

Unnalli Melo's Theology and Peace Study on the Concept and Reality of Peace in Toraja Culture

Rannu Sandaran,^{1)*} Daniel Ronda,²⁾ Robi Panggarra,²⁾
Andrew Buchanan³⁾

¹⁾ Institut Agama Kristen Negeri Toraja, Indonesia

²⁾ Sekolah Tinggi Filsafat Jaffray Makassar, Indonesia

³⁾ Church Missionary Society of Australia, Australia

^{*)} Corresponding author: rannusan2@gmail.com

Received: 17 January 2022/ Accepted: 26 March 2022/ Published: 10 April 2022

Citation (APA Styles): Sandaran, R., Ronda, D., Panggarra, R., Buchanan, A. (2022). *Unnalli Melo's Theology and Peace Study on the Concept and Reality of Peace in Toraja Culture*. *Jurnal Jaffray*, 20(1), 38-57. <http://doi.org/10.25278/jj.v20i1.641>

Abstract

This essay aims to examine the reality of peace in Toraja. In the last ten years have been surrounded by conflicts in neighbouring areas. The type of research is a qualitative approach with ethnography methods. This research aims to look for virtue in Toraja human nature, the environment, oneself, and God or all at once. This research seeks to explain, evaluate, and study the portrait of the encounter of the peaceful reality of Toraja culture with the most significant importance of peace in the Bible. It can be concluded that the unique moral qualities in the minds of the Torajan people can be interpreted as the interconnectivity of values in the cosmic integrity of the Toraja people. The monumental work of translating the Bible into *Sura' Madatu* became the shaper of a new character. The expression to love the enemy is one of the ultimate values in the teachings of Jesus and shocks many people.

Keywords: Cultural Transformation, Peace Studies, Theology of Shalom, Torajan Peace, *Unnalli Melo*.

Abstrak

Penelitian ini hendak mengkaji realitas damai di Toraja, yang dalam sepuluh tahun terakhir Toraja terkepung konflik daerah sekitarnya. Desain penelitian menggunakan pendekatan kualitatif dengan metode etnografi. Obyek penelitian adalah pandangan filosofis dan teologis maka secara metodik, penelitian ini hendak melihat *virtue* dalam hakikat manusia Toraja, lingkungan, diri sendiri, dan Tuhan atau semuanya sekaligus. Tujuan penelitian hendak menjelaskan, mengevaluasi dan mengkaji potret perjumpaan nilai budaya damai Toraja dengan prinsip damai dalam Injil. Dapat disimpulkan bahwa nilai dasar di alam pikiran masyarakat Toraja dapat dimaknai sebagai interkoneksi

nilai dalam integritas kosmik manusia Toraja. Karya monumental penerjemahan Alkitab ke dalam *Sura' Madatu* menjadi pembentuk karakter baru. Sabda mengasihi musuh, merupakan salah satu nilai ultima dalam ajaran Yesus dan sangat mengherankan banyak kalangan. Makna damai yang embrionik di alam pikir manusia Toraja begitu ampuh bila dibaharui (*value*) dan rekonstruksi (*form*) menjadi konsep shalom.

Kata-kata Kunci: Studi Perdamaian, Teologi Shalom, Toraja, Transformasi Budaya, *Unnalli Melo*.

Introduction

The reality of peace in Toraja has made many people discuss and ask why the Torajan people can maintain a harmonious life in diversity. Despite being surrounded by various forms of conflict (the example is like *Rambu Solo* ceremony that Panggarra wrote),¹ the Torajan society, which is also diverse, still lives in peace. Toraja and peace are two words that are pretty firmly attached. The overseas researchers see this fact as a prominent phenomenon that deserves careful review.... Non-expression of anger can be found among the Chewong, some Canadian Inuit groups, Kung, La Paz Zapotec, Semai, Toraja, and other cultures.² This unique moral virtue will be described further on the topic of *Unnalli Melo*.³

The were incursion toward Toraja in the late seventeenth century, but the headman of Torajan responded it by defending (*untulak*) their homeland, which at the end of the war, they swore a "great oath" [*basse kasalle*] between Bone and Toraja.⁴ Douglas Holland discusses peace of mind/emotions among the Torajan people, making them less prone to exploding in the face of conflict.⁵ Even if a conflict occurs, the

¹ Robi Panggarra, "Konflik Kebudayaan Menurut Teori Lewis Alfred Coser Dan Relevansinya Dalam Upacara Pemakaman (Rambu Solo') Di Tana Toraja," *Jurnal Jaffray* 12, no. 2 (2014): 291, <https://doi.org/10.25278/jj71.v12i2.20>.

² Karolina Baszarkiewicz and Douglas P. Fry, "Peaceful Societies," in *Encyclopedia of Violence, Peace, & Conflict* (Elsevier, 2008), 1557–70, <https://doi.org/10.1016/B978-012373985-8.00132-X>.

³ Literal meaning: *unnalli*=to spent, to buy/sacrifice; *melo*=kindness; which philosophically can be named: "unlimited peacefulness". Taking a true patriotic action by sacrificing or "*unnalli melo*".

⁴ James Fox J., *The Poetic Power of Place: Comparative Perspectives on Austronesian Ideas of Locality* (ANU Press, 2006), https://doi.org/10.26530/OAPEN_459444.

