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## The Toraja Community's Coping Mechanisms in Dealing with Bereavement due to Death

Harianto Gusti Tau Toding<sup>1\*</sup>, Reni Lolotandung<sup>1</sup>

<sup>1</sup> Department of Psychology, Faculty of Psychology, Universitas Mercu Buana Yogyakarta, Yogyakarta, Indonesia

\* Corresponding author: Harianto Gusti Tau Toding ([gustyharyanto17@gmail.com](mailto:gustyharyanto17@gmail.com))

## Abstract

Death and loss are universal experiences that may generate significant psychological pressure, particularly within cultural contexts that involve complex funeral rituals. In the Toraja community, the *rambu solo'* ceremony represents not only a cultural tradition but also a social and psychological space that shapes individuals' experiences of grief and adaptation. This study aimed to understand the dynamics of coping mechanisms among Toraja individuals experiencing loss within the context of the *rambu solo'* ceremony. This study employed a qualitative approach using a case study method. Data were collected through semi-structured, in-depth interviews. Data were analyzed inductively through open coding, coding, and axial coding. The findings revealed that coping mechanisms in the context of *rambu solo'* are complex and multidimensional. Individuals experienced emotional, sociocultural, economic, and ritual-related stressors. Coping strategies involved emotion-focused coping, problem-focused coping, and shifting focus from grief to ritual activities. Social support, cultural values, and the meaning attributed to the ritual influenced the coping process. The coping mechanisms resulted in both positive psychological adaptation and potential distress. These findings highlight the importance of culturally grounded perspectives in understanding coping and psychological adaptation to loss.

## Keywords

Coping Mechanisms, Grief, Psychological Adaptation, *Rambu Solo'*, Toraja Community.

## 1. Introduction

Death is a universal phenomenon inseparable from human life and brings experiences of loss that may affect individuals' emotional, cognitive, social, and physiological aspects (Stroebe et al., 2007; Papalia & Martorell, 2021). In clinical psychology, responses to loss are understood through the concepts of grief and bereavement, which involve various emotional reactions such as profound sadness, longing, and feelings of emptiness (Granek, 2010; Shear, 2012). Although these responses are considered normal, the grieving process under certain conditions may develop into prolonged distress that disrupts individuals' psychological functioning (Walsh, 2012).

Psychological distress resulting from loss requires individuals to engage in an adaptation process through various coping strategies. Lazarus and Folkman (1984) define coping mechanisms as dynamic cognitive and behavioral efforts to manage internal and external demands that are perceived as exceeding individual resources, functioning to reduce distress and restore emotional balance. The effectiveness of coping plays an important role in adaptation to loss, as individuals who develop adaptive coping strategies tend to show higher resilience (Bonanno, 2004). The experience of loss is not solely individual but also has a strong social dimension, as death-related events involve family, relatives, and the wider community (Aufa, 2017). This highlights that responses to loss are shaped by cultural context, where culture functions as a system of meaning influencing how individuals understand, express, and manage emotional experiences (Markus & Kitayama, 1991). Consequently, coping mechanisms are shaped not only by psychological factors but also by social values, norms, and belief systems embedded within society (Rosenblatt, 2008).

Cultural context becomes particularly relevant in funeral practices in Indonesia, one of which is the *rambu solo'* ritual among the Toraja community. *Rambu solo'* is not merely a funeral ceremony, but a long, structured, and meaningful ritual involving family members, relatives, and the wider community (Adams, 2006). Within this practice, death is understood as part of the life cycle, giving distinct meaning to individuals' experiences of loss (Tamma', 2025). Collective involvement may provide support and a sense of togetherness; however, the complexity of the ritual, as well as social and customary demands, may also create psychological pressure for grieving individuals (Adams, 2006).

Based on preliminary interviews, individuals experiencing loss within the context of *rambu solo'* faced not only emotional grief, but also additional pressures in the form of economic demands, social expectations, and the complexity of ritual. This condition made the grieving experience more complex, as individuals had to confront personal emotions alongside external demands simultaneously. From a psychological perspective, this condition is consistent with Lazarus and Folkman's (1984) stress and coping theory, which explains that stress emerges when perceived demands exceed individual resources. Social pressure related to customary norms also indicates that the grieving experience is shaped by cultural context (Markus & Kitayama, 1991). Furthermore, financial burdens associated with customary ritual requirements may lead to prolonged psychological distress when individuals lack sufficient resources (Stroebe et al., 2007; Bonanno, 2019). The lengthy duration of the ritual may also keep individuals continuously exposed to reminders of loss, potentially prolonging the grieving process or prolonged grief (Shear, 2012). Nevertheless, social support from family and the surrounding community plays an important role in helping individuals reduce emotional pressure and maintain psychological well-being (Cohen & Wills, 1985).

