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PENERAPAN ARSITEKTUR NEO-VERNAKULAR DALAM PERANCANGAN LIMA FASE BERDUKA PADA KONTEKS WISATA KUBURAN BAYI KAMBIRA DI TANA TORAJA

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duka Kambira kematian neo-vernakular Toraja

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Abstract

Passiliran is a ritual of Toraja tribe which has been lost. In the past, babies who died before growing their teeth were buried in hollowed-out tree trunks covered with palm fiber. The Kambira Baby Graveyard is one of the historical evidences that this ritual was once practiced and is now become one of the tourist attractions in Tana Toraja. Although the government has designated this location as one of the Kaero tourist destinations in Sangalla, its appeal has diminished due to other more well-known rituals and tourist objects such as rambu solo and tongkonan houses. As a result, the location is now abandoned, with only one tree trunk still standing, while others have fallen and become fragile. History and culture are important because they are the heritage and identity of a nation and reflect its people way of living. This article will examine and propose a development plan for the Kambira Baby Graveyard Tourist Area, adopting Kubler-Ross's five stages of grief in designing space programs, starting from denial, anger, bargaining, depression, and acceptance. Each program will represent the corresponding grief stage as a journey from West to East. The design process is based on the application of neo-vernakular architecture as a form of appreciation for Toraja's rich culture and architecture. The design proposal includes cultural suitability, the use of local materials and knowledge of tectonics, harmony with nature, ornamentation, and correlation with current practices.

Keywords: **death; kambira; grief; neo-vernakular; toraja**

Abstrak

Passiliran adalah ritual suku Toraja yang telah hilang. Dahulu, bayi-bayi yang meninggal sebelum tumbuh gigi akan dimakamkan dalam batang pohon yang dilubangi dan ditutup dengan ijuk. Kuburan Bayi Kambira adalah salah satu bukti sejarah bahwa ritual ini telah dilakukan, dan hingga kini menjadi salah satu daya tarik wisata di Tana Toraja. Meskipun pemerintah telah mencanangkan lokasi ini sebagai salah satu destinasi wisata Kaero di Sangalla, daya tariknya tenggelam akibat adanya ritual dan objek wisata yang lebih di kenal seperti rambu solo dan rumah tongkonan. Alhasil, lokasi ini menjadi terbengkalai dengan hanya satu batang pohon tersisa yang masih berdiri tegak, dengan beberapa pohon lainnya tumbang dan sudah rapuh. Sejarah dan budaya merupakan hal yang penting karena merupakan warisan dan identitas sebuah bangsa serta merupakan cerminan kehidupan dari masyarakatnya. Tulisan ini akan membedah dan mengajukan rancangan pengembangan area Wisata Kuburan Bayi Kambira dengan mengadopsi lima fase berduka Kubler-Ross dalam perancangan program ruang, di mana fase berduka dimulai dari fase *denial, anger, bargaining, depression*, dan *acceptance*. Masing-masing program ruang akan merepresentasikan fase tersebut dalam bentuk suatu kesatuan perjalanan duka dari arah Barat ke Timur. Proses perancangan mengacu pada penerapan arsitektur neo-vernakular sebagai bentuk

penghargaan terhadap budaya dan arsitektur Toraja yang kaya. Perancangan tersebut menghasilkan proposal desain yang mencakup kesesuaian dengan budaya, penggunaan material lokal dan pengetahuan tentang tektonika, keserasian dengan alam, penggunaan ornamen, serta korelasinya dengan praktik masa kini.

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