in-depth interviews, participatory observation, and documentary studies. The findings show that Mantaa Duku' reflects respect for human dignity, solidarity, social responsibility, and justice through the distribution of meat to different social groups. Although the type and portion of meat differ according to social status, all community members receive a share, and the distribution is conducted openly. The tradition has also adapted to religious and social changes while maintaining its humanitarian values. These findings indicate that Mantaa Duku' functions not only as a cultural practice but also as a means of implementing the second principle of Pancasila in the social life of the Western Toraja community.

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INTRODUCTION

Indonesia is a country characterized by extensive cultural diversity, which is reflected in various traditions practiced by communities across different regions. One of the communities with a rich cultural tradition is the Toraja community. In Toraja society, the *Rambu Solo'* ceremony is not only associated with death rituals but also contains social, cultural, and local wisdom values that have been passed down across generations (Lumba et al., 2023). ne

practice within this tradition is *Mantaa Duku*, which refers to the distribution of meat obtained from the slaughtering of animals to people who attend the ceremony and have social relationships with the host family. The practice of *Mantaa Duku* is closely related to social relations because meat distribution is not merely part of the ritual but also represents appreciation, social responsibility, and relationships among community members (Paranoan et al., 2024). In its implementation, the distribution takes place within a society that still recognizes social stratification, resulting in differences in the form and portions of meat received according to social status. This condition indicates that *Mantaa Duku* is not merely a cultural practice but also provides a context for examining the relationship between humanitarian values, solidarity, respect, and the social structure of Toraja society.

This issue becomes important when viewed in relation to Pancasila as the foundation and worldview of the Indonesian nation. The second principle of Pancasila, just and civilized humanity, places human beings as individuals possessing dignity and requires respect for fellow human beings (Pangalila et al., 2022). These humanitarian values can be expressed through mutual respect, concern for others, solidarity, and fair treatment (Boiliu et al., 2022). In social life, Pancasila values should therefore not only be understood as normative concepts but also examined through social and cultural practices that occur in everyday community life. Local wisdom can provide an important context for understanding how Pancasila values are expressed through community traditions, customary practices, and social relationships (Sumardjoko & Subowo, 2021). Therefore, examining *Mantaa Duku* from the perspective of the second principle of Pancasila is important for understanding how humanitarian values are implemented through local cultural practices, particularly when such practices take place within a society that maintains a hierarchical social structure.

The urgency of this study becomes more evident because Toraja traditions continue to experience changes in response to developments in social life, religion, and modernity. Research on social change in the *Rambu Solo* tradition shows that developments within society can influence the form, meaning, and implementation of traditions that have previously been passed down from generation to generation (Handayani et al., 2020). Such changes do not necessarily eliminate the tradition but may lead to adjustments in its practices and meanings. In the context of *Mantaa Duku*, these changes can be observed in the transformation of several customary practices as well as the incorporation of new social and religious elements into the implementation of the tradition. At the same time, social stratification remains part of Toraja social life and may influence social relationships and the implementation of traditional ceremonies (Tobar et al., 2020). This condition raises an important academic question concerning how humanitarian values can be maintained and implemented within a tradition when society continues to recognize differences in social status.

Several previous studies have examined the *Rambu Solo* tradition and the social life of the Toraja community from various perspectives. The local wisdom values contained in the *Rambu Solo* tradition and showed that the tradition possesses values related to the social and cultural life of the community (Allolinggi et al., 2020). The social meaning of the *Rambu Solo* ceremony, including social relationships, solidarity, culture, spirituality, and social status (Hasbi et al., 2019). Research on social stratification has also shown that changes in the social structure of Toraja Society can influence people's perspectives and the implementation of the *Rambu Solo* tradition (Hasbi et al., 2019). In addition, changes in people's social status may affect the implementation of the ceremony and the traditional values associated with it. *Mantaa Duku* within the Toraja community, particularly in relation to accountability in the practice. These studies demonstrate that *Mantaa Duku* and *Rambu Solo* have strong social dimensions and cannot be separated from the social structure of Toraja society.