*Rambu solo'* can be understood not only as a funeral ritual, but also as a space that brings together personal grief experiences, social demands, and individuals' processes of acceptance and adaptation to loss. In this context, bereaved individuals

face not only emotional sadness, but also various social, cultural, and economic pressures associated with the implementation of the ritual. This condition raises questions regarding how individuals interpret their experience of loss, how they cope amid various demands, and whether the ritual itself becomes an additional source of stress or instead facilitates psychological adaptation. Studies on *rambu solo'* have predominantly focused on its cultural and social aspects (Adams, 2006; Lusi & Yuwanto, 2020). Meanwhile, the subjective experiences of individuals related to psychological dynamics and coping mechanisms in dealing with loss remain relatively underexplored, particularly from a clinical psychology perspective.

Therefore, this study is important to provide a deeper understanding of coping mechanism dynamics within a local cultural context, while also enriching culturally based psychological studies on loss and individual adaptation processes. Based on this background, the present research aims to understand the dynamics of coping mechanisms among the Toraja community experiencing loss in the context of the *rambu solo'* ceremony, including the various stressors encountered, coping strategies used, factors influencing coping mechanisms, and the psychological impacts that emerge during the process.

## **2. Literature Review**

### **2.1. Death and the Experience of Loss from a Psychological Perspective**

Death is an inseparable part of human life and represents one of the most profound existential experiences. Loss resulting from the death of a loved one not only evokes emotional responses but also affects the cognitive, social, and physiological aspects of individuals. In psychological studies, this experience is understood through the concepts of grief and bereavement. Grief is a complex psychological response encompassing various emotions such as sadness, longing, anger, and feelings of emptiness (Shear, 2012). This process is considered a normal response; however, under certain conditions, it may develop into prolonged distress when individuals experience difficulties in adapting (Walsh, 2012).

According to Stroebe and Schut (2008), the Dual Process Model explains that grieving individuals experience a dynamic movement between two orientations, namely loss-oriented coping (focusing on the loss) and restoration-oriented coping (focusing on life adjustment). This model demonstrates that the grieving process does not occur linearly, but rather fluctuates over time. In addition, Worden (2009) proposes that individuals experiencing loss need to accomplish four primary tasks: accepting the reality of the loss, processing grief, adjusting to an environment without the deceased, and rediscovering meaning in life. Failure to undergo this process may lead to disturbances in psychological adaptation. Thus, the experience of loss due to death can be understood as a complex and dynamic process that is strongly influenced by the individual's internal conditions as well as the external environment surrounding the occurrence of death.

### **2.2. Coping Mechanisms**

Coping mechanisms constitute an important concept in understanding how individuals respond to psychological pressure. Lazarus and Folkman (1984) define coping as dynamic cognitive and behavioral efforts to manage internal and external demands that are perceived as exceeding an individual's resources. Within this theory, there are two primary processes, namely primary appraisal, in which individuals evaluate whether a situation constitutes a threat, and secondary appraisal, which refers to the individual's assessment of their ability to cope with the situation. Based on these processes, coping strategies are divided into two categories: problem-focused coping, which emphasizes problem solving, and emotion-focused coping, which emphasizes emotional regulation.

Problem-focused coping refers to efforts aimed at reducing stressors by learning new methods or skills to change the situation, condition, or source of the problem. Meanwhile, emotion-focused coping refers to efforts to control emotional responses toward highly stressful situations, which tend to occur when individuals perceive themselves as unable to change the stressful condition, leading them to regulate their emotions instead (Lazarus & Folkman, 1984). The effectiveness of coping is highly dependent on the individual's ability to adjust coping strategies to the situations encountered. Bonanno (2019) explains that flexibility in the use of coping strategies is an important factor in building individual resilience. In addition, Park (2010) emphasizes the importance of meaning making, namely the process through which individuals construct meaning from highly stressful experiences. In the context of loss, an individual's ability to interpret and assign meaning to the experience of death greatly influences the process of psychological adaptation. Thus, coping mechanisms are not merely reactive in nature, but also constitute active processes involving interpretation, adjustment, and meaning construction.

