



## BALTIC JOURNAL OF LAW & POLITICS

A Journal of Vytautas Magnus University

VOLUME 15, NUMBER 3 (2022)

ISSN 2029-0454



Cite: *Baltic Journal of Law & Politics* 15:3 (2022): 667-680

DOI: 10.2478/bjlp-2022-002049

### **Conflict And Solution of Zending Evangelism on Aluk Todolo Beliefideology in Toraja Society**

#### **Zakaria**

Universitas Sembilanbelas November Kolaka,

Email: [zakaria.usn@gmail.com](mailto:zakaria.usn@gmail.com)

#### **Muhammad Hasyim**

Hasanuddin University

Email: [hasyimfrance@unhas.ac.id](mailto:hasyimfrance@unhas.ac.id)

Received: August 08, 2022; reviews: 2; accepted: November 06, 2022.

#### **Abstract**

Aluk Todolo belief is the ancestral belief of Toraja and Mamasa people before the arrival of Islam and Christianity in Indonesia. This belief is ancestral teaching that regulates the philosophy of worship procedures through rituals, prohibitions and ethical behavior. The presence of Zending missionaries in the early 20th century with an evangelistic mission to adherents of the local Aluk Todolo belief created conflict in the Toraja and Mamasa people. The purpose of this study is to provide a solution to the evangelistic approach to Zending missionaries in their evangelistic mission to the Aluk Todolo believers in the Toraja and Mamasa communities at that time. Arguments for analysis using qualitative procedures and conflict solutions using a cultural approach, conflict solutions in evangelism Zending missionaries can use adaptation and integration methods through inculturation, indigenization, glocalization, eschatology, and media religious symbol approaches so that the local cultural values of their ancestors are respected. The findings of this article state that the mission of evangelizing the Zending missionaries caused social conflict in Toraja people because of the intervention and hegemonic attitude of the Zending missionaries in the practice of evangelism to Toraja people, adherents of the Aluk Todolo belief. The solution found in this article is an approach to Toraja culture using religious symbols that can be carried out by Zending missionaries in carrying out evangelistic practices to Toraja people.

#### **Keywords**

ideological conflict, hegemony, cultural approach

## Introduction

Belief in a religion is a dogmatic system of moral and ethical values; this system is then cultured through worship procedures (McKay & Whitehouse, 2015). They are considered to be religious if they adhere to and uphold dogmatic beliefs concerning God or the god they worship. Religion and belief are practised in daily life, which subsequently influences cultural patterns of belief. Each group's identity will be shaped by its religion and beliefs via the practices of its religious activities (Fries, 1945). Every religion or belief group undoubtedly exhibits a hegemonic mindset and a desire to rule over other groups. This is something that comes naturally since every person or group has a responsibility to uphold their sense of self, and this mindset is a natural process for every person or organization (self and social defence mechanisms). This attitude was carried out by adherents of the *Aluk Todolo* belief in responding to the missionary *Zending Christelijke Gereformeerde Kerk* (ZCGK) from the Netherlands when doing evangelism in Tana Toraja and Mamasa areas. The missionaries brought Christianity as a new ideology to them, and they also attempted to stop the spread of this ideology under the pretext of preserving their own belief.

In principle, the belief in *Aluk Todolo* can be referred to as a religion within the definition of believing in God. Adherents of the *Aluk Todolo* belief also believe in God as the Creator, which is called *puang matua*, and their worship system uses rituals in carrying out their obedience. According to the researchers' view, it is a wrong perception if the belief in *Aluk Todolo* is considered not a religion like other religions in Indonesia. *Aluk Todolo* belief is a belief that comes from two core teachings, namely *Aluk Sanda Pitunna* and *Aluk Sanda Saratu*. *Aluk Sanda Pitunna* was distributed or brought by Tangdilino, and *Aluk Sanda Saratu* was delivered by Puang Tamborolangi. These two *aluk* (teachings) are believed to have descended from the sky (Sandaruppa, 2015:87). These two teachings teach about how to build harmony between humans and God (vertically) through ritual procedures and how to build relationships with fellow humans and nature (horizontally) through behavior based on ethics and morals. Religion in the Albanese view there are two types, namely: ordinary religion and extraordinary religion, "ordinary religion is the religion that is more or less synonymous with culture. Ordinary religion shows people how to live well within boundaries. Extraordinary religion is the religion that helps people to transcend, or move beyond their everyday culture and concern—extraordinary religion helps us to contact God" (Albanese, 1992: 6).