Research on Pancasila has also been conducted extensively, particularly concerning the implementation of the second principle in social life. The application of the second principle of Pancasila in social life, particularly in relation to respect for human beings and interpersonal relationships, value of "Just and Civilized Humanity" can be expressed through behavior that respects others, treats people fairly, and develops harmonious social relationships (Boiliu et al., 2022). Research on local wisdom further indicates that Pancasila values can be identified and developed through community cultural practices (Sari & Syifauddin, 2022). Thus, studies on Pancasila and studies on local traditions have developed within their respective fields, but these two areas have not been sufficiently integrated in studies specifically examining the practice of *Mantaa Duku* among the Western Toraja community.

Based on these previous studies, a research gap remains to be addressed. Studies on *Rambu Solo'* have extensively examined social meaning, local wisdom, social change, and community stratification. While studies on *Mantaa Duku'* have focused more on social practices and accountability within the tradition, Meanwhile, studies concerning the second principle of Pancasila have generally examined the implementation of humanitarian values within broader social contexts. herefore, there remains an opportunity to specifically analyze how the distribution of meat in *Mantaa Duku'* can be understood as an implementation of the value of "Just and Civilized Humanity," particularly within the context of the Western Toraja community, where social stratification continues to exist. This research gap is important because *Mantaa Duku'* demonstrates an intersection between values of respect and solidarity and a social structure in which community members occupy different social positions.

The novelty of this study lies in its attempt to analyze *Mantaa Duku'* not merely as part of a traditional ritual or a practice of meat distribution, but as a social practice that can be examined through the perspective of the second principle of Pancasila. The analysis focuses on how respect for others, meat distribution, solidarity, social responsibility, and relationships among different social groups are related to the value of just and civilized humanity. This study does not regard *Mantaa Duku'* as a completely egalitarian practice, because differences in meat portions based on social status remain present in its implementation. Instead, this study seeks to examine contextually how humanitarian values continue to be expressed through sharing, respect, and social relationships despite the existence of a hierarchical social structure. Through this approach, the study is expected to provide a deeper understanding of the relationship between Pancasila values and local cultural practices within the Toraja community.

Based on the discussion above, this study aims to analyze the implementation of the second principle of Pancasila in the *Mantaa Duku'* tradition among the Western Toraja community. The study specifically examines the meaning of humanitarian values within the *Mantaa Duku'* tradition, the distribution of meat among community members, the social relationships established through the practice, and the relationship between the value of "Just and Civilized Humanity" and the social stratification of the Western Toraja community. Thus, this study is expected to contribute to a better understanding of how Pancasila values can be identified and implemented through local cultural practices while also illustrating the dynamics between humanitarian values and social structure in Toraja society.

METHOD

This research uses a qualitative method with a phenomenological approach. This approach was chosen because it aims to understand the deeper meaning of a phenomenon experienced by individuals or groups in the context of their lives. In this context, the research focuses on the *Mantaa Duku'* tradition in the western Toraja community and how the implementation of the second principle of Pancasila is reflected in this cultural practice. This type of research is descriptive qualitative, which does not aim to test hypotheses or produce generalisations, but rather to explore the experiences, values, and meanings contained in an event or tradition (Creswell & Poth, 2022). Phenomenology provides a systematic framework for analysing subjective experiences through direct interaction with research subjects. The research location is in western Toraja, an area where indigenous communities still uphold the values and traditions of their ancestors, including the practice of the *Mantaa Duku'* tradition. The research subjects consist of indigenous communities, traditional leaders, and traditional elders who are directly involved in the practice of this tradition. This research was conducted over a period of two months, from January to February 2026, in western Toraja.

Data collection was conducted through in-depth interviews, participatory observation, and documentary studies. To ensure the validity and reliability of the data, source triangulation was employed by comparing, cross-checking, and confirming information obtained from various informants and other relevant sources. This process was undertaken to identify the consistency of information and to minimize potential discrepancies among data sources (Miles et al., 2014). The data analysis was conducted manually through a systematic process of data reduction, data presentation, and conclusion drawing. The researchers identified significant statements, grouped relevant information into categories and themes, and subsequently interpreted the emerging meanings in accordance with the phenomenological approach. The findings were then cross-checked through source triangulation to ensure that the interpretations accurately represented the phenomenon under investigation.

