

CHAPTER VII

CONCLUSION

A. Summary

The *Torajan* people, in this case the *Toraja Sa'dan* or *Toraja Tae't* tribes, are very attached to their traditional culture, especially to the traditional ceremonies of death (*rambu solo **) and the traditional ceremonies of life (*rambu tuka*). Traditional ceremonies held on a large scale generally sacrifice dozens to hundreds of buffaloes and pigs at a cost that becomes the maximum silliness of the family even usually beyond the ability of the family. The *Torajans* make these great sacrifices to achieve some happiness or inner satisfaction. In general, the *Torajan* people are Christian.

Sacrifice is an important element in Christianity. Rapprochement between God and man after falling into sin is characterized by a cult of sacrifice. With the cult of sacrifice man enters condescending before God. But a cult of animal sacrifice and the offerings in the Old Testament cannot save man from the curse of sin, which is death. Therefore, Jesus Christ incarnates into a human being, enduring untold suffering finally giving up his life to save man. In Jesus suffering on the cross, The God Almighty (the Father) and the Holy Spirit participated in the suffering. Jesus's great sacrifice was based on His great Love for man. Through this sacrifice of Christ, man's relationship with God that was broken by sin was restored. Man can obtain eternal and perfect happiness with his father in heaven.

Today churches face the challenges of hedonism, such as YOLO culture which offers momentary pleasure but their souls are empty. It is imperative for the church to expect young people trapped in hedonism. They need to know that true happiness is obtained only in a good and intimate relationship with God.

The *Toraja* tribe has two main traditional ceremonies, namely the death ceremony (*Rambu Solo'*) and the traditional life ceremony (*Rambu Tuka'*). Both forms of ceremonies are ritual sacrifices in pairs and both must be passed by a human being. *Aluk rambu Tuka* is a worship ceremony by giving sacrificial offerings carried out in the east of the traditional house of one big family which is carried out when the sun begins to rise and is a ceremony of salvation or human life in other words a thanksgiving ceremony. There are several levels of the *Rambu tuka* ceremony carried out by the *Torajan* people from the lowest to the highest they may not carry out the highest ceremony if they have not gone through the levels below it. In addition, the stages of the ceremony in the life ceremonies (*rambu tuka'*) must also be adjusted to the levels that have been carried out in the death ceremony.

The *Torajan* death ceremony is an important and costly ritual especially for the funeral Service of a nobleman and rich people. It is attended by hundreds of people and lasts for days. The traditional ceremonial process takes place in *Tongkonan* (traditional house) and sometimes the ceremony is continued by a large meadow or in the courtyard of a traditional house. *Tongkonan* is microcosmic representation of the macrocosmic. Basically, *Torajan* people are embarrassed and reluctant to show striking luxuries in their daily lives because self-respect in the

form of prestige and self-prominence have no place in the tradition of the *Torajan* people. Therefore, the most efficient and appropriate means of showing or increasing self-esteem is through ceremonies. The possibility of satisfaction from families who give sacrifices that they can show their ability to feed free people. Self-esteem is a value that is very important by the *Torajan* people.

In the traditional philosophy, the life of the *Torajan* people is seen as a cycle (circle), but a circle that is not repeated in the same line. Thus, birth and death only last once, but it last progressively. The appreciation and practice of life in the empirical world gives value and determines life in the mythic realm. In life there are main values that are pursued by *Torajan* people. These values are in accordance with the context of reason and sacrifice in *Torajan* culture. Happiness and wealth, Happiness can be identified with welfare. Man must accumulate property to enjoy together in the world. The treasures that have been enjoyed together i n the world, through ceremonies, are what become provisions for the supernatural world. If the deceased is deprived of provision, then the family in the world will not have a blessing. Food and eating together are containers for expressing fellowship. *Torajans* expect blessing from fellowship with others. There are three basic goals of the Toraja sacrifices, that are the afterlife and the transition of the soul into a god and blessings. These three things are necessities. Basically, these three things are inseparable, such as world life and afterlife, daily life and religious life, earthly life and spiritual life.