*Alukta/Aluk Todolo* believes that harmony must be kept in order for the universe and its people to continue to exist in harmony. According to *Alukta/Aluk Todolo*, this requires upholding the relationship that exists between the cosmos and its inhabitants. This obedience has developed into a belief system that should not be disregarded, as doing so implies that evil will replace human existence (Pasa, 2014: 192). Nooy-Palm explained the same thing that *Alukta/ Aluk Todolo* believes in the cosmos dimension in their religious rituals, "East and West are the cardinal

directions according to which man orients his ritual behaviour. He faces East when he presents his offerings to the gods, West when he addresses himself to the dead—The North is associated with the East and the upperworld, the South with the West and the under world. East and West correspond with sunrise and sundown, North and South with zenith and nadir,” (Nooy-Palm, 1979: 109). Adherents of *Aluk Todolo* do not have houses of worship and holy books like some religions in Indonesia, they only know the system and rules in carrying out their beliefs, “*Alukta* is a belief system without temples, without written doctrine or sacred texts. Everything has been passed over orally from one generation to another. This absence of centralized doctrine also leaves large possibilities for local differences” (Elliot, 2018).

The presence of the Zending Christelijke Gereformeerde Kerk (ZCGK) institution in the Toraja region on an evangelistic mission in 1913 by a Zending volunteer named Antonie Aris van De Loosdrecht, in the same year he founded the first Zending school in Tana Toraja and on March 25, 1947, the Protestant Christian community in Tana Toraja agreed to name the Church of Toraja (CT). In the Mamasa area, the evangelism of the Zending institution was started from 1928 to 1947 by Ds. Arie Bikker and Ds. Maarten Geleijnse and on 7 June 1947 the Mamasa Toraja Church (MTC) organization officially had a parent organization (Sinode) based in Mamasa. The main objective of the Zending to Tana Toraja and Mamasa institutions is to convert the followers of the *Aluk Todolo* belief in the two regions. This institution has played a very important role in converting the followers of the *Aluk Todolo* belief so that most of the Toraja and Mamasa people are Christians today.

The Christianization mission of the Zending institution does not seem to get the sympathy of the public and even causes conflict among the adherents of the *Aluk Todolo* belief because they try to eliminate the ritual attributes of the *Aluk Todolo* belief as was done by Geleijnse, one of the Zending missionaries in the Pitu Uluna Salu (PUS) area of Mamasa Regency, quoted in Abialtar mentions that Geleijnse burned the barana' (banyan tree) attribute as a forum for debate rituals for adherents of the *aluk todolo* belief, he wanted to destroy the ritual ways of the *Aluk Todolo* belief. According to Abialtar, it is this attitude that makes Christians in Pitu Uluna Salu alienated and hated by the community because the ideology implanted in society does not have a strong foundation (Abialtar, 2020: 27). The same thing was experienced by adherents of the *Aluk Todolo* belief in the Tana Todolo area, adherents of the *Aluk Todolo* belief were disappointed because the Zending missionaries wanted to change the customs and customary rules of slaughtering buffalo, as a result, they were angry and “You accuse our religion of bringing disaster to the people because of this insane extravagance at our funeral. However, you must know that it was only after the serani religion entered, that the strict and clear boundaries that demanded customs regarding the level and amount that could be sacrificed at a death event became blurred and became borderless” (Liku-Ada, 2014:35), and according to information obtained in the community that

the community hates the attitude of missionaries as a result in 1917, a missionary named Aris van De Loosdrecht was killed by the community while visiting Bori.

The pressures experienced by the *Aluk Todolo* adherents eventually led to an ideological conflict between the *Aluk Todolo* believers and the Zending Missionaries. The efforts made by Missionaries of Zending wanted to spread and replace the teachings of the *Aluk Todolo* belief into Christian teachings in the midst of the Toraja and Mamasa people, an effort to dedominate the *aluk todolo* ideology into a Christian ideology. The rejection and antipathy of the *Aluk Todolo* adherents made them marginalized, not only from the church but also by the government. The government seems to turn a blind eye, even reluctant to acknowledge their religious status in population administration as one of the religions in Indonesia. This condition makes the adherents of *Aluk Todolo* belief in a double standard, on the one hand they are pressured by the Zending missionaries, on the other hand their religious status is not recognized in population administration by the government as *Aluk Todolo* is considered a culture not a religion.

When a presidential decree was issued in 1965, local religions were urged to integrate themselves into the five official religions recognized by the government, namely Islam, Catholicism, Protestant Christianity, Buddhism and Hinduism as a result, adherents of the *Aluk Todolo* belief to integrate themselves into the Hindu Dharma religion as follows: in a source [tribun-timur.com](http://tribun-timur.com) " In ancient times, *Aluk Todolo* was often discriminated against by several other religions recognized in Indonesia. This is what causes *Aluk Todolo* to take legal part under Hinduism, more precisely under the auspices of Parisada Hindu Dharma Indonesia (PHDI)", (Amiruddin, 2019). Finally, in 1969 their status was integrated into the Hindu Dharma religion based on the Decree of the Director General of Guidance Hinduism -Buddha Number: Dd/H/200-VII/69.

