



The Toraja Descendant Catholics on *Aluk To Dolo*

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Abstract: *Aluk To Dolo* is the traditional religion of the Toraja tribe from South Sulawesi. *Aluk To Dolo* is usually called *Alukta*, which means *our religion*. This study aims to see and understand the understanding of divinity in *Aluk To Dolo* and Catholicism, especially for people of Toraja descent overseas. The methodology used is quantitative research. Data collection is made in a questionnaire regarding *Aluk To Dolo*. The questionnaire was created using *Google Form* and will be disseminated to several Toraja people who are in overseas land. The research results will be presented in a way that can be seen properly. This research found that the overseas Torajans' understand *Puang Matua* in *Aluk To Dolo* after becoming Catholic.

INTRODUCTION

Aluk Todolo is the native religion of the Toraja people, who inhabit the mountains of South Sulawesi. In the Torajan language, *Aluk* means rules, and *To Dolo* means ancestors. *Aluk To Dolo* is a teaching that emphasizes the importance of doing good for others. It teaches about obeying the commands of ancestors and avoiding all prohibitions. Any person who disobeys the ancestors' prohibitions results in a sin that has a hereditary nature. Conversely, anyone who obeys the commands of their ancestors will bring peace and prosperity to all villagers.

In their daily lives, *Aluk To Dolo* adherents are bound by the teachings that become the basis for running life, namely *sukaran aluk* (religious ritual steps), *pemali* (taboos), *sangka* (events by cause and effect), and *salumna* (standing on the truth). The teachings related to this religion are passed down orally through religious leaders. The religious leader in *Aluk To Dolo* is the *tomina*. The place of worship in every *Aluk To Dolo* house is called *inan kapemalaran* (place of offerings). This place is sacred, consisting of a *phallus* (stone) placed under a sandalwood tree, usually overgrown with betel nut plants. It is in this place that adherents of *Aluk To Dolo* usually slaughter animals for offerings. This offering ritual is carried out at least once a year, depending on the agreement of the family or group.

In the *Passomba Tedong* (buffalo purification prayer), three divine persons are mentioned, arranged in a *subordinate manner*. The subordinate arrangement of the three persons of God is *Puang Matua* (Almighty God) occupying the highest place, and there are gods or *deatas* below him. The lowest is occupied by *To Dolo* (ancestors). Before accepting the new religion, the Toraja people worshipped and respected *Puang Matua* as the Creator,

Deata as the caretakers and supervisors of the creatures, and *To Dolo* (ancestors) who were respected.

The three personalities are supernatural powers believed in and worshipped by humans. The offerings made by humans are offerings and sacrifices of animals such as chickens, pigs, and buffaloes. The offerings of these three types of sacrificial animals are done separately, at different times, and in different ways. *Puang*, *deata*, and *To Dolo* are three divine persons centered on religious emotions that emanate teachings, rules, and values that are believed, establishing a relationship between the three persons. Religion as the center is then guided by a belief system in which social organizations or community groups support the ceremonial system as its manifestation.

The traditional belief system of the Toraja people is Animism, called *Aluk To Dolo*. *Aluk To Dolo* in Toraja means the religion of the ancestors, often called *Alukta* (our religion). Since 1969, it has received official status as a sect of Hinduism. *Aluk To Dolo*'s teachings and rites are formed from several layers of tradition. There are two main layers: *Aluk Sanda Pitunna* (complete rite of seven) and *Aluk Sanda Saratu* (complete rite of one hundred). *Aluk sanda pitunna* connects *aluk* (religion) and *ada'* (custom/profane order), which have a relationship and are central in Torajan ritual ceremonies.

In comparison, *Aluk sanda saratu* has the core teaching that every unity in the universe is arranged in levels, including the community. The levels are divided into numerical symbols 1-1000. Numbers 1-9 are reserved for ordinary people, and numbers 10-90 are favored for middle-class community leaders. Number 100 is reserved for the highest nobles, and the last is the number 1000, which is intended for the Most High.