RESULTS AND DISCUSSION

1. Results

Based on the analysed research findings, the following data were identified.

NO	Aspect/Focus of Study	Data Source 1 (Interview)	Data Source 2 (Observation)	Triangulation Conclusion
1.	The meaning of humanity in the <i>Mantaa Duku'</i> tradition	RP (26 years old) stated that religious, social, cultural, and humanitarian values are very dominant in this tradition	The ceremony is performed as a form of respect and togetherness among indigenous people.	All sources reinforce that this tradition reflects the second principle: respect for human dignity.
2.	The distribution of meat as a form of social justice	AT (47 years old) explained that all levels of society still receive a share, even if the type is different	Distribution is carried out publicly in <i>Bala'kayan</i> , where it can be witnessed openly	The distribution demonstrates justice regulated by cultural norms and transparency to all indigenous communities.
3.	The position of social strata in Toraja customs	RP (26 years old) explains that the social hierarchy still applies, but is accompanied by responsibilities from the upper strata.	There is a classification of meat cuts based on social status.	Despite the hierarchy, human values are upheld, and there is no absolute discrimination.
4.	Changes in tradition due to religion and the times	AT (47 years old) mentioned that the Tawa Deata tradition was abolished because it contradicted religious teachings.	The practice of giving offerings to deities is no longer carried out; it has been replaced by giving offerings to religious leaders and government officials. offerings to religious leaders and government officials.	Traditions adapt to the modern social context, while maintaining the essence of human values. essence of human values.
5.	Implementation of the second principle of Pancasila	DT (50 years old) mentioned that this is a manifestation of mutual respect among people within the traditional structure.	Tradition provides a space for the practice of establishing ethical and harmonious social relations.	<i>Mantaa Duku'</i> reflects the value of "just and civilised humanity" in cultural life.

Source: Author's research findings, 2026.

Based on the research findings, the *Mantaa Duku'* tradition contains strong humanitarian values through respect for human dignity, togetherness, and social concern. This can be seen in the ceremony, which serves as a form of respect and solidarity among indigenous community members, as well as in the distribution of meat to different levels of society. Although the types or portions of meat may differ according to social status, every member of the community still receives a share. The distribution, which is carried out openly at *Bala'kayan*, also demonstrates the values of justice and transparency within the indigenous community.

Furthermore, the findings show that the humanitarian values embedded in the *Mantaa Duku'* tradition continue to be maintained despite changes influenced by religion and social development. Some practices that are considered inconsistent with religious teachings have been discontinued and adapted to the current social context. However, values of mutual respect, responsibility, togetherness, and harmonious social relations continue to be preserved. Therefore, *Mantaa Duku'* can be understood as a form of implementing the value of just and civilised humanity, the second principle of Pancasila, in the cultural life of the Western Toraja indigenous community.

Discussion

The principle of "Just and Civilised Humanity" emphasises that humans are civilised beings with equal rights and obligations, regardless of religion, race, ancestry or social status. Therefore, everyone must be treated well, in accordance with the standards set out in this principle. This principle contains values and morals about how a person can be respected according to their dignity as a human being, the spirit of sharing with others, and justice (Boiliu et al., 2022).

The principle of Just and Civilised Humanity contains the principle of humanity, which means that every person, as a creation of God Almighty, has the same dignity and worth. All people are equal and have the same rights and obligations, and no one can discriminate on the basis of religion, race, or group (Maswati & St., 2024).