## **Literature Review**

### **1. Conflict**

Conflict comes from the Latin verb *configere* which means hitting each other. Conflict can be seen as an unstable condition that arises due to symptoms such as competition, imbalance, injustice, domination and discrimination. The expert views on conflict as quoted from LecturerSosiologi.Com which were posted on July 29, 2022 including Ralf Dahrendorf who explains that conflict is all social changes that occur in human life. Then, Simmel (2009) argues that the occurrence of conflict in society is the effect of social interaction that can lead to integration through compromise and also disintegration if there is no common ground. Weber (2013) argues that conflict in society cannot be avoided because conflict is dynamic and conflict can have a positive impact on society. unite groups in society. According to Omisore (2014), conflict can be seen in three approaches, namely functional, situational and interactive. The functional approach sees conflict as a social function, the situational approach sees conflict as an expression in a

particular situation and the interactive approach sees conflict as a situation in interactive development (Omisore, 2014: 120). Thakore (2013) interprets conflict as a situation that contradicts one another and can also mean disagreements between people or groups within an organization.

In a society that is diverse in terms of race, culture, and religion, there is a possibility for conflict as well as the possibility that it may become a political force. Conflict is often sparked by the stereotyped behavior of one group toward another, by hegemonic claims made by different religious, racial, or ethnic groups, or by the employment of propaganda tactics. Since groups perceive things differently in a diverse society, discrepancies in value systems can lead to conflict. In addition, conflict can also be caused by economic reasons because each person or group will have varied needs, as a result each person or group will try to defend themselves using existing mechanisms. The mechanism of action system that functions to deal with conflict according to Parsons as explained by Panggara (2014) is as follows: 1) adaptation, a system that functions to ward off external disturbances; 2) goal achievement, a system that functions to achieve goals; 3) integration, a system that functions to regulate component relationships, and 4; maintenance of latent patterns, systems that function to complement, maintain and repair.

The mechanism for handling conflict according to Suharto described by Isnaini et al. can be done in three ways , namely: 1) Each conflicting group must have the awareness that they are different from other groups; 2) A conflicting group must receive dissatisfaction with their position with other groups; 3) A conflicting group must minimize dissatisfaction so that other groups can provide something that is considered voluntary. (Isnaini, et al, 2018: 154). The issue of conflict in heterogeneous society does not only occur in Indonesia, this problem has also been experienced by a nation as big as America in the early 20th century when the government imposed the rules of Jim Crow Laws where the practice of discrimination and segregation between white and black skin was imposed at that time, such as Brinkley mentioned in Zakaria (2006) as follows: [...] "that by the first years of the twentieth century had institutionalized an elaborate system of segregation reaching into almost every area of southern life. Blacks and whites could not ride together in the same railroad cars, sit in the same waiting rooms, use the same washrooms, eat in the same restaurant, or sit in the same theaters (Zakaria, 2016:3).

## **2. Hegemony**

The term hegemony quoted in the Encyclopedia Britannica comes from the Greek *hēgemonia* which means to dominate or rule over. This term is often used in sociology related to the power of social classes in a society, the same thing is said by Gramsci in Henne and Klocek that " Power is also central to Gramscian hegemony. This power, however, is subtler and more embedded in its operation , (Henne & Klocek, 2019: 82). Harry Sulistyono explains Gramsci's view that hegemony is a chain of victories obtained through a consensus mechanism rather than through

the oppression of other social classes. There are various ways that are used, for example through institutions that can determine directly or indirectly the cognitive structure of society. Therefore, hegemony is essentially an effort to lead people to assess and view social problems in order to determine something (Sulistyo, 2018: 33). The essence of hegemony, according to Gramsci, as mentioned by Fansuri is the nature of domination over morals and cultural values in society which resulted in the shifting of the moral system and cultural values of the previous society, including the globalization process that occurs in today's society is a form of hegemony in which morals and values of civilization experienced a shift into the morals and values of modern civilization, (Fansuri, 2017: 34).

The term hegemony according to Perry Anderson quoted in Ikenberry & Nexon mentions [ ... ] "hēgemonia first appears in Herodotus, to designate leadership of an alliance of city-states for a common military end, a position of honor accorded to Sparta in resistance to the Persian invasion of Greece." (Ikenberry & Nexon, 2019:7), and Gramsci in Madoyan's article that:

[ ... ] "concept of hegemony in his political works Lenin especially emphasizes the importance of hegemony as a toolset from the perspective of political struggle. Lenin mostly highlights and considers necessary to pay attention to the "cultural struggle front". At the same time Lenin develops the idea that the bourgeoisie is also in a continuous struggle for hegemony and, what is important, it tries to subject the working class to the ideas and more generally, to its worldview. Lenin writes that the working class voluntarily seeks for sociality, but the bourgeoisie ideology is spread everywhere and is constantly recovered in various ways, which is the main reason for it to be able to constantly keep the working class under its control." (Madoyan, 2016).