The three *aluk* principles are: believing in and worshipping (1) *Puang Matua*, the Creator; (2) gods and goddesses, caretakers and supervisors of creatures; and (3) *todolo* or *tomatua*, ancestors. These three principal beliefs are not worshipped and honored equally but instead in an orderly fashion. The *deities* are also divided into (a) deities of the upper world (*deata tangngana langi'*), (b) *deities of the middle world* (*deata kapadanganna*), and (c) deities of the lower world (*deata tangngana padang*).

Aluk To Dolo's supreme deity is *Puang Matua* (Almighty God), also known as *To Kaubanan* (the great one). The main religious literary treasure of *Aluk To Dolo* is the *Passomba Tedong* (buffalo purification prayer). In *Passomba Tedong*, titles and names of gods are found. Titles for the gods in *Passomba tedong* include *deata tangngana langi'*, *Puang barrena allo* (the God of the horizon, the God of sunlight), and *deata napabungan'tongkon nene' mendaitangki, ke bendanni kapemalaran* (the God favored by the ancestors who are present together when offerings are made) and many more god titles.

In their daily lives, *Aluk To Dolo* adherents are bound by the teachings that become the basis for running life, namely *sukaran aluk* (religious ritual steps), *pemali* (taboos), *sangka* (events by cause and effect), and *salumna* (standing on the truth). The teachings related to this religion are passed down orally through religious leaders. The religious leader in *Aluk To Dolo* is the *tomina*. The place of worship in every *Aluk To Dolo* house is called *inan kapemalaran*

(place of offerings). This place is sacred, consisting of a *phallus* (stone) placed under a sandalwood tree, usually overgrown with betel nut plants. It is in this place that adherents of *Aluk To Dolo* usually slaughter animals for offerings. This offering ritual is carried out at least once a year, depending on the agreement of the family or group.

Toraja people are influential in their customs. Torajans build their identity by using symbols such as *sanga* (name) and (food), *tongkonan* (traditional house), *passura'* (carving), *aluk* (ritual), genealogy, and so on. These symbols represent the Torajans as a group. Through these symbols, Torajans build society and social and hierarchical relations.

The Torajans are very loyal in practicing their customs. However, some Torajans have embraced new religions, namely Catholicism, Protestantism, and Islam. Practices in *Aluk To Dolo* are still carried out, such as *Rambu Solo* (death ceremony) and some *Rambu Tuka* (life ceremony) rites. Discussing Toraja culture cannot be separated from the Toraja people even though they have embraced new religions. Even when they migrate, the ancestral traditions are also carried over. Nowadays, Torajans are scattered all over the world. Some studies say there are more Torajans in the overseas land than in Toraja itself. They migrate to find work, and some get married and settle down overseas.

This research focuses on how the divinity of the Catholic faith and *Aluk To Dolo* differ for Toraja nomads. Toraja people are one of the tribes that dare to migrate. Nowadays, most of the Toraja people live their lives overseas. They work as laborers, public/private employees, and entrepreneurs. This simple research wants to see how Toraja Catholic people understand their ancestral religion, *Aluk Todolo*. Torajans overseas and in Toraja have accepted Catholicism but still practice its customs. The attitude and understanding of divinity in Toraja people is interesting to discuss how the Catholic faith is lived without leaving the ancestors' culture.

Almost all Torajans have embraced the new religions of Catholicism, Protestantism, and Islam. However, the practices of *Aluk To Dolo* rites are still practiced now, even when Toraja people migrate. The understanding of divinity in *Aluk To Dolo's* thought is firmly embedded in Toraja people today. It is very influential in understanding God in the new religion. It is sometimes equated with divinity in the ancestral religion, *Aluk To Dolo*. Most Torajans migrate and settle in the overseas land and still maintain the customs of their ancestors.

METHOD

A method is a procedure or way of knowing something with systematic steps. The method is also defined as a way or technique used in the research process. Research methods always try to get and process data for specific purposes and uses. This research method uses quantitative research. This method was chosen to facilitate the research process because it was carried out during the Covid-19 Pandemic, which required *physical distancing*. In addition to the Pandemic reason, this was chosen considering that the research subjects were scattered in various places and could not be reached individually. This research will provide questions in a questionnaire regarding the understanding of divinity in *Aluk To Dolo* to Toraja people in

overseas lands. Answers are provided to help the research subjects to provide responses or answers. The questionnaire was created using *Google Form* and will be disseminated to several Torajans who are overseas.