### **2.3. Rambu Solo'**

*Rambu solo'* is a traditional Toraja funeral ceremony performed as a form of final respect for the deceased and as a means of guiding the spirit to the afterlife. Within the Toraja worldview, death is understood not as an end, but as part of the continuation of life after death (Anggrani & Putri, 2020). Rooted in the traditional belief system of *aluk to dolo*, *rambu solo'* carries both ritualistic and spiritual significance, shaping how the Toraja community interprets loss and death as meaningful parts of the life cycle (Tamma', 2025). As a tradition passed down across generations, the ritual remains an inseparable aspect of the social and cultural life of the Toraja people (Rizal et al., 2022).

The implementation of the *rambu solo'* ceremony may involve the participation of various parties, ranging from immediate family members and relatives to the broader community. The lengthy and complex process, beginning from the preparation stage to the execution of the ceremony, demonstrates that this ritual is a collective activity requiring intensive social involvement (Lumbaa et al., 2023). Such involvement not only reflects the value of togetherness but also illustrates how the social structure of Toraja society is reinforced through ritual practice.

From both social and psychological perspectives, *rambu solo'* functions not only as a funeral ritual, but also as a space for social support, emotional reflection, and collective healing. Values such as mutual cooperation, solidarity, and respect for ancestors strengthen relationships within the community and provide support for individuals experiencing loss (Rizal et al., 2022). Participation in the ritual also helps individuals understand and accept death as part of life, according to Kety and Ambarwati (2023), which aligns with Wong and Tomer's (2011) meaning management theory emphasizing meaning-making in coping with death-related anxiety. In addition, togetherness, customary symbols, and ritual activities may facilitate collective healing and transform experiences of loss into acceptance and respect (Tedeschi & Calhoun, 2004). However, despite its supportive role, the complexity and demands of *rambu solo'* may also create social, emotional, and economic pressures for individuals.

### **2.4. Coping Mechanisms in the Rambu Solo' Ceremony**

The experience of loss cannot be separated from the cultural context that surrounds it. Culture functions as a system of meaning that shapes how individuals understand, express, and manage emotional experiences, including in confronting death. Markus and Kitayama (1991) explain that culture influences the ways individuals interpret themselves and their environment, such that responses to experiences of loss are not universal, but contextual. In this regard, the grieving

experience is not merely a personal experience, but is also closely tied to the values, norms, and social practices prevailing within society (Rosenblatt, 2008).

Within the Toraja community, the experience of loss is closely reflected in the *rambu solo'* ritual, a complex funeral ceremony involving collective community participation (Adams, 2006). Death is understood not as an end, but as part of a social and spiritual life cycle, allowing individuals to experience grief within a framework of togetherness. From a psychological perspective, *rambu solo'* may also become a source of pressure due to social demands, customary expectations, and economic burdens. According to Lazarus and Folkman's (1984) stress and coping theory, such pressures emerge when individuals perceive situational demands as exceeding their available resources, requiring them to develop coping strategies to adapt to the situation.

Community involvement in *rambu solo'* may function as an important source of social support. In collectivistic cultures, the presence of family and community members can foster togetherness and reduce feelings of isolation (Triandis, 1995). Cohen and Wills (1985) explain that social support helps protect individuals from the negative effects of stress and maintain psychological balance. Within the context of *rambu solo'*, pressure and support coexist simultaneously, making coping mechanisms complex and multidimensional, as individuals must manage grief while navigating social demands and available social resources (Hidajad, 2023).

### **3. Methods**

This study employed a qualitative approach using a case study method. The qualitative approach was chosen because it aimed to obtain an in-depth understanding of the dynamics of coping mechanisms among the Toraja community experiencing loss due to death within the context of the *rambu solo'* ceremony. According to Sugiyono (2022), qualitative research focuses on the natural conditions of participants, with the researcher serving as the primary instrument in data collection. Creswell and Poth (2016) states that a qualitative approach is used to explore and understand the meanings of social or humanitarian problems.

This study applied source triangulation techniques to enhance data credibility. Data were analyzed inductively through the processes of open coding, coding, and axial coding. The case study approach was employed because it enables researchers to investigate phenomena in depth within real-life contexts (Gunawan, 2015). The unit of analysis in this study consisted of members of the Toraja community who experienced loss due to death and were directly involved in the implementation of the *rambu solo'* ceremony. The sampling technique used was nonprobability sampling with purposive criteria, namely individuals who had experienced the loss of a close person, had participated in the implementation of *rambu solo'*, and were willing to participate in in-depth interviews (Sugiyono, 2022).