Hegemony does not only arise in political and economic power but also arises from cultural ideology, namely the dominance of certain cultural ideologies over other cultures. In the cultural aspect, one of the forms of hegemonic events that occur in Indonesia today is when the American symbol as a representation of western cultural ideology continues to influence the local culture of Indonesian society so that it is not impossible that one day western cultural ideology will dominate the cultural life of the Indonesian people. According to Lisa quoted in ThoughtCo. mention that " Cultural hegemony refers to domination or rule maintained through ideological or cultural means. It is usually achieved through social institutions, which allow those in power to strongly influence the values, norms, ideas, expectations, worldview, and behavior of the rest of society. (Lisa, Updated on January 05, 2020).

According to Gramsci's theory, hegemony can be defined as a pattern of action that is started by a number of actors with power, carried out systematically, and on a large scale in the pursuit of an ideology, with the end goal being the acquisition of dominance and power for the benefit of a group or state. When each of these branches of government wields hegemonic authority over the creation of social, political, legal, and governmental systems, a democracy is established



(Gramsci, 1971: 246). According to Fansuri, the process of forming a hegemonic ideology is the effort of an ideology that continues to exert a systematic influence so that it is able to dominate pre-existing ideologies in society (Fansuri, 2017: 42). The ideology of hegemony in culture can occur if a culture continues to be propagated in society to become a value in a society. Hegemony in the view of researchers has benefits if hegemony is applied for good purposes and for the benefit of many people to build shared concepts and values, such as building the value of the *Pancasila* ideology which is owned by the Indonesian people in the state.

### **Method**

This research employed a qualitative procedure (Hasyim, et al., 2019; Abbas et al., 2022). The analysis of this research utilized a subjective argument with a theoretical basis and an academic view. This research is based on a phenomenon of ideological conflict between adherents of the *Aluk Todolo* belief in the Toraja and Mamasa people and the Dutch Zending Missionaries in the early 20th century when the Zending Missionaries carried out Christianization (evangelism) in the two areas/ regions. The formal object of research was the phenomenon of ideological conflict between two different ideologies in a society and the material object is the approach to the concept of solution in mediating conflict.

### **Discussion**

The Christianization experienced by the Toraja people in the early 20th century certainly had an impact on the local community, especially to the adherents of the *Aluk Todolo* belief because they were faced with a new teaching (Christianity) which for them could threaten the teachings of their ancestors which they respected and upheld at that time. This impact is felt by the adherents of *Aluk Todolo* as stated by Fransiskus Randa [ ... ] the process of proclaiming safety which was carried out in conjunction with imperialism and colonization to other nations has caused the destruction of local culture. Randa, et. al., (2011:37) stated coupled with the establishment of the Rantepao Theological College in 1964; it even further marginalized adherents of the *Aluk Todolo* belief ideology as mentioned by Gayatri, "The Christianity in Toraja also has a scholar of theology there who has big influence among the Christian people in Toraja towards their local belief" (Gayatri, 2018:93). The problems that arise between the church and the *Aluk Todolo* belief will continue to be in ideological conflicts if the church is not proactive and wise in carrying out a wiser approach.

It is well realized that the attitude of belief fundamentalism is natural, private and extra-ordinary for every adherent of a belief ideology and at the same time becomes a challenge in a heterogeneous society. Adherents of fundamentalism such as finding it difficult to accept differences in society as stated

by Hartono that fundamentalism is very difficult to accept the views of plurality and proselytism, even though their influence is relatively small, but syncretism is an ideology that fundamentalism strongly rejects because it tolerates and reconciles various different elements (Hartanto, 2003: 2). Convincing an idea that has deep intellectual roots and has become a way of life for a believer is a difficult challenge. It applies to all of Indonesia's religious ideologies, not only the indigenous *Aluk Todolo* philosophy held by the Toraja and Mamasa people. One of the reasons why the nature and attitude of fundamentalism may endure in every follower of a particular ideology is due to the attitude of cutting oneself off from, rejecting, and loathing ideals outside their ideology even if these values are universal as Susanto stated that "The philosophy of religious education that only justifies own religion, without accepting the truth of other religions, needs to be criticized for further improvement and reorientation" (Susanto, 2006: 785).