RESULT AND DISCUSSION

Research results are the product of research that has been carried out. Through the research results, researchers get an explanation and description of the reality in the field related to what was studied. The research results contain a study of the findings related to the research itself so that it can understand the differences in understanding of divinity in the Catholic faith and *Aluk To Dolo* of Toraja descendants in overseas communities. The questionnaire made in the form of a Google Form was distributed on March 14-18, 2021, randomly to Toraja migrants. Respondents who filled out the questionnaire were 57 respondents.

The age of migrants who leave the land of Toraja is a criterion that determines the understanding of *Aluk To Dolo*. It is due to the teachings of parents who still uphold *Aluk To Dolo*.

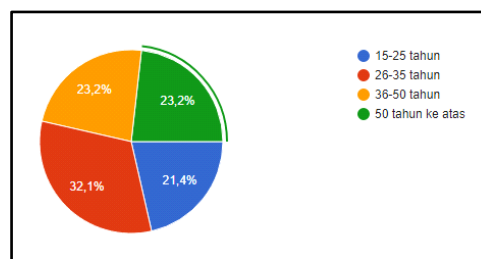


Figure 1. Age Questionnaire Results

Figure 1 states four age groups with more or less the same value. Age 15-25 years has a portion of 21.4% or around 20 people. Usually, this group is migrants whose parents have settled outside the land of Toraja. It can be concluded that the influence of *Aluk To Dolo* is determined mainly by the lessons or understanding of his parents. Age 26-35 years is the age of Toraja people who have migrated since higher education. It is due to the lack of higher education benches in Toraja land. Usually, this age group follows Toraja customs from childhood to high school. The habit of this age group considers the understanding of God is still unstable because there is no adequate Toraja culture in the overseas land, so the understanding of divinity is strongly influenced by the religion he adheres to in the overseas land.

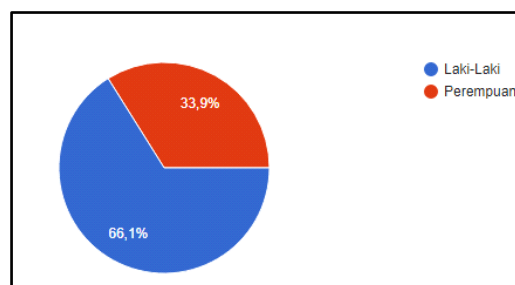


Figure 2. Questionnaire results Gender

Figure 2 shows that men are more dominant, with 66.1% or around 66 people. In Toraja culture, men occupy an essential position. The role of men in Toraja culture is very prominent

compared to women. Men in the implementation of rituals take more roles and appear more often. Patrilinear culture is not fully enforced in Torajan culture. Still, in implementing rituals, men appear more and play a role with a predetermined task. In cultural narration in the family, sometimes men must sit and listen to their parents telling stories. Women still have a role in Toraja culture, but it is less emphasized. Usually, women are assigned to take care of the kitchen. Women still participate in cultural events such as dancing, cooking, and singing.

Furthermore, women are generally not encouraged to migrate, sometimes preferring to stay in Toraja. In contrast, men are always eager to work. They are generally adventurous because they are known as *Londong Pabarani* (strong roosters) in Toraja culture.

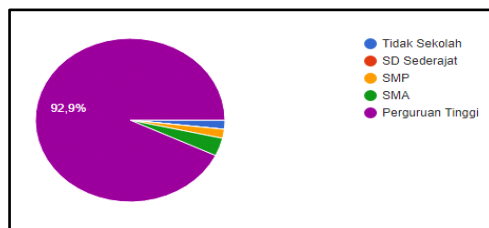


Figure 3. Education Questionnaire Results

Figure 3 shows that the education level of Toraja migrants is mostly university graduates. Torajans aspire to be *Manarang* (smart), so Torajan families strive for every child to attend school. The motivation to seek knowledge or *kamanarangan* (intelligence) has always lived in Toraja families. The spirit to seek knowledge is always held firmly by every Torajan. So parents will continue to encourage their children to study. Choosing to continue their education to a higher level can still be found—the desire to get a job after finishing elementary, junior high, and high school. There are also Torajans who do not go to school for various reasons, one of which is that there is no money. Why education is essential is asked because the understanding of divinity can be understood well with an adequate education.