The study was conducted in the Kurra District, Tana Toraja Regency, South Sulawesi Province. This location was selected because the *rambu solo'* tradition remains strongly preserved and continuously practiced by the local community across generations. The primary data collection method employed semi-structured interviews with three informants who met the established criteria. Semi-structured interviews were chosen to obtain rich and in-depth data regarding the subjective experiences of the informants (Rachmawati, 2007). Data analysis was carried out through stages of open coding to identify initial concepts, followed by coding and axial coding to construct major themes and relationships among themes.

## 4. Results

### 4.1. Stressors in the Implementation of Rambu Solo

This study employed a qualitative approach using a case study method to understand the dynamics of coping mechanisms among the Toraja community experiencing loss due to death within the context of the *rambu solo*' ceremony. Data were obtained through in-depth interviews with three informants identified. The three informants were selected using a nonprobability sampling technique based on purposive criteria, namely individuals who had experienced the loss of a close person due to death and had been directly involved in the implementation of the *rambu solo*' ritual.

Data analysis was conducted through the stages of open coding to identify keywords and initial concepts, followed by first- and second-stage coding to categorize the data, and axial coding to identify relationships among themes. The results of the analysis produced four interrelated major themes: stressors in the implementation of *rambu solo*', the dynamics of coping mechanisms, factors influencing coping mechanisms, and the impacts of coping mechanisms. Table 1 shows the main themes and subthemes of the findings.

**Table 1.** Main Findings

No.	Main Themes	Subthemes
1	Stressors in <i>Rambu Solo</i> '	Emotional pressure, socio-cultural pressure, economic pressure, time pressure, and ritual complexity
2	Dynamics of Coping Mechanisms	Emotion-focused coping, problem-focused coping, and shifting focus from grief to ritual implementation
3	Factors Influencing Coping Mechanisms	Social support (family and community), cultural values (self-esteem and customary norms), meaning of the ritual (respect, pride, and gratitude)
4	Impacts of Coping Mechanisms	Positive psychological adaptation (feelings of relief, satisfaction, and peace), potential distress (regret and psychological burden)

Stressors in *rambu solo*' can be seen through emotional pressure, socio-cultural pressure, economic pressure, time pressure, and ritual complexity. Emotional pressure emerged as a profound response to the loss of a loved one. The result described feelings of intense sadness, as though they had lost a part of themselves. Informants AT and AB described the experience of loss as emotionally overwhelming, accompanied by intense sadness and feelings of emptiness, as though a part of themselves had disappeared. The grief experienced reflected not only emotional suffering, but also the strong emotional bond that the informants had with the deceased (Testoni et al., 2018). These findings show that the experience of bereavement in the context of *rambu solo*' involves significant emotional pressure that affects the individual's psychological condition.

Social and cultural pressure arose from community expectations and customary norms requiring the ritual to be conducted according to expected standards, which were often associated with family dignity. Informants (AB and AT) explained that the pressure came not only from family members, but also from customary obligations and concerns regarding family dignity within the community. They felt compelled to ensure that the ritual was conducted properly in order to avoid negative judgments from others. As a result, the grieving process became more complex because informants had to manage social expectations while simultaneously coping with personal feelings of loss (Markus & Kitayama, 1991). These findings indicate that the experience of bereavement within the context of *rambu solo*' is strongly influenced by sociocultural demands that shape how individuals respond to loss.

Economic pressure became one of the heaviest burdens experienced by the informants due to the substantial costs required for the implementation of the *rambu*

*solo'* ritual. Informants explained that many preparations had to be fulfilled, which created considerable financial pressure during the grieving process. They also described that individuals who lacked sufficient financial resources but still felt obligated to carry out the ritual according to customary expectations could experience overwhelming pressure (Bonanno, 2004). These findings suggest that the experience of loss within the context of *rambu solo'* is not only emotionally demanding, but also closely associated with economic challenges that may increase psychological burden.

The lengthy and complicated ritual process required informants to manage many matters simultaneously, thereby increasing their psychological burden. The findings indicate that time pressure and the complexity of ritual implementation increased the psychological burden experienced by the informants. The lengthy and complicated process of *rambu solo'* required informants (AB) to manage multiple responsibilities simultaneously, making the situation difficult to handle during the grieving period. Informants explained that organizing the various aspects of the ritual was not easy, especially because of the limited time available to complete all preparations. These findings suggest that the complexity of ritual implementation became an additional source of stress that intensified the challenges faced by individuals experiencing loss (Adams, 2006).