2. The Meaning of the *Mantaa Duku'* Tradition and Its Implementation Process

The *Mantaa Duku'* tradition can be understood as an integral part of the *Rambu Solo'* ceremony that not only serves a ritual function but also embodies social, cultural, and humanitarian values in the lives of the Toraja people. In its development, *Rambu Solo'* cannot be separated from the traditional belief system and customary practices of the Toraja community. Its social values can be observed through family relationships, solidarity, social status, and interactions among community members involved in the ceremony. *Rambu Solo'* has social meanings related to economic, cultural, solidarity, spiritual, affection, and social-status aspects of Toraja society (Hasbi et al., 2019). Therefore, *Mantaa Duku'* can be understood not merely as a practice of meat distribution but also as a cultural space in which social relationships and humanitarian values are expressed within the community.

The humanitarian values reflected in *Mantaa Duku'* should also be understood within the context of the social structure of Toraja society. Traditionally, Toraja society recognizes different social strata that influence various aspects of community life, including the implementation of traditional ceremonies. Social status can also be represented through various elements of the *Rambu Solo'* ceremony. social status in the *Rambu Solo'* funeral ceremony is represented through various symbols and metaphors used in the ritual (Resnita Dewi, 2020). This condition indicates that the implementation of the tradition cannot be separated from the social structure that has developed within Toraja society. In the context of *Mantaa Duku'*, differences in social status may influence forms of social relationships and distribution practices. Therefore, the humanitarian values within this tradition need to be understood contextually, namely as practices of respect and reciprocity that take place within a society characterized by a particular social structure.

When viewed from the perspective of the second principle of Pancasila, "Just and Civilized Humanity," the values contained in *Mantaa Duku'* can be understood through the principles of respect for fellow human beings, concern for others, justice, and civilized social relationships. The implementation of the second principle is not limited to a normative understanding of humanity but can also be observed through concrete behavior in social life. the implementation of the second principle involves respect for the equality of human rights and dignity, mutual respect, tolerance, and the upholding of humanitarian values (Boiliu et al., 2022). In the context of *Mantaa Duku'*, these principles can be used to understand the practice of meat distribution as part of social relationships that involve

respect, concern, and social responsibility toward community members.

The relationship between Pancasila values and cultural practices also demonstrates that humanitarian values can be expressed through local traditions. Therefore, discussing the second principle in relation to *Mantaa Duku* should not focus solely on the abstract concept of justice but also on how respect for others, solidarity, and social responsibility are expressed through cultural practices.

Mantaa Duku tradition performed in the *Rambu Solo* ceremony refers to a meaning of appreciation for every individual present at the traditional ceremony. In addition to containing humanitarian values, the process of distributing meat is also rooted in the values of transparency, responsibility, and justice, which are very important for maintaining communal trust and the ethical standards of the Toraja tribe (Paranoan et al., 2024). In modern times, the tradition of meat distribution (*Mantaa Duku*) in the *Rambu Solo* ceremony is carried out as a form of humanity to share with all indigenous communities in the area where the ceremony is held. Furthermore, this tradition is rich in meaning as a reward to the community who have worked hard to help the organising family from the beginning until the successful completion of the *Rambu Solo* ceremony (*Pa'palumbangan*). This principle is in line with the values contained in the precept of "Just and Civilised Humanity", which is to treat people according to their dignity and to continue to strive to respect one another in order to create a more harmonious society, thereby creating a just and civilised humanity (Mustari & Bakhtiar, 2020). The tradition of meat distribution carried out by the indigenous Toraja community is not only a concrete act of sharing and giving back to the community, but also a reflection of respect for a person's dignity and honour. The appreciation referred to in this tradition is the giving of meat to traditional elders, traditional leaders, religious leaders, government officials, nobles, the tongkonan house of the deceased, and noble families in the vicinity of the traditional ceremony, because in this case, each piece of meat given to the indigenous community has a deep meaning and significance. This shows that even today, the Toraja tribe still maintains social strata, and in this process, the pieces of meat received by ordinary people are different from those received by people who have a position in the traditional community. Toraja tribe maintains social strata to this day, the Toraja community still maintains respect for ordinary people, in this case for the two lowest strata according to the Toraja tribe, known as *tana' karurung* and *tana' kua kua*. The existence of social strata among the Toraja tribe certainly does not only benefit one party (*tana' bulaan*, *tana' bassi*) but is also a reciprocal relationship, where the highest strata is responsible for maintaining the dignity and honour of the two strata below it. This is evidence that in the life of the indigenous Toraja community, even though it is divided into several social strata, the preservation of human values and justice is still upheld.