The issue of Christianization for the *Aluk Todolo* adherents in the Toraja and Mamasa people in the early 20th century in an effort to proselytize the ideology of Christianity to adherents of the *Aluk Todolo* belief seemed "forced", besides that hegemonic behavior and ideological dominance were highly emphasized by missionaries, including the church as a religious institution. to local believers. Another problem is that the missionaries practice ideological syncretism, intervene in the ideology of the *Aluk Todolo* belief; as a result, the adherents of the *Aluk Todolo* belief feel offended, unsympathetic and angry. One of the hegemonic behaviors carried out at that time was when the missionaries changed their ritual procedures in limiting the number of buffalo slaughtered in the *Rambu Solo'* ceremony, while on the other hand the *Aluk Todolo* belief held the principle that [...] "traditional ceremonies should not be abandoned. Carrying out the ceremony is the responsibility of all family members that must be fulfilled so that the soul of someone who dies will be at peace so that he is safe from leaving the world to a peaceful world in Puya (Wahyuningsih, 2018:69). The church should be able to play an active role in finding solutions and then take wise approaches with a cultural approach and dialogue so that through this approach the transformation of Christian ideology to *Aluk Todolo* adherents gets sympathy without causing conflict.

Using a cultural and dialogue approach is a strategic and human reason and can guarantee the process of interaction between Christian ideology and the ideology of the *Aluk Todolo* belief. Approach methods in the solution of ideological conflicts between adherents of the ideology of the *Aluk Todolo* belief and the Zending Missionaries and church institutions at that time could be carried out with adaptation and integration approaches, inculturation, indigenization, glocalization, eschatology and character approaches (deculturation).

The adaptation and integration approach as stated by Liku-Ada [ ... ] "it must be admitted that tackling a mental attitude that has been around for generations is not an easy job that can be completed in one day or two days. If it is true that Alukta has been the cause of the formation of this mental attitude, then he is also the first to be obliged to make "penance" in an effort to overcome this



mental attitude (Liku- Ada, 2014: 30). The process of adaptation or integration should be carried out gradually so that Christian ideology can be accepted by them, using a dialogue strategy with the aim of eliminating religious values in the *Aluk Todolo* ritual, this strategy is very wise as stated by Sandarupa that in order to adopt local practices the things that must be done are: concerning the worship of the gods were eliminated, then the ceremony was simplified and gradually eliminated the concept of belief *to membali puang* who live in the sky into the concept of God in Christian teachings (Sandarupa, 2015: 91).

Through inculturation attempts between the *Aluk Todolo* cultural ideology and Christian beliefs, for instance, missionaries and church organizations can conduct their outreach in a sympathetic and cordial manner. The inculturation strategy involves two ideologies working together in a cultural act with the ultimate objective of progressively replacing the old ideology with the new ideology. The practice of adjusting church doctrine to regional culture through time is known as inculturation in the context of Christian thought. Inculturation is a practice that has its roots in the theological mission of the church, particularly that of the Catholics, who introduced the Bible to local believers who yet held fast to their regional ideologies and cultures. Inculturation was first popularized by Joseph Mason, a Belgian missiologist in 1959, and this term has become a document of the Catholic church to this day. The inculturation approach in the church offers change but does not give birth to a new liturgy in the church. Inculturation is the process of actualizing the church liturgy into local culture for the purpose of preserving the values of local cultural wisdom without conflicting with Christian dogma.

In the process, the inculturation approach is used to change the religious-cultural situation in transforming the Bible into *Aluk Todolo* culture. According to Randa, strengthening Christian teachings in the midst of *Aluk Todolo* culture is very necessary for the inculturation process, this effort will make it more possible to accept local culture and localize the church universally, (Randa, et. al., 2011: 49). Realizing this, finally the Catholic church through the Second Vatican Council (1962-1965) issued the Apostolic appeal of Pope John Paul II *Redemptoris Missio* which was issued in Rome on December 7, 1990 which urged the Catholic church to pay attention to the concept of inculturation in transforming cultural values by integration into in Catholic teaching (Randa, et. al., 2011:37).

Another approach that can be taken is "indigenization", the concept of indigenization can be interpreted as an effort to assimilate two cultures or ideologies in an environment. The idea of indigenization was also introduced by Gus Dur (President of Indonesia III). The idea of indigenization of Islam which was initiated by Gus Dur began in the era of the 80s, the core of the idea of indigenization according to Gus Dur is an effort to realize the life of Islam but does not question and offend beliefs and worship. Indigenization in Gus Dur's view, according to Bahtiar Effendy quoted in Triono, states that Islam should not be used as an alternative ideology in the construction of the nation's ideology, Islamic ideology is one of the components in the social structure of Indonesian society.

Islamic ideology should not be contradicted with the social, cultural and political construction of the nation but Islam must be a complementary component in the formation of national social, cultural and political order, if Islamic ideology is used as a "single color" it will cause divisions in society (Triono, 2015: 7).