⁵ Douglas Hollan, "Emotion Work and the Value of Emotional Equanimity among the Toraja," *Ethnology* 31, no. 1 (January 1992): 45, <https://doi.org/10.2307/3773441>.

uniqueness of *unnalli melo* concept can restore it. How did *unnalli melo*'s ideology infiltrate and influence Torajan behavior? Aspects of essential quality in constructing the nature of thinking, character, behavior, and the Torajan minds are still open for research. Hoped that the *unnalli melo*'s ideas proposed in this study can contribute to the analysis of the Toraja cultural mosaic to enrich the Indonesian culture and ideology of *Bhinneka Tunggal Ika* (Unity in diversity).⁶

There are many different conceptual definitions of peace, depending on objective and subjective measures that must be studied.⁷ Nevertheless, in essence, these various abstract definitions understand that peace cannot be separated from the idea of justice.⁸ These conceptions include various patterns of human relationships and interactions that occur ultimately; peacebuilding requires recognition of human rights as a tool to promote relationships among human beings.⁹ Thus the issue of peace is an eternal and urgent discourse throughout human civilization, for it is related to the "standard of civilization" in international society.¹⁰

As a scientific work in Christian Theology, this study aims to find and evaluate the meeting point between the principles of the peaceful culture of Toraja and the biblical perspectives of peace that are rooted in Christian spirituality. The description will be evaluated from the theology of the Incarnation of Jesus as the basis for designing the theology of peace in the context. Jesus Christ is the climax of God's work for man and is known theologically as the Incarnation of Jesus. This theology is the dominant perspective for researchers to explain and evaluate the philosophical point of view and the Torajan mind.

Research on harmony in pluralism is fundamental and urgent to be carried out immediately. Henceforth, this research aims is to explain the

⁶ Diane Butler, "Peace and Harmony in The World Based on Pancasila And Bhinneka Tunggal Ika (Unity in Diversity)," *Harmoni* 15, no. 2 (August 2016): 33-40.

⁷ Royce Anderson, "A Definition of Peace," *Peace and Conflict: Journal of Peace Psychology* 10, no. 2 (2004): 101-16, https://doi.org/10.1207/s15327949pac1002_2.

⁸ Ian M. Harris and Mary Lee Morrison, *Peace Education* (Jefferson: McFarland, 2003), 14

⁹ Merav Moshe, "Peace Building: A Conceptual Framework," *International Journal of Social Welfare* 10, no. 1 (2001): 14-26, <https://doi.org/10.1111/1468-2397.00149>.

¹⁰ Brett Bowden, "In the Name of Progress and Peace: The 'Standard of Civilization' and the Universalizing Project," *Alternatives: Global, Local, Political* 29, no. 1 (January 2004): 43-68, <https://doi.org/10.1177/030437540402900103>.

uniqueness of the basic principles in the culture of peace in the minds of the Torajan people. To evaluate the portrait of the encounter between the value of peace in the Bible and Toraja's culture of peace to form the groundwork of peace in Torajan society. The following purpose is to examine the Biblical Theological view of the concept of peace in the reality of the life of the Torajan people.

Theory

The Incarnation of Jesus in the Context of Evangelism and Peace

The theology of the Incarnation is evident in all of God's work through the life, passion, death, and resurrection of Jesus. Jesus' non-theoretical teachings were lived and lived by Jesus himself. As the Bible testifies, Jesus was abused, arrested, tortured, killed by hanging from a cross precisely because He genuinely lived the meaning of love. This selfless love which in Greek is called *agape*, has become the principal value in the actions of every follower of Christ.¹¹

The Incarnation is rooted in the principle of love, a divine and sublime meaning that transcends the human concept of love. The Incarnation as the basis of the theology of peace teaches that carrying out religious obligations is not enough, especially if the practice of religion is full of strings attached.

Religion as praxis can cultivate actual peace values. Peaceful spirituality in every religion can shape social culture, producing ethics that shape friendly behavior as praxis, especially in the service and mission of Christianity.

The issue of peace is still rarely touched or included in the development and education of Christianity. UNICEF stated that knowledge or education of peace is essential and even becomes the right of every child in this world. Peace education is a right of all children, not only those living in situations of armed conflict. A long-term process can take place in any learning environment.¹² Education and instilling the

¹¹ Jonas Holst, "Philia and Agape: Ancient Greek Ethics of Friendship and Christian Theology of Love," in *Love and Friendship Across Cultures: Perspectives from East and West*, edited by Soraj Hongladarom and Jeremiah Joven Joaquin (Singapore: Springer, 2021), 55–65, https://doi.org/10.1007/978-981-33-4834-9_4.

¹² Susan Fountain, *Peace Education in UNICEF, PD-ED-99/003* (New York, USA: United Nations Children's Fund Program Publications, 1999), 38

value of peace are not only for those who live in conflict situations but should be initiated and processed in all cultures and learning environments. The value of peace is not foreign to Christians, but living that value (praxis) is a challenge.

***Unnalli Melo*: The Essentials Principles of Peace of Torajan**

The Torajan Church Institute of Theology, in the book *Manusia Toraja*, writes the desirability of life or the philosophy of life of the Toraja people in twelve kinds of principles as follows: happiness, peace (*unnalli melo*), honesty or sincerity, association or fellowship, respect for immigrants, or hospitality to guests, loyalty, self-respect, marriage or marriage, politeness or politeness, serious work or diligent, self-effacing, liked by everyone.¹³ The moral of peace is in second place, but there's no one as a *primus inter pares* instead more on integralists. In this case, each value is a unified systemic whole and interrelated to become an integral part.