#### **4.2. Dynamics of Coping Mechanisms**

The findings indicate that the dynamics of coping mechanisms among informants were reflected through the use of emotion-focused and problem-focused coping strategies. Emotion-focused coping emerged as an effort to manage emotional responses to loss, particularly through the acceptance of death as a natural part of life. Informants (AT and AB) described that understanding death as something inevitable helped them regulate feelings of sadness and emotional distress during the grieving process. In addition, informants reported experiencing feelings of relief, satisfaction, and happiness after the completion of the *rambu solo'* ritual, suggesting that the ritual process contributed to emotional adjustment and psychological acceptance of the loss (Adams, 2006). These findings demonstrate that emotion-focused coping played an important role in helping individuals manage emotional pressure within the context of bereavement.

The findings also show that problem-focused coping was reflected through active efforts to address practical demands arising during the implementation of the ritual. Informants (AB and AT) explained that family members, neighbors, and the wider community worked together to assist with various responsibilities related to the *rambu solo'* ceremony. Mutual cooperation became an important resource that helped reduce the burden experienced by individuals and enabled them to manage the logistical and social demands of the ritual (Rizal et al., 2022). Furthermore, informants shifted their focus from feelings of grief toward involvement in ritual activities and responsibilities.

The shifting focus from grief to the implementation of the *rambu solo'* ritual became an important coping strategy among informants. Their involvement in various ritual activities redirected attention from prolonged sadness toward the responsibilities and processes that needed to be completed. Informants explained that family members, neighbors, and the community actively participated in helping with the ceremony, creating a sense of togetherness and shared responsibility. This collective involvement helped reduce the intensity of grief because individuals were not left to face the experience of loss alone, but were continuously engaged in social interaction and ritual activities throughout the grieving process (Adams, 2006).

#### **4.3. Factors Influencing and the Impact of Coping Mechanisms**

Factors influencing coping mechanisms can be seen through social support, cultural values, and the meaning of the ritual. Social support became one of the main

factors influencing coping mechanisms among informants. Support from family members, neighbors, and the wider community through mutual cooperation provided an important source of strength during the grieving process and the implementation of the *rambu solo'* ritual. Informants explained that the strong spirit of togetherness and collective assistance helped reduce the burden they experienced, both emotionally and practically. The involvement of many people in the ritual process prevented individuals from feeling alone in facing the experience of loss and the various demands associated with the ceremony (Adams, 2006). These findings suggest that social support functioned not only as emotional assistance but also as a collective resource that strengthened individuals' ability to cope with pressure.

The findings also show that cultural values and the meaning attributed to the ritual strongly influenced coping mechanisms. Informants (AT) described that family dignity and customary norms shaped how they responded to loss and motivated them to carry out the ritual properly. In addition, the *rambu solo'* ritual was interpreted not only as an expression of grief, but also as a form of final respect for the deceased that generated feelings of pride and gratitude. This meaning-making process helped informants view the ritual as something valuable and meaningful, which in turn supported their psychological adaptation to the experience of loss (Park, 2010).

Coping mechanisms within the context of *rambu solo'* produced both positive psychological adaptation and the potential for distress. Positive adaptation was reflected in feelings of relief, satisfaction, and happiness experienced by informants after the ritual had been successfully completed. Informants described that the completion of the ceremony created a sense of emotional calm and fulfillment, suggesting that participation in the ritual helped them gradually accept the experience of loss. However, the findings also revealed the potential for psychological distress when the ritual could not be carried out according to customary expectations. Informants expressed concerns that failure to properly conduct the ceremony could lead to feelings of regret and emotional burden. The findings of this study indicate that coping mechanisms within the context of *rambu solo'* are complex and multidimensional. This process involves dynamic interactions between the pressures experienced, the coping strategies employed, the supporting factors, and the resulting impacts (He et al., 2023). These findings illustrate that coping mechanisms do not occur solely at the individual level, but are also strongly influenced by the social and cultural context of the Toraja community.

## 5. Discussion

The findings of this study indicate that the experience of loss within the context of the *rambu solo'* ceremony cannot be understood merely as an individual emotional response, but rather as a complex adaptive process occurring within a strong sociocultural framework. The findings regarding multidimensional stressors are consistent with the transactional model of stress proposed by Lazarus and Folkman (1984), which emphasizes that stress arises from the interaction between environmental demands and individuals' appraisal of their ability to cope with them. In the context of this study, the appraisal process was not solely individual in nature, but was also strongly influenced by the social values and customary norms prevailing within the Toraja community. Sociocultural pressures related to family dignity and societal expectations demonstrate that the grieving experience is collective rather than merely a personal matter.