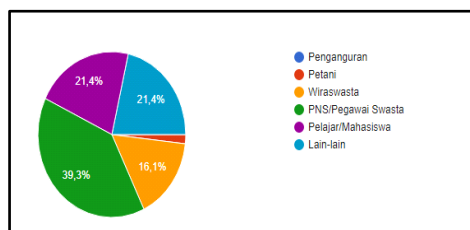


Figure 4. Job questionnaire results

Figure 4 shows the six occupational options that Torajans do in overseas areas typically choose to work in. Usually completed at university, education opens up opportunities to get the desired job. The picture above shows that Toraja migrants generally work as government or private employees. There are also Toraja migrants who work as entrepreneurs. This group chooses to be entrepreneurial because entrepreneurship is more independent. One of the entrepreneurs developed in the overseas land.

Furthermore, there are 21.4% who choose others. The group of students is balanced with other jobs. Students are now enthusiastic about Toraja culture; some even try to write about it in their final project.

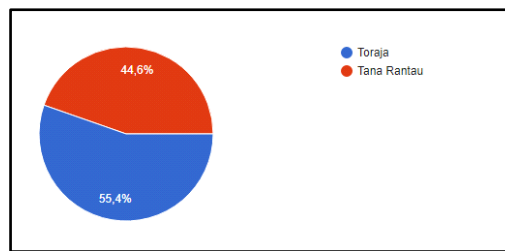


Figure 5. Birthplace Questionnaire Results

Figure 5 states the place of birth. Toraja migrants mainly were born in Toraja with a result of 55, 4% or 55 people. So, from this simple data, most of them were born in Toraja. It is very influential to understanding the cultural understanding of those in Toraja, for migrants born in Toraja and then migrated. The understanding of Torajan culture for those born in Toraja will be better than those born outside Toraja. Cultural understanding for those born in the overseas land is not necessarily better than those born in Toraja.

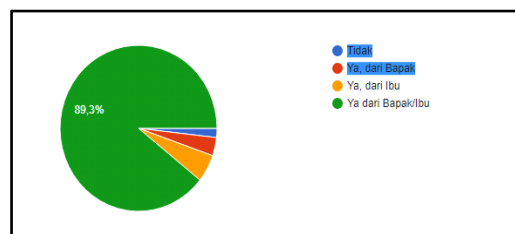


Figure 6. Heredity Questionnaire Results

Figure 6 shows four options of which side the migrants were born from. Most were born to both the father and mother. Then, some were only born to Torajan fathers, and some chose their mothers. Those born to both father and mother will get a story to Toraja. The role of parents in guiding their children is significant to provide explanations and at least tell them about Toraja culture. Toraja culture inherits its culture by telling stories. Torajans will tell you who their grandmother is, where her village is, and where her *tongkonan* is. Parents will tell stories related to all of Toraja culture.

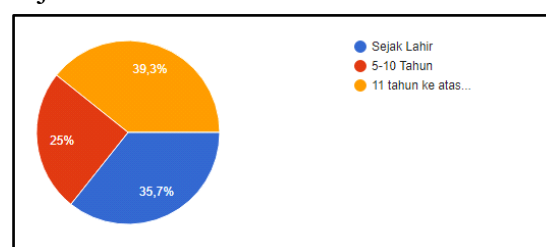


Figure 7. Results of the Migration Time Questionnaire

Figure 7 provides three options for when respondents migrated. Since birth, 35.7% or 35 people were born in the overseas land. This group is migrants who have lived and even settled overseas since birth. Their understanding of Toraja culture is already lacking, so they probably gained their understanding from their parents, books, and the internet. Of the group who migrated 5-10 years before, 25% were born in Toraja and then migrated. This group still has time to see Torajan culture, including Aluk To Dolo. So, they have an idea of the divinity in Aluk To Dolo. The last option is migrating 11 years and over, with 39.9% having seen Torajan culture and Aluk To Dolo so they can understand the divinity in Aluk ToDolo. Those

born in Toraja must have participated in two major ceremonies in Aluk To Dolo: Rambu Tuka and Rambu Solo. These two ceremonies were born out of Aluk To Dolo but are still practiced by those outside the Aluk To Dolo religion.