The book, which the theological institute researched, wrote that "Basically, Toraja people are not aggressive-expansive." Karolina Baszarkiewicz and Douglas P. Fry researched that the Toraja people belong to a Peaceful Society.¹⁴ They even have initiatives or efforts to maintain a state of harmony and peace and maintain social life so that they are always in harmony with their neighbours or with everyone they meet. To create peace and harmony (*karapasan*), then another desirability as written above can be ruled out.

Method

The Torajan Church Institute of Theology, in the book *Manusia Toraja*, writes the desirability of life or the philosophy of life of the Toraja people in twelve kinds of principles as follows: happiness, peace (*unnalli melo*), honesty or sincerity, association or fellowship, respect for immigrants, or hospitality to guests, loyalty, self-respect, marriage or

¹³ Th. Kobong, ed., *Manusia Toraja: Dari mana - Bagaimana - Kemana*, Seri Institut Teologia (Tangmentoe: Institut Teologia Gereja Toraja, 1983), 4.

¹⁴ Karolina Baszarkiewicz and Douglas P. Fry, "Peaceful Societies," in *Encyclopedia of Violence, Peace, & Conflict* (Elsevier, 2008), 1557-70, <https://doi.org/10.1016/B978-012373985-800132-X>.

marriage, politeness or politeness, serious work or diligent, self-effacing, liked by everyone.¹⁵ The moral of peace is in second place, but there's no one as a *primus inter pares* instead more on integralists. In this case, each value is a unified systemic whole and interrelated to become an integral part.

Result and Discussion

The Nature of *Unnalli Melo*

Unnalli melo is an ideology or philosophy in the minds of the Toraja people, namely the virtue that prioritizes peace, justice, and the integrity of creation that then form an individual habitus. It is not a formal procedure or not a practical act. One of the unique views of the Torajan people on how to maintain peace is to sacrifice profusely for the sake of peace with others.¹⁶ *Unalli melo* means buying kindness, even though he must sacrifice feelings, wealth, and even self-esteem. Kindness, in this case, means harmony, harmony, or peace, in Torajan terms known as *karapasan*. *Unalli melo* is a sign and symbol of Torajan mysticism. Events such as *unalli melo* by the party who sacrifices even if he is the right one will be discussed and will be remembered for a long time in the sense that he will get social recognition as a wise party (*tokinaa*).¹⁷ Usually, if two parties disagree after going through peace talks, no solution can be found, then one party relents even though he is harmed, but he is willing to sacrifice his feelings, rational calculations, and even his property to maintain the integrity of peace. This sacrifice requires sincerity and sincerity.

The party who relents is the one who is tolerant, wise, patient, and forgiving. Because it is considered shameful (*malongko'*) if the party who relents brings up things that have been sacrificed. The *unalli melo* philosophy is a wise way of resolving conflicts and can be called biblical like Jesus, who was willing to sacrifice himself even though he was innocent. The term *unnalli melo* is not used and is not generally

¹⁵ Th. Kobong, ed., *Manusia Toraja: Dari mana - Bagaimana - Kemana*, Seri Institut Teologia (Tangmentoe: Institut Teologia Gereja Toraja, 1983), 4.

¹⁶ Interview with Ps. Hendriette Hutabarat Lebang (son of the late Rev. J. Lebang, Chair of LAI), September 9, 2020.

¹⁷ YP Polandos (Rantepao, clergy emeritus), interview on August 31, 2020.

known.¹⁸; Still, the core of the *unnalli melo* value is implemented in the spirit of *ma'ballakan ara*, *ma'sossoran range*'.¹⁹ In other words, it manifested in the form of other rituals with the same principles and philosophy

Sometimes both parties are asked to make sacrifices—for example, land boundary disputes²⁰ solution: the disputed land is divided in half. The basis for the settlement: both parties to the dispute are willing to give and take (give and take) for the sake of goodness and peace. Each of them “*unnalli melo*” with the rights to the disputed land, while for that each one gets peace and harmony and half of the land that he has sold is returned to him. According to David Randalayuk, in his observations, he saw that the results of the customary council's decisions tended to be fairer than those of the district courts.²¹

The technical implementation of the *unnalli melo* habit can be through the simplest way to customary deliberation by gathering many people (*ma'kombongan*).²² The sacrificial party invites and feeds the crowd to socialize the peace and terms of peace he has received with the parties to the dispute. It often happens that the decision to *unnalli melo* arises because of the motivation of traditional elders or leaders in the community (*to parenge*') for the disputing parties to make sacrifices to create peace in the family or the community.

Unnali melo is a way of peace which, in general, thinking is no longer possible, but it can still be done to maintain peace. However, irrational and unfair sacrifices are often required to consider social norms. It is a form of patriotism in Torajan culture that shows the greatness of one's soul and spaciousness of heart.

Unnali melo is an effort to restore broken relationships and units to prevent fatal and unwanted consequences. Generally, the technique used to re-knit relationships that have experienced friction due to disputes begins with doing *ossoran nene*', namely rearranging the family tree structure. This is the main point because customary rights or family

¹⁸ Oktovianus Katuto, Sitareanan, September 14, 2020.

¹⁹ David Randalayuk, *Unnali Melo*, September 4, 2020.

²⁰ Rannu Sanderan, “Dilema Kepemilikan Tanah Adat,” *Penelitian Reguler, STAKN Toraja*, 2017.

²¹ Randalayuk, *Unnali Melo*.

²² Markus Bamban, *Ma'kombongan*, December 2019.

rights dominate various asset ownership in Torajan. Thus, a re-mapping of the history and capacity of assets and owners can be carried out.