Furthermore, the implementation of the *Mantaa Duku* tradition carried out in the *Rambu Solo* traditional ceremony certainly has a sequence of processes that have a strong meaning in relation to the *Aluk Todolo* belief, namely as part of the worship of the gods (Ismail, 2019). Over time this tradition has begun to shift. This is due to the presence of religion, whose teachings are not relevant to several practices in the implementation of the *Mantaa Duku* tradition, such as the distribution carried out on the day of receiving mourning guests, followed by the tradition of distributing meat from a place built from several pieces of petung bamboo and areca nut trees arranged into a tall structure called *Bala'kayan*, which can be seen by all guests attending the *Rambu Solo* traditional ceremony. This is clarified by the explanation that one of the practices that is no longer carried out is the offering of meat to the gods, known in the Toraja language as *Tawa Deata* (meat for the gods), because it is considered irrelevant and does not show concrete reasons for the religious teachings and official beliefs held by most people in Toraja today. That due to the development of the times, there are practices that have been added to this tradition because they are considered relevant to the life of the community and the state, such as giving meat to the local government and religious leaders.

3. Implementation of the Second Principle in the *Mantaa Duku* Tradition

Pancasila is the foundation, principle, and rule used in living as a nation and state (Hamdani et al., 2022). In addition, Pancasila also serves as a guideline for all Indonesian people. Pancasila as a guideline for life means that the values contained in Pancasila are very important to be implemented in everyday life (Putri & Dewi, 2022).

The second principle of Pancasila contains the meaning of equality between individuals, and more broadly refers to the equality of obligations and rights as citizens. This principle more significantly shows the essence of

humans as cultural beings who have manners that must be treated fairly (Boiliu et al., 2022). This defines that the essence of humanity must be fair in relation to oneself, other humans, society, nation and state, as well as to God Almighty (Nugroho, 2021). In its implementation, the *Mantaa Duku'* tradition shows a moment where a person is treated according to their dignity and status, as explained earlier. The values of respect for human dignity are implicit and clearly evident in that, even though some indigenous communities still adhere to and practise social stratification, people from lower social strata can also feel this respect, as evidenced by the fact that they still receive cuts of meat. In practice, these portions have a strong meaning for the community. For example, the portions of meat commonly known to the Toraja people as *duku' tallu* (3 types of portions) are only received by people of high social class or strata. However, beyond that, if meat portions are not viewed from the perspective of the Toraja indigenous community, they show that the implementation of the values of the second principle of Pancasila still occurs within them.

In the context of the *Mantaa Duku'* tradition, recognition of human dignity is not only demonstrated through respect for traditional leaders or those in high social strata, but also through the equitable distribution of meat to all levels of society, including those in lower social strata. This indicates that, even though the Toraja social system has a hierarchical structure, human values are still upheld, and individual rights to fair treatment are not automatically disregarded. The distribution of meat in this tradition has a deep symbolic meaning: the pieces of meat are not only a form of material gift, but also a symbol of respect for the existence of each individual as part of the indigenous community. Although cuts such as *duku' tallu* are culturally reserved for those in the aristocracy, the fact that the general public also receives a share shows recognition of equal rights as fellow human beings, as interpreted in the second principle of Pancasila.