The term indigenization in Gus Dur's understanding places local religious ideology more as a center and determinant in the assimilation process, while what is expected is that religious ideology becomes the center and determinant in the assimilation process rather than culture. According to Robert Hardawiryana, indigenization can be done in three ways. First, the attitude of courage in proclaiming Christian teachings with theological reflection in order to harmonize with the local culture. Second, avoiding an apologetic defensive attitude towards exclusive local religions and building openness and dialogue. Third, avoiding the primordial nature of the group and being active in community activities, especially helping the poor (Sugiono, 2018).

Pribumization which is practiced in Islam can be parallelized with the term "*Islam Nusantara*". *Islam Nusantara* according to Ramdhan is the merging of Islamic theology values with local cultural values, in the process of positioning the local culture of the archipelago with Arabic culture in carrying out Islamic teachings as long as it does not conflict. According to him, the practice of *Islam Nusantara* is an effort to make Islam a friendly, open and inclusive religion with cultures in Indonesia (Ramdhan, 2018: 27). The indigenous approach in Islam according to Gus Dur quoted in Fitriah states that, [...] "is not an attempt to avoid resistance from the power of local cultures, but instead so that the culture does not disappear- the pribumization has made religion and culture not defeat each other, but tangible in a pattern of religious reasoning that no longer takes the authentic form of religion, and tries to bring together the bridge that has been crossing between religion and culture" (Fitriah, 2013: 43). Gus Dur wants to put Islam as a teaching that is able to adapt to the conditions of the local cultural cultures of the archipelago, in other words Islam can acculturate with local cultures in the archipelago.

The second approach is known as glocalization, which is a process of assessing global effects in local settings and cultures. The name is derived from the words *glokal* (*global and lokal* or global and local). Glocalization is the process of adapting local concepts, values, and goods to the globe (globally) so that they become universal concepts, values, and products. It was initially popularized by a sociologist by the name of Roland Robertson in the 1980s. In terms of ideology, the process of glocalization is an endeavor to foster the interaction and mutual benefit of two dissimilar ideologies such that they are dependent on one another.

According to Fernandez as cited by Sandarupppa, the term "glocalization" is "centered on two important concepts, interconnectedness and deterritorialization-globalization relationship changes the local order by making far events relevant to local life and creating dependence between local and global" (Sandarupppa, 2015: 88). The integration of Christian ideology into *Aluk Todolo's*

local culture will give it its own unique flavor, resulting in the local culture's eventual incorporation of Christian ideology's core values. Researchers believe that using a glocalization approach to *Aluk Todolo* culture is more reasonable than emphasizing the hegemonic and ideological domination of *Aluk Todolo* believers.

Eschatology is the third approach; it is a field of Christian Bible study that focuses on the hereafter and particularly on the New Testament. The eschatological approach makes use of intertextual dialogue techniques. This approach creates a forum for discussion between the ideologies of *aluk todolo* and Christianity through intertextual dialogue, for instance by comparing the oral tradition of *aluk todolo* about death and life after death with the Bible (Subakti et.al., 2022: 27). The same thing is also recommended by Christanto Sema Rappan Paledung, Christian eschatology is able to dialogue the concept of *aluk todolo* ideology so that Christian ideology can be accepted as a whole. In this section, Sema wants to illustrate the concept of *bali puang* in the ideology of *aluk todolo* into Christian ideology, his idea is called constructive theological imagination based on the views of the Russian Orthodox theologian, Vladimir Lossky. Imagination constructive theology that describes the concept of *tomembali puang* in the ideology of *aluk todolo* as a process of transitioning human status after death who will become a divine person in the energy of God (Sema, 2018: 186).

The last approach is to use characters (deculturation), using the character of Jesus Christ into local cultural myths. This approach is very relevant, such as evangelism to the Baliem people in Papua quoted in Mawikere in the *Jaffray Journal*, 2018: Vol. 16, No. 1. It is told about how to preach salvation through the person of Jesus Christ with the character of *Naruekul*. It is said that *Naruekul* was originally a human and when he was killed he became *Walhowak* but after death he had the power to appear, rose from the grave and ascended to the heavens. So the story of the *Walhowak* character is paralleled with Jesus Christ who actually died on the cross to save people from their sins and then was raised to heaven.

This approach models a character in a local community myth which then parallels it with a central character in the Bible. When teaching the gospel within the setting of Balinese myths, it is important to underline the orthodoxy of the biblical understanding of salvation. They must be given a detailed explanation of the contextualization process on the realities of hell (*hetuacmo*), where humans are separated from *Walhowak*, and paradise (*pogot owa*), where *Walhowak* dwells in forever. Similar to how believing in *Walhowak* as Jesus Christ, who is *ari apuni yamagati lago* or *apuni yamaga suguke* (savior), will make the reality of judgment that makes humans death real, they will be with Him forever in *pogot gibbons*, whereas if people do not believe *Walhowak* is Jesus Christ, they will be forever separated from Him and eventually occupy *hetuacmo* (hell) (Mawikere, 2018: 47,48).