Ossoran in customary law is very important and influential. One example of a case occurred in a village not far from the famous KtKs tourist area; one family has managed the land for decades because they are pretty strong from the logistical and financial aspects. However, in certain situations when the family feels more entitled to have become established, they claim, based on the traditional approach (*ossoran*), that their ancestors have the ancient rights to the Tongkonan assets. However, so far, they are still weak from a logistical and financial point of view. Thus, *ossoran*-based problem solving like this is more likely to be restored in nature, without retaliation or restorative.

The role of traditional leaders in mediating is enormous, meaningful, and dominant. As for the customary law, decision to settle the Tongkonan land dispute is sought so that there is no so-called win or lose. The final status of day-to-day decisions is called “*dipatorro melo*”²³ although the weight of losing and winning, but not using that word (a philosophy to eliminate the emotion of losing and winning), and all parties accept this. So, the customary settlement is not a verdict. There are also cases where traditional elders say that someone deserves to lose. (because of the error rate).²⁴ The role of culturalists (customary councils) has a strategic mediator function.

Philosophy of life: *Ma'ballakan ara'*, *ma'sossoran range* often supports preserving the *unnalli melo* principle. The practice of this philosophy can occur before the mediation process is carried out, and it can happen after mediation is conducted because of dialogue. The primary reason for this philosophy is often stated in the expressions: *den mani te mai apa disiallai'*, *bua'rika na iate mai barang apa laumpasisalaki'*.²⁵ This expression always shows the spirit of self-sacrifice to maintain harmony (*karapasan*). This spirit of self-sacrifice is the pulse of the knitting value of *unnalli melo* in the life of the Toraja people. That is kameoloan can be *di-alli* (“bought/sacrificed”); the meaning of *di-alli* is that even if there are emotional sacrifices and material sacrifices, for the sake of “*kameoloan*” the

²³ Interview with MS Rantetana.

²⁴ Interview with YP Polandos.

²⁵ David Randalayuk (Practitioner and cultural observer), interview on September 4, 2020.

Toraja people are willing to unalli melo. Even for people who are “*maluungan ba'teng*,” even though they are innocent, but with grace and maturity, they are willing to apologize (*ladipomate raka tu mengkasala* = apologizing does not make us die), and in the awareness that expressing the apology is for the good bigger.²⁶

Mission of Peacemakers and Loving Enemies in Toraja Reality

Loving the enemy with agape love means treating others (who are against us), not just doing well as a Christian; even more so, we are educating or punishing it with pacifist-proactive educational methods. So that this Jesus-style resistance approach can make him better, maybe recover the legacy of his past mental wounds, and be educated to delay lousy behavior. Simultaneously, we also sharpen our hearts to learn to be more like Christ, “Therefore you must be perfect, just as your Father who is in heaven is perfect.”

A further resolution that Jesus wanted was to pray for those persecuting. Praying, in this case, is asking God to bless them and help those who persecute. As forgiveness (כָּפָר; *kāphar*, נָסַח, *nāsā'*), which Jesus demonstrated on the cross. The enemy in this context is the people who persecute/persecute the followers of Jesus Christ; for example, at that time were the scribes and Pharisees (they allowed revenge).

A person's vengeful behavior is equivalent to his enemy, but he surpasses his enemy by not retaliating. What do you do more than what others do? (Matt. 5:47). Jesus wants to change the focus and parameters, from humans to the Father in Heaven (a.48), verbal aspects, reactions to pressure and suffering, and attitudes towards enemies.

In many ways, Torajans have shown success in avoiding and mitigating various threats and risks of conflict and being able to prevent them from behaving aggressively internally.²⁷ Douglas evaluation: Toraja people can maintain “*karapasan*” or social peace because they are supported by psycho-cultural capital that supports each other in dealing with conflict and aggression. For example, when a person conflicts with another person, the individual temporarily avoids it in response.

In the level of hearts and minds of the Torajan, the tradition of the value of peace could be called in a very high position. Other principles

²⁶ Randalayuk, Unnalli Melo.

²⁷ Kobong, *Manusia Toraja: Dari mana - Bagaimana - Kemana*, 10.

can be sacrificed to prioritize the value of peace (*karapasan*).²⁸ This attitude is related to the philosophy of *unnalli melo* and *basse* (promise). As has been said above that, peace is in the highest position according to the stratification of values adopted by the Toraja people. The truth and justice can be set as a secondary ethic for the sake of peace and harmony as the primary, not only between the disputing parties but also for the integrity of the wider community.

The mythical world and its culture become traveling companions on the trajectory of human culture. The archaic approach sees events in the world as repeating events in the past. Every rite has its divine model, an archetype.²⁹ However, in general, the reality of contemporary Toraja society, most of which adhere to Christian rationality (although traditional thoughts still influence some), so every service carried out should always start from God as the center of service (theocentric-holistic). Therefore, the Christian perspective can be more friendly to other subjects, whether other religions, other creatures, or other civilizations.

Theological Perspectives Towards *Unnalli Melo* as the Value and the Peaceful Reality of the Torajan People

In the beginning, the idea of a peaceful life has initiated since the story of the Garden (Eden), whose culmination is the story of the perfect reconciliation in Christ. Thus, it can be said that only the atoning work of God can give unique opportunities to those who want to enjoy true peace (Jer. 51:10; Rom. 5:10-11, 18). The Bible's teachings on peace are the basis for laying the theology of *shalom* as a believer's spirituality.³⁰

Christ positively gives *Shalom* because He knows that the world is full of trouble, fear, chaos, surrounded by conflict, evil, and tension. Like when Jesus entered Jerusalem (Luke 19:41-44), He knew that Jerusalem ("Owner [Foundation] Double Peace" [*Salem*] Gen. 14:18) would be besieged, crushed, and destroyed by his enemies. Peace and harmony are such a rarity throughout the world today.³¹

²⁸ Kobong, *Manusia Toraja: Dari mana - Bagaimana - Kemana*, 10.