Cultural rights are an important part of human rights, constitutional change, and how countries accommodate culture as part of the identity and freedom of individuals and groups (Hughes & Lamont, 2018). This is in line with the implementation of the second principle in culture, which includes recognition of the rights and freedoms of every individual, including the right to life, religion, culture, and civil liberties as part of the concept of *civilised humanity*. In this context, the state has a responsibility to guarantee and protect these rights so that all citizens, regardless of religious, ethnic, or cultural background, can live equally and with dignity (Anggita, 2026). Furthermore, this principle is rooted in the view that humans, as civilised beings, must love God, their fellow human beings, and themselves. In a pluralistic society such as Indonesia, the implementation of the second principle can also be seen in the growth of tolerance and respect for differences (Seran & Situmorang, 2024). This is very important for creating a harmonious society, where human values are not only upheld individually, but also realised in social life and public policy. Furthermore, the second principle emphasises the rejection of all forms of anti-humanitarian ideologies and actions, such as exploitative capitalism, narrow fundamentalism, authoritarian communism, and racism, as these ideologies contradict the principles of fair and civilised humanity. Thus, the implementation of the second principle in culture requires not only the recognition of cultural rights, but also the formation of an attitude that upholds human dignity, interfaith tolerance, and social justice in diversity (Palar et al., 2023).

Fair and civilised humanity, as reflected in the second principle of Pancasila, explicitly discusses the fundamental rights of every human being, including the right to life, religion, and culture. These rights must not only be respected by others, but also guaranteed by the state as a form of responsibility towards humanity. In this context, the *Mantaa Duku'* tradition of the Toraja people is a concrete example of the implementation of cultural rights that also upholds human dignity. Although the Toraja people have a hierarchical social structure, the distribution of meat in this tradition is still carried out fairly. Special cuts of meat, such as *duku' tallu*, are indeed given to the nobility, but ordinary people still receive a fair share. This shows that the principle of divinity underlying the second principle, that all human beings are created equal and noble before God, is manifested in concrete actions that reject the grouping of humans into degrading classes. According to Sukarno, the meaning of fair and civilised humanity is equality, or that all humans are equal, and the *Mantaa Duku'* tradition clearly demonstrates this equality through the distribution of resources (meat) that does not negate individual rights based on social status. Moreover, this practice reflects a rejection of systems or ideologies that disregard human dignity, such as exploitative capitalism, authoritarian communism, or narrow fundamentalism, which are contrary to the values of Pancasila. In

the cultural order, the *Mantaa Duku* tradition also embodies mutual respect and the preservation of human values. A civilised society is not only shaped by social structures, but also by cultural attitudes that respect oneself, others, and the environment (Lumintang, 2021). This tradition teaches the importance of respecting others despite differences in social status, as well as strengthening solidarity as members of the community. Thus, *Mantaa Duku* is not only a preservation of culture, but also a means of practising the spirit of humanity that distinguishes humans from other creatures. This shows that local culture can be an effective medium in realising fair and civilised human values, as mandated by the second principle of Pancasila (Pangalila et al., 2022).

CONCLUSION

This study concludes that the *Mantaa Duku* tradition embodies the values of the second principle of Pancasila, particularly respect for human dignity, solidarity, social responsibility, and justice. The distribution of meat demonstrates these values by ensuring that members of different social groups receive a share, although the type and portion of meat remain influenced by the existing social hierarchy. Thus, *Mantaa Duku* does not eliminate social stratification, but provides a cultural mechanism through which respect, reciprocity, and humanitarian values are maintained within that structure. The open distribution process also reflects transparency, communal responsibility, and social solidarity. Furthermore, the tradition has adapted to religious and social changes, including the removal of practices that are no longer consistent with current religious beliefs, while maintaining its core humanitarian values. This study is limited to the Western Toraja community and was conducted using a qualitative phenomenological approach over a two-month period. Therefore, the findings provide a contextual understanding of *Mantaa Duku* and cannot be generalized to all Toraja communities or other cultural groups. Despite this limitation, the findings indicate that local cultural traditions can function as practical spaces for implementing Pancasila values in everyday community life. The implication is that preserving *Mantaa Duku* is not only important for cultural continuity but also for maintaining humanitarian values while allowing the tradition to adapt to religious and social developments. Future research should conduct comparative studies across different Toraja communities and examine how social stratification, religious change, modernization, and generational differences influence the interpretation and practice of *Mantaa Duku*, particularly among younger generations and different social groups.

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