The essence of traditional ceremonies is social and religious activities that are accompanied by sacrifices. So, sacrifice for the *Torajan* people is a part of life

that is already considered normal. Without these sacrifices and rites then life is like meaningless, empty and unhappy. In this regard, they do not separate the spiritual life and the worldly. The whole life is like a liturgy governed by religion. In the Christian faith it is said that this life is worship. Every believer needs to have a good living testimony and practice His word in their daily lives (Romans 12:1-2). Wherever, whenever the Christian continue to offer his life to God. For when man has experienced rebirth then simultaneously the life of the believer belongs to God.

Furthermore, for the *Torajan* people, true happiness and glory is to be a resident of the sky that can bless posterity and family on earth, after sacrifice in the perfect customary ceremony. From the Christian view, this understanding already contains biblical value, namely that true happiness is obtained in heavenly life. Happiness in this world exists and is real and obligatory to enjoy, but worldly happiness is only temporary and imperfect. Life in this world is only temporary for that it must be filled with obedience to God's will. Faith and trust in Jesus will lead people on the path to eternal happiness. In the concept of the *Torajan* people it is understood that the ultimate goal of life and death is to obtain glory. In the Christian faith it is said that the glory of heaven will be received by those who believe and receive penance through the death and resurrection of Jesus Christ.

Church has a fundamental responsibility in realizing the work of Christ in the cultural sector. As salt which is a designation given by God to His people has a great responsibility to remain salty. God planted His Church in this world to grow and develop and bring out the salty power, so that it should not be bargained. The

Church needs to transform everything that is, though commonplace, or directing it to be in harmony with God's Word.³³⁰

B. Conclusion

1. Motive of Sacrifices and the and Purpose of Happiness

The Toraja people sacrificed great materially, energy and time in the traditional ceremonies of death and the traditional ceremonies of life for strong motivations and reasons. The most basic motivation is the embodiment of the latter's affection for parents or family. In addition, the values of respect and filial piety to their parents encourage the *Torajan* people working hard and living frugally for a decent and honorable death ceremony for their parents and their beloved family. In addition, such sacrifices are due to social and cultural reasons and motivations.

The *Torajan* people have lived in a culture of traditional ceremonies since their ancestors, and that culture has been so deeply rooted and ingrained that it cannot be separated from them. The *Toraja* people are communal human beings who find self-respect in the communion of others. The purpose of sacrifice in traditional ceremonies is to uphold the self-esteem of the family and to repay the kindness of other families who have distributed meat from the traditional ceremonies they perform. The main purpose of sacrificing the Toraja traditional

³³⁰ Randolph V. Tasker, *The Gospel according to St. Matthew*, Tyndal New Testament Commentaries (Grand Rapid: Eerdmans, 1981), 63. 280

ceremony is by default for the safety of the deceased person. The customary ceremony of the spirit of the dead must perfectly include the traditional ceremonies of death and life so that his soul becomes divine (god) and can bless his family in the world.

The form or type of happiness that the *Torajan* hoped for and pursued through great sacrifices in traditional ceremonies, namely, social happiness and theological happiness. They get satisfaction if they can properly and honorably care for their parents and family. Being able to entertain guests from different walks of life and distribute meat and food, which brings its own kind. Moreover, if the soul of the parents and the family who is converted into a god then the soul that has become divine will bless the posterity who have sacrificed for him. So, in the ultimate goal of sacrifice is eschatological happiness and blessing.

2. True sacrifice and Happiness from Christian Theology View

The animal offering was commanded by God so that man could obtain the remission of sins. Animals become substitutes that is, animals die for sinners. The sacrifices in the Old Testament were only temporary ransoms for sin and could never make a people who offered perfectly, all of their priests' people also had to offer sacrifices from year to year. Animal offerings are no longer needed after the work of the greatest sacrifice of Jesus, then He is the only one-way mediation God and man (1 Timothy 2:5). The offering of animals symbolizes the offering that Christ made for us. The only basis on which an animal offering can provide

forgiveness of sins is the fact that Christ is willing to offer Himself for our sins. It provides true forgiveness that can only be described and symbolized by animal offerings.