²⁹ Mircea Eliade, *Mitos gerak kembali yang abadi, kosmos dan sejarah* (Yogyakarta: Ikon Teralia, 2002), 21.

³⁰ Hendriette H. Lebang, *Keugaharian and Unnalli Melo*, September 9, 2020.

³¹ Peniel C. D. Maiaweng (ed.), *Rise Up and Light Up the World: Beritakan Injil Sampai Ke Ujung Bumi* (Makassar: Sekolah Tinggi Theologia Jaffray, 2017).

The purpose of Jesus Christ carrying out God's mission through His work of death and resurrection is to give peace (shalom) to humankind (Ephesians 2:14-17). As one body, Christians should first ask for, care for, and then actively develop peace through harmony among the body members. "For God does not want chaos, but peace," (1 Cor 14:33). Every member of the body of Christ should make peace as an expression of his belief and faith.

Peace was Jesus' first greet when He had just risen. While Jesus' disciples were talking about what had happened, Jesus appeared and greeted them, where all doors were locked. Shalom from God is not limited by "walls" or "closed doors." "Thomas' doubts" did not hinder the peace of The Lord for him.

The Sermon on the Mount emphasized the importance of peace, as the main task of the mission, until Jesus said: "Blessed are the peacemakers (εἰρηνοποιοί), for they will be called the children of God." Eka Darmaputera pays special attention to "the task of bringing peace," not just a lover of peace.³² The critical implication that Jesus called for, that "peacemakers" will get the blessing of happiness (μακάριοι), rejoice and rejoice.

The Church Duty as a Peacemaker

Preaching the gospel in a pluralistic world is the responsibility of all Christians. Referring to the word of God, then in addition to the great commission, there is also "the Great Commandment" or a new great commandment. If Matthew 28 mandates doing evangelism, then in the Gospel of Matthew 22nd, there is also Jesus' command for His followers to love; these two mandates must be carried out in their entirety.

The duty to preach the Good News is an axiom of the church's mission throughout the ages. Evangelism in various contexts requires a better formulation effort. The church is given an evangelization mandate; therefore, its presence in all places and at all times should show a representation of the face of Christ (theological), not a mere Christianization effort (institutional power).

With the rise of religious intolerance in certain places, this research offers an essential dimension in spiritual life, namely the

³² F. Suleeman, Adji Ageng Sutarna, and A. Rajendra, *Bergumul dalam pengharapan: buku penghargaan untuk Pdt. Dr. Eka Darmaputera* (Jakarta: BPK Gunung Mulia, 1999), 743.

philosophy of the peaceful value of the Torajan people, which tends to have become a habitus. This value, for example, manifests in Torajan people's habit of raising, and the Torajan who are Muslim do not dispute slaughtering pigs. Religious activities of every religion always run safely. In addition, differences in interests and ideologies are visible in the reality of the life of the Toraja people.

Hans Küng's thesis, recognized globally and constantly repeated, is "there can be no peace among the nations without peace among the religions."³³ Therefore, it is appropriate to put forward the principle that peace is an eternal issue so that as time goes on, each generation needs to work on a peaceful foundation for a sustainable life.³⁴

Peaceful Spirituality, Loving Enemies in the Context of Toraja Social Ethics and Cultural Values

General observations show that the Toraja people are a group of people who inhabit the northern part of the peninsula of South Sulawesi, which is now known as the Tana Toraja Regency [and North Toraja]. The indigenous people themselves did not give the name of Toraja. It is not a native word, but different opinions or differences in understanding imply that Toraja is a name given by another tribe in the surrounding area. Tana Toraja and North Toraja Regencies are administratively part of the South Sulawesi Province, so matters relating to the administration and regional development are under the coordination and responsibility of the South Sulawesi provincial government. The Toraja area is quite large, but the relief of the land is primarily mountains and forests.

A century ago, the first evangelists departed from the Netherlands; there have been changes in several aspects of Toraja life since then. Schools, hospitals, and churches were built. However, the Toraja people are still people who are bound by their traditional culture. The following findings are the ideal principles of local wisdom behind the peaceful reality of the Toraja people.

³³ Hans Kung, *Global Responsibility: In Search of a New World Ethic* (Oregon: WIPF and Stock Publishers, 2004), 76, 266.

³⁴ Laukapitang research's conclusion shows that with a proper understanding or theology (specifically in this article he discusses about development theology), peace or *shalom* can be realized. Yunus D. A. Laukapitang, "Teologi Pembangunan Berbasis Pengembangan Masyarakat Shalom Pada Gereja Kemah Injil Indonesia Daerah Kupang Nusa Tenggara Timur," *Jurnal Jaffray* 14, no. 2 (2016): 241, 10.25278/jj71.v14i2.212.

Tongkonan

Tongkonan is a genealogical group that inhabits the location of a traditional ancestral house complete with all its supporting tools (values and assets). *Tongkonan* is the narrowest self-identity of Torajan people. In fact, in social interaction, a Torajan person is known primarily from *tondok*, so if in an encounter and acquaintance interaction, usually what someone asks first is *tondok*.³⁵ (eg. *Umbani tondokmu?* = where is your village?) Thus, socially, the etiquette of getting acquainted in Torajan culture is not by asking *tongkonan*, but first asking is *tondok*. Identification of *tondok* territories is often easier in bridging the ties of friendship (not genealogy in the first place).