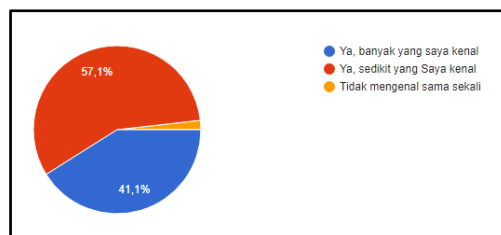


Figure 8. Results of Questionnaire on Recognition of Toraja Culture

Figure 8 shows three options. A total of 41.1% of respondents answered that a lot of Toraja culture is known. It can happen because Toraja culture is still firm in Toraja even though there are many new religions. Even though Torajans are no longer practicing Aluk To Dolo, rituals, ceremonies, or traditions born from ancestral religions are still practiced despite changes and new meanings. Two significant rituals in *Aluk To Dolo* that are still carried out are *Rambu Tuka* and *Rambu Solo*. *Rambu Tuka* (RT) and *Rambu Solo* (RS) rituals still exist in Toraja. Even after many Torajans migrate RT and RS sometimes they carry out where they settle. Toraja people are very strong and thick with their ancestral culture. Then there are 57.1% who know Toraja culture but only a little. This group knows little about Toraja culture because they were born outside Toraja, only return to Toraja once in a while, and are not very interested in knowing Toraja culture. The understanding of divinity in Aluk To Dolo is found in RT and RS, so those who have seen or participated in the two major ceremonies will indeed have some explanation of Torajan culture and Aluk To Dolo. Fifty-seven respondents answered that only one respondent knew nothing about Torajan culture.

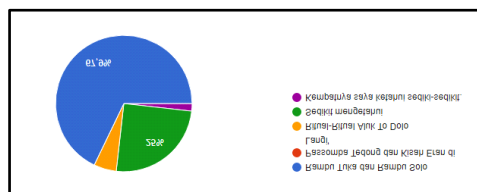


Figure 9. Questionnaire Results of Types of Culture Known

In this section, the questionnaire questions were narrowed down by asking about the types of Toraja culture known. Figure 9 illustrates that 67.9% of respondents know Toraja culture from Rambu Tuka (RT) and Rambu Solo (RS). It indicates that respondents are familiar with or often hear about and participate in the two significant rites of Aluk To Dolo. Most of those who contributed the most funds to implement RT and RS live. RT and RS have been held outside Toraja, such as in Kalimantan, Papua, and Manado. Both RT and RS are ceremonies born from Aluk To Dolo. Still, most are performed by Torajans who no longer practice Aluk Todolo. There are 25% who know the types of Toraja culture, but only a few. It happens because, nowadays, some rituals or types of culture are rarely practiced. Because it is rarely practiced, sometimes they only hear some Toraja culture from storytelling but have not seen it directly.

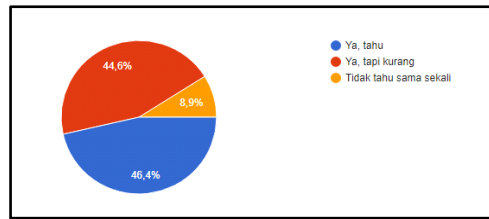


Figure 10: Questionnaire Results on Recognition of Aluk To Dolo

Figure 10 provides three options for knowing Aluk Todolo. There were 8.9% who answered that they did not know Aluk Todolo at all. Respondents who chose this option occurred because they did not get information about Aluk Todolo, did not want to know, and did not want to know it because there was already a new religion they embraced. There were 44.6% who answered knowing but not much/less. Respondents who chose this option did not understand Aluk To Dolo because finding and writing about Aluk To Dolo (ALTO) was still rare. Then, 46.4% of respondents who knew enough about Aluk To Dolo. It happened because the respondents were probably born in Toraja and had the opportunity to see, get involved, and get their parents' understanding through a story. These respondents can understand the meaning of divinity in ALTO.