The true sacrifice made by Jesus Christ for all humankind. The Bible shows that the sincerity of sacrifice is a condition for man to establish a right relationship with fellow human beings and with God. Forgiveness and the gift of salvation of Jesus lead to true happiness in God. Happiness involves acquiring our absolute perfection, which can only be found in the absolute Being, God. True happiness, according to the Bible concerns the happiness of those who read the prophecies regarding the end times when the Lord Jesus come in the last days. If we want to summarize the meaning of happiness according to the Bible, maybe we can formulate it this way.

3. Contextualization of Sacrifices in Toraja Traditional

Ceremonies

The Torajan people's purpose in life to obtain salvation is very biblical. If this cultural view is legitimized by the power of the gospel, then the fusion of cultural understanding and the faith of believers about the salvation as the purpose in life will result in a solid faith. Believers will no longer doubt the purpose of their lives in this world. Instead, they confidently lived life with faith in Christ the Savior.

The *Torajan* people understand that the happiness of living in the mythic realm depends on the implementation of traditional ceremonies in the world of living people, all animals that are offered become provisions for life in the mythic realm. Furthermore, true happiness and glory is to be a resident of the heavens who can bless posterity and family on earth. In the theological view, this understanding already contains biblical value, namely that true happiness is obtained in heavenly life. Happiness in this world exists and is real and obligatory to enjoy, but worldly happiness is only temporary and imperfect. However, believers should be noted that *Torajan* people's concept of provisions for the afterlife needs to be transformed because as believers' humans do not need any provisions to meet God. Faith and trust in Jesus will lead people on the path to eternal happiness.

Torajan people are communal beings who cannot separate themselves from communion. Communion is an absolute part of their lives. This spirit of fellowship will be more positive if it is transformed into the gospel. Christian values will shine brightly in complete fellowship because they are based on the God Trinity. The fellowship of believers in this world is the church headed by the Lord Jesus. His people who lived scattered were gathered and united (John 11:52). *Tongkonan* or the unifying traditional house of the family which is the Symbol of the communion of the *Toraja* people, is directed at one *tongkonan* center that Controls all *tongkonan* in this world, namely Christ. The same element in the Communion of the *Toraja* people with the communion of Christians is the attitude

of sikananaran which comes from the spirit of family and brotherly love. These two things become adhesive and color the communion.

The typical *Toraja* understanding of wealth, is that man's ultimate goal in slamming bones, working, collecting treasures is not to be owned by himself, but to finally be shared with others in the ceremony of his death. Buffaloes slaughtered in death ceremonies (*rambu solo*) have a dual role. On the one hand, the spirit of the buffalo will be ridden or become a provision for the dead and its flesh serves to be enjoyed by the living. So, the animals sacrificed in the death ceremony are dual functions, namely religious functions and social functions. Meanwhile, pork in life ceremonies has the most social function. This social function is carried out by eating together. In the View of Christian theology, eating together is a theological act because it has a solid biblical basis. Eating together is a contextual theological act because it is in accordance with the Bible and relevant to culture. Therefore, contextual churches need to integrate the culture of eating together as part of church ministries and traditions. Although eating together requires sometimes a lot of money and energy, if it pleases God and contains spiritual benefits, then it is irrelevant when valued by money.

In the Christian faith, everyone who believes in the sacrifice and resurrection of Jesus to enter into eternal life, without provision. Jesus' sacrifice was perfectly paving the way to heaven in eternal glory and happiness. The culture of sacrifice of the *Torajan* people, which has been ingrained for generations, is more socially functioning and can be directed to be an offering to God from all over the family for the life that has been given to the deceased or deceased.

C. Recommendations

The following are to be submitted several recommendations in the context of implementation efforts in Service, or for the sake of the sustainability of research in the same discourse, namely contextualizing the culture of sacrifice and happiness as for the suggestions and contributions of this research effort are as follows:

1. Recommendation to Implement this Study

The results of research and studies from this dissertation can be developed and implemented into one of the instruments in the formulation of curriculum tools and in the formation of lecture materials. It is also recommended that educators encourage and motivate students to take an interest in researching topics of sacrificial culture that have begun to fade in the culture of consumerism and hedonism. Various forms of study of sacrifice and happiness can be carried out from the background and educational context in each region. In this case, this can be one of the sources of material contextualization of the culture of sacrifice into the faith can be a contribution and suggestion in order to support studies in the field of Theology and Culture.