Kombongan/Sangtorayan

The more widely recognized concept of *kombongan sangtorayan* (*sang*=one, all Toraja people). *Sangtorayan* means one Toraja or united Toraja; Toraja as a whole, Toraja, or Toraja society.³⁶ According to Mr. Usman³⁷, *Sikamali*' philosophy, *siangga' sia Siangkaran* from the *sangtorayan*; if the Toraja are outside the region, they will embrace each other. In this regard, the *Sangtorayaan* philosophy is much closer to the differences between the Torajan diaspora than the concept of *tongkonan*. The massive social closeness of the Torajan people overseas is more solid with the *sangtorayaan* philosophy beyond the *tongkonan* boundaries.

Karapasan

Karapasan value: The issue of peace and harmony is a value that is upheld. Its manifestation is in the habit of *unnalli melo* (trying to always sacrifice for goodness). It is evident in the phrase: *La'biran kapa' dean barang apa kelapokamira rara-buku*: it is better to lose one's property than break up a family.³⁸ Goodness and peace are always sought through customary deliberation (*ma'tongkonan/ma'misa-misa* = gathering and tending always to unite). To realize these values, it takes honesty in a

³⁵ Country, village, homeland; *sangtondok*: one country, one village, both residents in one village. *Pa'tondokan*: country boy, village dweller, villager

³⁶ Theodorus Kobong, *Injil dan Tongkonan: inkarnasi, kontekstualisasi, transformasi* (Jakarta: BPK Gunung Mulia, 2008), 75.

³⁷ Mr. Usman, Batupapan, Tana Toraja.

³⁸ Pong Arun, Bori' (discussion September 14, 2020).

person. The Torajan people highly uphold the value of honesty because it is believed by every Toraja people *Tang do raka may untiroki*: aren't we always seen by the One above, humans are supervised by *aluk* and *pemali*, so honesty can manifest the *karapasan*.

Basse

In Toraja society, it is known that there is an agreement with another party called *Basse* (agreement/promise). *Basse* can also be interpreted as a kind of joint pledge. *Basse* can be an interpersonal agreement, between families, villages/*lembang* or between regions. *Basse* is as a vow, make an oath, covenant, asseverate; *Basse lepongan Bulan*: the agreement of the whole area which is round like the moon is an agreement on the alliance of all the Toraja tribes.³⁹

Basse's goal is to maintain the family peace and harmony in helping each other according to the contents of each *Basse*. Firmness and fidelity to keeping promises is a practical implementation of the dignity of the Toraja people.

The Toraja people's peace vows, one of which was taken from the *basse Simbuang Batu tallu*, were: "*mintu'tonaonganni titting karua, la'pa-la'pa siannanan tang lasipa'kamalingan allomanian*," (All who take shelter under the eight connecting ropes, the sounds of the bamboos which are six in number each, will not forget each other in the future).

Another form of *basse* is the memory maintain of the promise made during the incident for the *untulak buntunna Bone*. A *Basse* form is completed by naming a village in the eastern part of Toraja, namely Bastem (*Basse Sangtempe'*), which is included in the Luwu administrative area and the existence of preservation value through the expression *basse sanglenten tallo', panda sangsorongan pindan*.

Cosmic Integrity and *Tosangserekan*

Toraja culture is strongly influenced by its mystical dimension, so it is challenging to approach Western rationality. Toraja culture still exists today. It has the concept of cosmic integrity, namely To Sangserekan, which transcends human brotherhood because it means

³⁹ J. Tammu and H. van der Veen, "Basse," in *Kamus Toraja - Indonesia*, edited by Markus Rani (Rantepao: Sulo dan YPKT, 2016).

more than one unified whole (JPIC). All dimensions of life are not separated. Economics, arts, politics, ethics, social, and others cannot be separated from a religious perspective.

To use nature, Toraja people must pay attention to the *aluk* of the creatures they function. All animals are bound to their respective *aluk* and are subject to *aluk sanda pitu*, which governs their relationship (the whole of creation).

Natural Resources

Peace can occur because of the absence of contested resources, both by the capitalists and the authorities. Meanwhile, the most considerable Toraja resources are only culture, while the existence of this culture is not related to the interests of capital. Perhaps what will damage the Torajan people is the economy and politics if it is related to the recent changes in the work ethic of the Toraja people. In the long term, if the consumptive culture is not addressed, this will create problems. People are used to just shopping, which will erode the integrity of creation. Because not working means breaking up with nature and creatures. This consumerism has been going on for approximately two decades, and all resources are supplied directly from outside.

Moreover, the question is, if this has been going on long enough, how long will this continue? Furthermore, the impact can only be felt when economic control is on the other side. Still, the resources in Toraja are minimal, so there is nothing to fight for, and there will be no significant competition. In fact, what is currently happening is that Toraja slowly but surely depends on imports from its neighbouring regions.

Organic-Holism

Concerning Talcott Parson's thoughts, that social functions and structures that are disturbed in the reality of life will be connected and restored through ritualization and symbolization, for example, in this case, the solo sign (as a cultural lens and symbol of Torajan social structure) which is reconnected by the spirit of voluntarism. (Philosophy of will). Therefore, it concluded that peace would be a value

that is always presented in the entire process of Toraja etiquette and culture.