The findings concerning the dynamics of coping mechanisms, involving emotion-focused coping, problem-focused coping, and the shifting of focus from grief to ritual implementation, reinforce Lazarus and Folkman's (1984) perspective regarding the flexibility of coping strategies. Informants did not rely on a single strategy, but instead combined strategies dynamically according to the types of pressures

encountered. The use of emotion-focused coping through acceptance of death as part of the life cycle helped informants manage negative emotions when situations could not be changed. Meanwhile, problem-focused coping through mutual cooperation reflected active efforts to resolve practical demands, particularly economic and logistical pressures related to the ritual. This pattern is consistent with the concept of coping flexibility proposed by Bonanno (2019), in which the ability to adjust coping strategies according to situational demands contributes to better adaptation.

One important finding of this study is the role of culture as a context shaping coping mechanisms. Markus and Kitayama (1991) explain that within collectivistic cultures, individual identity is closely tied to social relationships. This was clearly evident in the Toraja community, where the experience of loss was not only experienced personally, but was also associated with social responsibilities toward family and community. Cultural values such as family dignity and customary norms became both sources of pressure and motivations to conduct the ritual properly. On the other hand, the practice of mutual cooperation functioned as a strong form of social support. These findings support the buffering hypothesis proposed by Cohen and Wills (1985), which states that social support can reduce the negative effects of stress on psychological well-being. Within the context of *rambu solo*, social support was not merely protective in nature, but constituted an integral part of the cultural system itself, making coping mechanisms collective rather than individual.

The *rambu solo* ritual also played an important role as a means of meaning-making regarding the experience of loss. Park (2010) explains that individuals attempt to integrate stressful experiences into broader systems of meaning. In this study, informants interpreted the implementation of *rambu solo* as a form of final respect for the deceased that generated feelings of pride, gratitude, and satisfaction. This meaning-making process helped transform the initial grieving experience, which was dominated by sadness, into an experience that was spiritually and socially meaningful. This finding is consistent with the concept of meaning management proposed by Wong and Tomer (2011) in addressing existential anxiety related to death.

The impacts of coping mechanisms identified in this study demonstrate two possible outcomes, namely positive psychological adaptation and the potential for distress. Positive adaptation, reflected in feelings of relief, satisfaction, and peace after the ritual was completed, indicates the success of the coping process when the strategies employed were appropriate to the situational demands. Conversely, the potential for distress emerged when informants were unable to fulfill customary standards or when the ritual did not proceed according to expectations. This condition may be explained through Festinger's (1959) theory of cognitive dissonance, namely, the inconsistency between expectations and reality that generates psychological tension.

## **6. Conclusion**

The findings indicate that coping mechanisms within the context of *rambu solo* are complex and influenced by psychological, social, and cultural factors. Individuals experiencing loss encountered multidimensional stressors, including emotional, sociocultural, economic, and ritual-related pressures arising from both bereavement and customary demands. To cope with these pressures, individuals employed emotion-focused coping, problem-focused coping, and shifting attention from grief toward ritual activities. Mutual cooperation and collective participation helped individuals manage both emotional distress and practical demands during the ritual process.

The findings also show that coping mechanisms were influenced by social support, cultural values, and the meaning attributed to the ritual. Social support through mutual cooperation became an important source of strength, while cultural

values such as family dignity and customary norms shaped individuals' responses to loss. Furthermore, interpreting *rambu solo*' as a form of final respect for the deceased contributed to psychological adaptation. The coping process resulted in both positive adaptation, reflected in feelings of relief and peace, and the potential for distress when cultural expectations could not be fulfilled.

This study has several limitations, including the small number of informants, the potential for subjectivity bias due to interview-based data collection, and the focus on a specific cultural context, which may limit the generalizability of the findings. In addition, the limited timeframe of the study did not allow for the exploration of long-term coping dynamics. Future research is recommended to involve a larger number of participants, explore diverse cultural contexts, and employ longitudinal approaches in order to obtain a more comprehensive understanding of the dynamics of coping mechanisms in experiences of loss.

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***Data Disclosure Statement***

The data that support the findings of this study are available from the corresponding author upon reasonable request.



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