Schools in this case theological colleges need to equip students with knowledge of customs and culture so that they can face various problems related to culture in the church and society. Thus, alumni are not marginalized in talks

about culture (educational and teaching discourse) and can provide Solutions and academic thinking to social and cultural problems. In this case the *Toraja* culture.

2. Recommendation for Further Research

For the development of this research, it is hoped that this research can be a reference for further research. Further research to implement the results of the research in this dissertation is a study of the impossibility and obstacles to the transition of the sacrifices of the Christian people in traditional ceremonies into offerings to the church. In further research researchers were able to find out the attitudes of congregation members if the sacrifices they made in traditional ceremonies were diverted in part to the welfare of the community and to the mission work of the church.

To academic researchers and professional researchers, in order to intensify research on the study of the culture of sacrifice and happiness both in traditional culture and the latest popular culture. Furthermore, faithfully organizing various scientific efforts in order to explore the noble values of local culture for the contextualization of theology and become a distinctive characteristic of the main scientific patterns of universities in Indonesia and in Korea. It is appropriate to conduct research and scientific studies on *Toraja* customs and culture on certain topics that are studied in the light of God's Word. The results of this study may be useful for the world of education, church institutions and government (within the framework of research oriented towards community Service).

3. Recommendation for Ministers and Church Members

To gain a correct understanding of *Toraja* customs and culture, local churches should pay attention to customs and culture by conducting research so as to get a correct understanding and the default meaning of a custom. With the minister of a church does not cause conflicts and internal or external struggles. In addition to good Theological knowledge, pastors need to equip themselves with knowledge of local cultural customs. In this regard it is hoped that the Church can establish a contextual theology of true sacrifice and happiness.

Christians in *Toraja* regions need to revitalize the basic understanding of the mission of the church in *Toraja* culture, in order to avoid negative pre-understanding of culture. Thus, the culture can be taken over by the church to be used as a medium for proclaiming the gospel of Jesus Christ to all layers, groups and even to other religions in *Toraja*. The value of sacrifice that settles in the individual's mind will be an eternal provision that has the potential to make the agents of God's mission and become a channel for the blessings of peace. The passion of sacrifice values will affect the affective, psychomotor, and cognitive realms. Therefore, may the family through the church be the smallest base that can be used as a medium for seeding the value of Christian sacrifice for every *Torajan* children who believe in the gospel of Christ.

4. Recommendation for Government

The government needs to know and utilize the system of mutual aid in the traditional ceremonies of death and life that have been part of the *Toraja* culture since ancient times for the common good. Thus, the pattern of development approach in any form can be applied more effectively and efficiently. Religious institutions try to pay attention to customs and culture as part of the life of religious communities. The cultural approach makes it easier to organize the lives of people in plurality (multiculturalism). The government and the legislature have arranged for the granting of slaughter permits at funeral ceremonies.

The government needs to cooperate with churches and security forces in eradicating gambling that often occurs at funeral ceremonies. Good, correct and sufficient knowledge of the truth can strengthen firm decision-making to regulate the security and order of society. The abundance of meat in a certain month where many traditional ceremonies are carried out needs attention from the government. The government provides guidance to the citizens of the community on how to manage meat to improve the economy of citizens. Industries that are oriented towards meat consumption can actually become a mainstay commodity of the *Torajan* people. Furthermore, the agriculture and animal husbandry office is recommended to guide community members in cultivating buffalo and pig livestock with appropriate technology. Thousands of animals needed for traditional ceremonial needs are imported from outside *Toraja*. So local production should be looked at by relevant agencies to strengthen the fulfillment of the local market, thereby minimizing the influx of livestock from outside the area, and increasing local people's income, which leads to an increase in local revenue.