Social conflicts are generally rooted in religious adherents' superficial and immature attitudes. The teachings of Jesus above are the only main foundation for Christians to purify the value of peace in spiritual life. The reality of the culture of peace "*unnalli melo*" is a product of temporary culture at a specific time. This local discourse must liberate into a universal value with transformation efforts based on the words of Jesus Christ.

Contribution of the Christianity to the Value of Peace in Toraja

"Love your enemies..." is Jesus' teaching to fight non-violently, while at the same time going further than the *lex talionis* law in the Old Testament. Although up to now, many people have difficulty accepting the teachings of the spirit of peace from Jesus; this proves that the Law of Love is of the highest value above all other laws.

Australian researcher Jeffrey Neilson says that the church's significant contribution to the contemporary Toraja perspective is Sura' Madatu, (Bible in Toraja). *These influences are still significant. Then, of course, Christianity's role and especially the impact of Hendrik Van der Veen, who chose to translate the Bible into a high version of Torajan in the Sura Madatu.*⁴⁰

Various layers of history that can obscure the actual value (deeper cultural meaning) have covered the meaning and value of the Torajan people's philosophy of life today. According to Jeff, the role of Christianity is an important consideration to find insight or in-depth knowledge of the social structure (a social structure within Toraja – Durkheim) to the cultural behavior of the Torajan people as a functional social system.

Toraja culture also has dynamics or tensions, namely memories of events and emotions that are felt because of one or several certain events. This dynamic is the connecting thread of history and movement across history. Torajan, as a separate community, needs emotional memories to bind them and historical memories to form social cohesion. The thing to consider is that the memory of emotions is far more about building a

⁴⁰ Jeffrey Nielson, "RE: Question from Rannu," June 22, 2020, <https://mail.google.com/mail/u/0/?tab=rm&ogbl#search/jeffrey.neilson%40sydney.edu.au/QgrcJHsBnjcrfKtjrnSJrhGLgwHbtSqVJcV>.

nation than the memory of events.⁴¹ A group of people may remember the history of events narrated by their ancestors but with the value of peace from within their own culture that can be a counterweight (antitoxin) to these negative memories. The philosophy of peace inherent in their culture is that it can transform negative emotional memories into positive ones so that when positive emotions are given to memories of adverse events after the community resolves the problem, the possibility of having a restorative memory is excellent.

The value of peace in Toraja culture is inherent in the expression of *napemalian toraya umpato'do rarana tau*. This was proven when Pongtiku's resistance to the Dutch colonials by choosing the weapon "*tirrik lada*"⁴². One cannot kill; you can only paralyze to survive. Maybe, in this case, the label that the Torajan are not aggressive-expansive could prove (as written in the Toraja human book). Family ties are still far more important and especially for Torajans.⁴³ For harmony (*karapasan*) both on a small to a broader scale of fellowship, the Toraja people are willing to do anything (including *unnalli melo*) so that family ties remain strong.

Conclusion

Unnalli melo, philosophically can be interpreted as infinite peace. Take a patriotic attitude by sacrificing. This patriotism and heroism show a noble mind and proof of the magnanimity of the origin of this culture. The moral principle of *Unnalli melo* was chosen by researchers as a new finding to be appointed as the fundamental value of the peace of the Torajan. The reality of peace does not mean without conflict, but problem-solving with the *Unnalli melo* approach through the *ossoran* method produces a restorative situation.

The encounter of the value of peace in the Bible with Toraja culture has formed a new character that has transformed, especially the monumental work of translating the Bible into *Sura' Madatu*. The value of Shalom in the Bible is naturally transmitted in various aspects through

⁴¹ Pakpahan, *Allah Mengingat: Teologi Ingatan sebagai Dasar Rekonsiliasi dalam Konflik Komunal*, xxii.

⁴² Made of bamboo, which resembles the way a syringe works to spray water mixed with chilies.

⁴³ Salmon Juadi, (Bonggakaradeng's younger generation), interview on September 10, 2020.

the narrative formed by the Word of God in *Sura' Madatu* for Torajan people in every place. The effects and impacts are reported continuously (linearly) and repeatedly (cyclically) so that they slowly become memories (anamnesis) among the Torajan people.

The concept of peace in the Bible is rooted in the idea of shalom. Transformation of Gospel message into Torajan culture; the embryonic moral of peace are in the highminded of Torajan and its culture, has the potential to be renewed (value) and reconstructed (form) into the concept of Shalom. Why does it need to be transformed? Because theologically, God himself has been incarnated as a human in Jesus Christ, meeting people in the world, thus the Gospel needs to be preached to transform the culture and reality of the Torajan people.

Patriotism or Heroism is a noble attitude possessed by someone with a big heart. With the *Unnalli melo* philosophy, the Torajan people treasure peace to be rooted to grow in their attitude of life. As early as possible, the value of peace is instilled through the medium of culture by transforming the Gospel. The appreciation of the value of peace affects the affective, psychomotor, and cognitive domains. Family is the foundation used as a medium for showing the value of peace for every Toraja child who believes in the Gospel of Christ. Study of peace is an interdisciplinary field of science, so this discourse can be an excellent gateway for the church to serve love and a complete mission of evangelism. Thus the signs of the Kingdom of God can be present where the church is given a mission.