## Conclusion

The ideological conflict between the adherents of the *Aluk Todolo* belief and

the Christian ideology brought by the Zending missionaries in the Toraja and Mamasa people in the early 20th century brought anxiety among the Toraja and Mamasa people. This conflict was triggered by the ideological intervention of Christian religious beliefs and the hegemonic attitude of the Zending missionaries in the practice of evangelism to adherents of the *Aluk Todolo* belief, which at that time became the belief of the local community. The mission of evangelism carried out by the Zending missionaries at that time did not receive a response from the followers of the *Aluk Todolo* belief in the Toraja and Mamasa people because they used an inappropriate and unwise approach. The evangelistic approach by church institutions and missionaries should understand the culture of the local community and then how to adapt and integrate the ideological values of Christian teachings into their culture so that in evolution they understand and accept the ideology of Christian teachings well. Cultural approaches that can be taken by churches and missionaries at that time were inculturation, indigenization, glocalization, eschatology and using religious symbols as a medium in proclaiming the Gospel.

### References

- Abialtar. 2020. Perjumpaan Penginjil CGK Belanda dengan Orang Toraja Mamasa: Praktik Metode Penginjilan Arie Bikker Dan Martin Geleijnse serta Relevansinya Bagi Metode Pekabaran Injil Gereja Toraja Mamasa Masa Kini Kamasean: Jurnal Teologi Kristen. 1(1): 15-34.
- Albanese, Catherine L. 1992. *America Religions and Religion*. Wardsworth Publishing Company. USA.
- Amiruddin. 2019. Mahasiswa Unhas Teliti Aliran Kepercayaan Aluk Todolo di Tana Toraja. on [tribun-timur.com](http://tribun-timur.com). Retrieved on September 5, 2022, from <https://makassar.tribunnews.com/2019/05/16/ahasiswa-unhas-teliti-aliran-kepercayaanaluk-todolo-di-tana-toraja-ini-tujuannya?page=1>
- Abbas, Asriani, Kaharuddin, Hasyim, Muhammad. 2022. The Organization of Personal Pronouns in Sentence Structure Construction of Makassarese Language. *Journal of Language Teaching and Research*, 13, (1), pp. 161-171.
- Dodi, Limas. 2017. Sentiment Ideology: Membaca Pemikiran Lewis A. Coser dalam Teori Fungsional Tentang Konflik, (Konsekuensi Logis Dari Sebuah Interaksi di Antara Pihak Jamaah LDII Dengan Masyarakat Sekitar Gading Mangu-Perak-Jombang). *Journal of Al-Adl*. 10(1): p. 104-124.
- DosenSosiologi.com. 2022. Macam Teori Konflik Menurut Ahli dan Contohnya. Retrieved on August 10, 2022, from <https://dosenSosiologi.com/teori-konflik-menurut-para-ahli-dan-contohnya-lengkap/>
- Elliot. 2018. Toraja Culture: Aluk To Dolo. An artikel on Regional Culture, South Sulawesi. Retrieved on August 24, 2022, from <http://thespicerouteend.com/toraja-culture-aluk-to-dolo/>