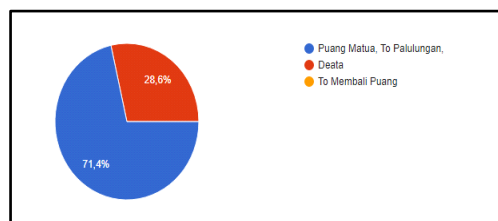


Figure 11. Questionnaire Results of Recognition of Worship/Gods in Aluk To Dolo

Figure 11 shows three options. There are 71.4% who recognize a god in Aluk To Dolo called Puang Matua/To Palulungan. Puang Matua/To Palulungan is the name given to the ruler of the universe. It governs the lives of To Lino (humans). Puang Matua, through Sauan Sibarrung (puputan twins), created humans and seven other creatures that will help humans. Puang Matua, the highest worship in Aluk To Dolo, has the place and position of other gods. Puang Matua resides in the sky, and his supervision of To Lino or humans is left to the deata (gods who assist Puang Matua). The term Puang Matua can be found in Passomba Tedong (buffalo purification prayer). 28.6% of respondents chose *dewata* (gods) as the highest worship. These respondents understood the gods in Aluk To Dolo but did not understand them. *Deata*, according to the Aluk To Dolo mindset, is brought by Puang Matua.

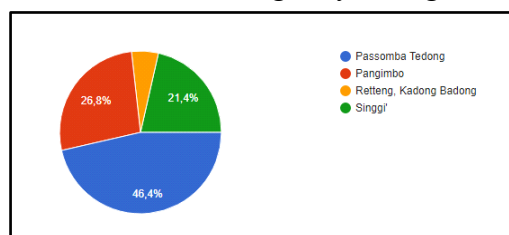


Figure 12. Questionnaire results Source for recognizing Puang Matua

Figure 12 states that 46.4% of respondents knew Puang Matua through Passomba Tedong. Passomba Tedong is a buffalo purification prayer by Tomina (traditional expert)

during the mangrara banua tongkonan ceremony (tongkonan house dedication ceremony). The massomba (prayer) tells how Puang Matua primat Puang Matua and how Puang Matua created the universe. Respondents who chose this were those who had performed or participated in the Tongkonan house dedication ceremony. A further 26.8% said Puang Matua is found in pangimbo (supplication/prayer). Respondents who answered this option understood Puang Matua but not in depth because they equated pangimbo with Passomba Tedong. These respondents often hear Puang Matua mentioned in pangimbo. Some respondents answered that the Source of Puang Matua was from singgi. Singgi (praise) is a kind of mention of something that is respected and appreciated in Toraja literature.

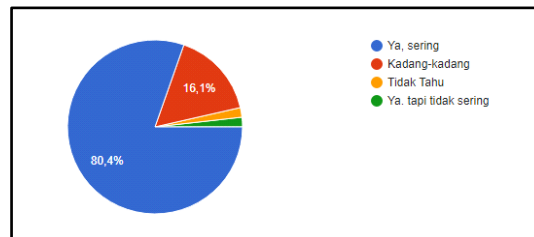


Figure 13. How often do you listen to the Word Puang Matua

Figure 13 shows that 80.4% of respondents often hear Puang Matua. Usually, respondents who answered this often attended traditional events primarily using the Toraja language. In traditional events, especially in the prayer section, you often hear the word Puang Matua. Puang Matua is still used in Protestantism (Toraja church) and Catholicism. In Torajan families, the word Puang Matua is commonly used. There were 16.1% who said sometimes. It means that the respondents have heard of it but not often. Usually, these respondents are young Torajans who happened to join their parents at a Torajan party and heard the word Puang Matua.