Bibliography

- Anderson, Royce. "A Definition of Peace." *Peace and Conflict: Journal of Peace Psychology* 10, no. 2 (2004): 101–16.
https://doi.org/10.1207/s15327949pac1002_2
- Bamban, Markus. Ma'kombongan, December 2019.
- Baszarkiewicz, Karolina, and Douglas P. Fry. "Peaceful Societies." In *Encyclopedia of Violence, Peace, & Conflict*, 1557–70. Elsevier, 2008.
<https://doi.org/10.1016/B978-012373985-8.00132-X>
- Bowden, Brett. "In the Name of Progress and Peace: The 'Standard of Civilization' and the Universalizing Project." *Alternatives: Global, Local, Political* 29, no. 1 (January 2004): 43–68.
<https://doi.org/10.1177/030437540402900103>

- Butler, Diane. "Peace And Harmony In The World Based On Pancasila And Bhinneka Tunggal Ika (Unity In Diversity)." *Harmoni* 15, no. 2 (August 2016): 33–40.
- Eliade, Mircea. *Mitos gerak kembali yang abadi, kosmos dan sejarah*. Yogyakarta: Ikon Teralia, 2002.
- Fox, James J. *The Poetic Power of Place : Comparative Perspectives on Austronesian Ideas of Locality*. ANU Press, 2006.
https://doi.org/10.26530/OAPEN_459444
- Harris, Ian M., and Mary Lee Morrison. *Peace Education*. Jefferson: McFarland, 2003.
- Hollan, Douglas. "Emotion Work and the Value of Emotional Equanimity among the Toraja." *Ethnology* 31, no. 1 (January 1992): 45–56. <https://doi.org/10.2307/3773441>
- Holst, Jonas. "Philia and Agape: Ancient Greek Ethics of Friendship and Christian Theology of Love." In *Love and Friendship Across Cultures: Perspectives from East and West*, edited by Soraj Hongladarom and Jeremiah Joven Joaquin, 55–65. Singapore: Springer, 2021.
https://doi.org/10.1007/978-981-33-4834-9_4
- Katuto, Oktovianus. Sitareanan, September 14, 2020.
- Kobong, Th. (ed). *Manusia Toraja: Dari mana - Bagaimana - Kemana*. Seri Institut Teologia. Tangmentoe: Institut Teologia Gereja Toraja, 1983.
- _____. *Injil dan Tongkonan: inkarnasi, kontekstualisasi, transformasi*. Jakarta: BPK Gunung Mulia, 2008.
- Kung, Hans. *Global Responsibility: In Search of a New World Ethic*. Oregon: WIPF and Stock Publishers, 2004.
- Laukapitang, Yunus D. A. "Teologi Pembangunan Berbasis Pengembangan Masyarakat Shalom Pada Gereja Kemah Injil Indonesia Daerah Kupang Nusa Tenggara Timur." *Jurnal Jaffray* 14, no. 2 (2016): 241–268. <https://doi.org/10.25278/jj71.v14i2.212>
- Lebang, Hendriette H. Keugaharian and Unnalli Melo, September 9, 2020.
- Maiaweng, Peniel C. D. (ed.). *Rise Up And Light Up The World: Beritakan Injil Sampai Ke Ujung Bumi*. Makassar: Sekolah Tinggi Theologia Jaffray, 2017.
- Moshe, Merav. "Peace Building: A Conceptual Framework." *International Journal of Social Welfare* 10, no. 1 (2001): 14–26.
<https://doi.org/10.1111/1468-2397.00149>
- Nielson, Jeffrey. "RE: Pertanyaan Dari Rannu." 22 Juni 2020. <https://mail.google.com/mail/u/0/?tab=rm&ogbl#search/jeffrey.neilson%40sydney.edu.au/QgrcJHsBnjcrfKtjrnSJrhGLgwHbtSqVJcV>.

- O'Reilly, Karen. *Ethnographic Methods*. Routledge, 2012.
<https://doi.org/10.4324/9780203864722>
- Pakpahan, Binsar J. *Allah Mengingat: Teologi Ingatan sebagai Dasar Rekonsiliasi dalam Konflik Komunal*. Translated by Alvian Apriano and Hizkia Anugrah Gunawan. Jakarta: BPK Gunung Mulia, 2017.
- Panggarra, Robi. "Konflik Kebudayaan Menurut Teori Lewis Alfred Coser Dan Relevansinya Dalam Upacara Pemakaman (Rambu Solo') Di Tana Toraja." *Jurnal Jaffray* 12, no. 2 (2014): 291-316.
<https://doi.org/10.25278/jj71.v12i2.20>
- Randalayuk, David. Unnalli Melo, September 4, 2020.
- Sanderan, Rannu. "Dilema Kepemilikan Tanah Adat." *Penelitian Reguler, STAKN Toraja*, 2017.
- Suleeman, F., Adji Ageng Utama, and A. Rajendra. *Bergumul dalam pengharapan: buku penghargaan untuk Pdt. Dr. Eka Darmaputera*. Jakarta: BPK Gunung Mulia, 1999.
- Susan Fountain. *Peace Education in UNICEF*. PD-ED-99/003. New York, USA: United Nations Children's Fund Programme Publications, 1999.
- Tammu, J, and H. van der Veen. "basse." Dalam *Kamus Toraja – Indonesia*. Edited by Markus Rani. Rantepao: PT. Sulo and YPKT, 2016.
- Verweerd, Joke. *Anak Lelaki dan Ayam Sabungnya*. Translated by Eva Catarina Tresnawati. Toraja Utara: Penerbit Sulo, 2013.
- Wijaya, Hengki. *Analisis Data Kualitatif Ilmu Pendidikan Teologi*. Makassar: Sekolah Tinggi Theologia Jaffray, 2018.