- Fansuri, Hamzah. 2017. Konsumerisme dan Hegemoni Barat terhadap Masyarakat Negara Berkembang: Perspektif Antonio Gramsci. *Journal of Integrative International Relations*, 3(2): p. 33-51.
- Fitriah, Ainul. 2013. Pemikiran Abdurrahman Wahid tentang Pribumisasi Islam. Teosofi: Jurnal Tasawuf dan Pemikiran Islam, 3(1): p. 39-59.
- Friess, Horace L. 1945. The Teaching of Dogmatic Religion in a Democratic Society. *The American Journal of Economics and Sociology*, 4 (2), pp. 193-201
- Gayatri, Erin. 2018. Christian Torajan Youth in Perceiving Aluk Todolo. On *Journal of Al Albab*, 7(1): p. 91-102.
- Gramsci, Antonio. 1971. *Selected From The Prison Notebooks of Antonio Gramsci*. Translated by Quintin Hoare & Geoffrey Nowell Smith. International Publisher, New York.
- Hasyim, M., Akhmar, A.M., Kuswarini, P., Wahyuddin. 2019. Foreign tourists' perceptions of Toraja as a cultural site in South Sulawesi, Indonesia. *African Journal of Hospitality, Tourism and Leisure*, 8(3)
- Ikenberry, G. John & Nexon, H. Daniel. 2019. Hegemony Studies 3.0: The Dynamics of Hegemonic Orders. *Journal-Security Studies*, vol. 28: p. 395-421.
- Isnaini, Muhamad. et al. 2018. Kajian Konflik Antar Kelompok dalam Perspektif Komunikasi Konflik Periode 2003-2017. On *Journal Iptek-Kom*, 20(2). pp. 153-168.
- Lisa, Nicki. 2020. What is Culture Hegemony? Updated in ThoughtCo. Retrieved on July 20, 2022 from <https://www.thoughtco.com/cultural-hegemony-3026121>
- Liku-Ada, John. 2014. *Aluk To Dolo Menantikan Kristus (Ia datang agar Manusia Mempunyai Hidup dalam Segala Kelimpahan)*. Gunung Sopai, Jogjakarta.
- Mawikere, Marde C. S. 2018. Pendekatan Penginjilan Kontekstual Kepada Masyarakat Baliem Papua. *Jurnal Jaffray*, 16(1). p. 25-54.
- McKay, R. & Whitehouse, H. 2015. Religion and Morality. In *Psychological Bulletin*, Vol. 141, No. 2, 447- 473
- Nooy-Palm, Hetty. 1979. *The Sa'dan-Toraja: A Study of Their Social Life and Religion*. Koninklijk Instituut voor Taal-, Land- en Volkenkunde, Leiden, the Netherlands.
- Omisore, Bernard. 2014. Organizational Conflicts: Causes, Effects and Remedies. *International Journal of Academic Research in Economics and Management sciences*, 3(6). p. 118-137.
- Panggara, Robi. 2014. Konflik Kebudayaan Menurut Teori Lewis Alfred Coser dan Relevansinya dalam Upacara Pemakaman (Rambu Solo') di Tana Toraja. On *Journal of Jaffray*, 12(2): p. 291-316.
- Randa, Fransiskus et. al. 2011. Studi Etnografi: Akuntabilitas Spiritual pada Organisasi Gereja Katolik yang Terinkulturasi Budaya Lokal. On *Journal of Akuntansi Multiparadigma*, (2)1, pp. 35-51.

- Ramdhan, Tri Wahyudi. 2018. Islam Nusantara: Pribumisasi Islam ala NU. *Al-Insyiroh* 2(2), p. 73-91.
- Sema, R. P., Christanto. 2018. Partisipasi, Komunitarian dan Eskatologi: Sebuah Imajinasi Konstruktif antara Membali Puang dan Theōsis. *Indonesian Journal of Theology*, 6(2): p. 185-203.
- Sandaruppa, Stanislaus. 2015. Glokalisasi Spasio-Temporal dalam Agama Aluk Todolo oleh Agama Kristen di Toraja. *On Journal of Social Sciences and Humanities*, 17(1) p. 86-93.
- Simmel, Georg. 2009. *Sociology. Inquiries into the Construction of Social Forms*. Brill: Leiden-Boston.
- Sugiono, P. Bagus. 2018. Membaca Konsep Pribumisasi Islam dan Inkulturasi Iman Kristiani dalam Konteks Indonesia. Kampung Gusdurian.
- Sulistyo, Hary. 2018. Representasi Konflik Politik 1965: Hegemoni dan Dominasi Negara dalam Cerpen Susuk Kekebalan Karya Han Gagas. *Poetika : Jurnal Ilmu Sastra*6(1), p. 26-43.
- Susanto, Edi. 2006. Pendidikan Agama Berbasis Multikultural (Upaya Strategis Menghindari Radikalisme). *Jurnal KARSA*, 9(1), p. 782-789.
- Subakti, Pelita Hati et. al. 2022. Mamasa-Kristen dan Kematian Anggota Keluarganya: Dialog yang memperkaya antara 1 Tesalonika 4:14 dan Aluk Toyolo. *Indonesian Journal of Theology* 10(1): p. 22-55.
- Thakore, Digvijaysinh. 2013. Conflict and Conflict Management. *Journal of Business and Management*, 8(6): p. 07-16.
- Triono, Warko. 2015. Pribumisasi Islam: Studi Analisis Pemikiran Gus Dur. Tesis Program Pascasarjana Universitas Negeri Raden Fatah Palembang.
- Weber, Max. 2013. *Update Economy And Society*. California: University of California Press
- Wahyuningsih, Dwi. 2018. Representasi Ritual Upacara Adat Suku Toraja dalam Program Dokumenter Indonesia Bagus Net TV Episode Toraja. *On eJournal Ilmu Komunikasi*, 6(1), pp. 68-82.
- Yogesh Hole et al 2019 *J. Phys. : Conf. Ser.* 1362 012121
- Zakaria. 2016. The Ballot or The Bullet: A Speech of Malcom X. *On Journal of English Education*, 1(2), pp. 147-157.
- Zakaria 2018. *Religious Values Based on Space and Time in Cosmology Perspective to the Verse of Badong in a Funeral Ceremony of Torajanese*. *On Journal of English Education*, 3(1), pp. 33-40.