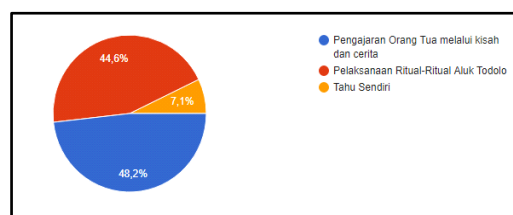


Figure 14. Questionnaire results on the Source of recognition of Puang Matua

Figure 14 provides three options to understand how respondents obtained the Source of recognition of Puang Matua. 48.2% of respondents answered that the Source of recognition of Puang Matua was the teaching of parents through stories and stories. In Torajan culture, cultural inheritance is done orally because Torajan ancestors did not recognize writing. Aluk To Dolo is passed down by narration or stories told in each home through parents or in implementing the ritual. There are 44.6% who recognize Puang Matua from the implementation of Aluk To Dolo rituals. This group of respondents could be Torajans who still see the religious rituals of Aluk To Dolo in the past. They are aged 35 and above and had the opportunity when they were still in Toraja. Meanwhile, 7.1% of respondents answered that

they knew Puang Matua not from the two options above but knew themselves because they were born and grew up in Toraja and then migrated.

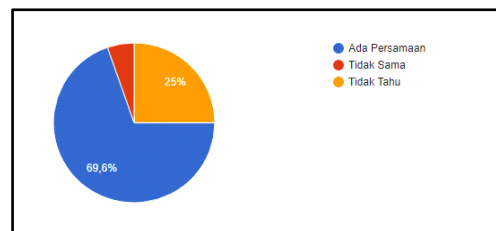


Figure 15 Questionnaire Results of similarities between Aluk To Dolo, especially Puang Matua, and the God believed in the Catholic Church.

Figure 15 offers three options to see respondents' responses on whether Puang Matua and God are believed in the Catholic Church. 69.6% of respondents answered that there is a similarity. These respondents can be told that they recognize Puang Matua and God in the Catholic Church. In the minds of the Toraja people who embrace Aluk Todo, Puang Matua is the highest primate. Puang is known to To Lino because Puang Matua provides everything needed through the gods. The adherents of Aluk realize Puang Matua To Dolo's inclusion in farming, livestock, and daily life. Aluk To Dolo has clear rules that are carried out faithfully and meticulously. Aluk To Dolo also has creation and recognizes the initial principle that everything is created. Puang Matua, as the Creator, must be worshipped to give blessings and fortune both in the family and the businesses that are done. Then there are 25% who say they don't know. It could be because they don't know Aluk To Dolo or the faith in the Catholic Church.

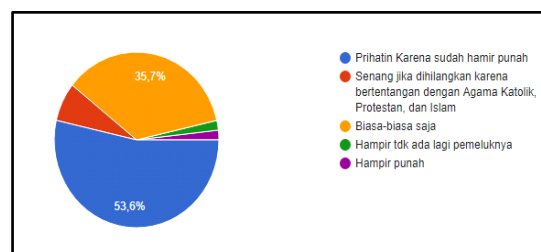


Figure 16. Questionnaire results regarding the current existence of Aluk To Dolo

Figure 16 shows five options for respondents' responses regarding the current existence of Aluk To Dolo. 53.6 respondents expressed their concern about the existence of Aluk To Dolo. Accepting a new religion, such as Catholicism, does not make Catholics forget about Aluk To Dolo. Respondents showed concern because Aluk To Dolo, an ancestral religion, is almost extinct and will remain just a story. It happened because most Aluk To Dolo adherents have converted to religions such as Catholicism. Torajans who convert to Catholicism still maintain their ancestral culture. The rituals in Aluk To Dolo are brought into the bosom of the Church and given new meaning in the light of Christ. The Catholic Church uses some symbols formerly used in Aluk To Dolo to worship Puang Matua. The use of the term Puang Matua is still maintained in the Catholic Church. There were 35.7% who gave mediocre responses. It is because they see Aluk To Dolo as not disturbing or taking care of the religion they believe in.

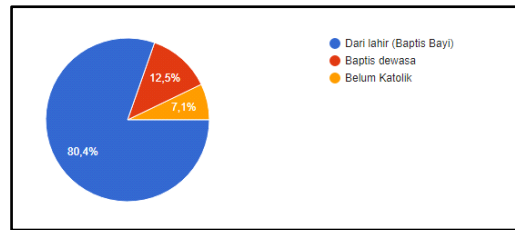


Figure 17. Questionnaire results for how long you have been a Catholic

Figure 17 shows three options for how long respondents have been Catholic. 80.4% of respondents have been baptized since childhood. These respondents are assumed to have a good understanding of the Catholic faith. Baptism since childhood also presupposes that the respondent's Catholic faith has taken root. Then, 12.5% of respondents were baptized as adults; it can be said that they accept the Catholic faith consciously because they were baptized as adults. They attended catechumen preparation and studied until they were baptized. Both respondents who were baptized since infancy and adult baptism realized that Catholicism has an understanding of divinity or the Catholic Church has its theology to build their relationship with God through Jesus Christ. Then, 7.1% of respondents were not Catholic but still gave answers about the understanding of divinity in these two different religions. Infant and adult baptism still realize that there are similarities between Aluk To Dolo and the Catholic Church.

Discussion

The research addressed how the divinity in *Aluk To Dolo* and Catholicism differ for Toraja migrants. Toraja people who migrated or were born overseas understand the God in their ancestral religion after accepting Catholicism. The results/findings of this research are as follows: In the Age Category, most Torajans are between 36-50 years old. It indicates that there is a lot of urbanization in Torajan society. This age defeats other ages, meaning many more Torajans will migrate. From the respondents' responses, it can be seen that the discussion of Torajan culture, especially *Aluk To Dolo*, is in demand and still enthusiastic in all age groups. It is evident from the age range that gave balanced responses. Respondents are not only from old age but also from young age.

Men mostly responded to questionnaires distributed randomly to respondents compared to women. In Toraja culture, men take on more roles than women. Men in some *Aluk To Dolo* rites function more. However, women still take on roles, but not as much as men. So, in the structure of Torajan culture, men have been accustomed to being involved in implementing *Aluk To Dolo* rites. It indicates that men know more about Toraja culture. Women still take a role, but their understanding of culture may not be as deep as men's.

The questionnaire results also show that overseas Torajans still understand *Aluk To Dolo* quite well. They can respond to the core and customs in *Aluk To Dolo*. The customs in question include *Rambu Tuka* (a ceremony related to life) and *Rambu Solo* (a ceremony related to death). In these two ceremonies, the meaning of the presence of *Puang Matua* as a god to be worshipped will be found. Respondents were also generally able to respond that *Puang Matua* is found in Passomba Tedong (buffalo purification). It is in Passomba Tedong that the personalities of the gods worshipped in Torajan culture are found.

Respondents answered that in *Aluk To Dolo* the highest worship is *Puang Matua* or *To Palulungan*. Respondents' understanding of *Puang Matua* as the highest worship can be seen from the percentage of respondents, namely 71.4% of the remaining 57 respondents chose other answers.

According to respondents' responses, the understanding of *Aluk To Dolo* and its teachings was obtained from parental teaching. The teaching is done through stories and cultural narration concerning *Aluk To Dolo*. Toraja people generally tell what is related to their ancestors.

Torajans in the overseas land responded that *Puang Matua*, who is worshipped in *Aluk To Dolo*, has similarities with God, who is believed in Christianity. The answers on the questionnaire support this 69.6% chose there are similarities. Respondents also responded to their concern that the followers of *Aluk To Dolo* are almost extinct. It would indicate that Torajans still care about the religion of their ancestors despite not adhering to *Aluk To Dolo* themselves. 80.4% of respondents were baptized as infants. It could indicate that Catholicism is quite deep-rooted.

How is God in *Aluk To Dolo* when viewed from a Catholic perspective? Catholicism believes that God is the Creator of everything that exists. He is the one who made the universe and everything in it. It means that the understanding in *Aluk To Dolo* and Christians both recognize the existence of God (the ultimate reality). God is singular, omnipresent, and personal. He is the one who starts, maintains, and finishes everything. It is the organizer of life. He existed from eternity and will always exist; He is the completeness and fullness, perfect truth, love, and justice, and He is present everywhere. This expression wants to show that Christians understand God as God who is present in human experience. He participates in the course of human history. *Aluk To Dolo* believes *Puang Matua* as Creator is more functional than essential. However, the belief in *Puang Matua* is still seen to lead to the conclusion that He is the one who is in charge of everything that exists.

The Christian God is a God who is present in history and all human experience. God for Christians is God who reveals Himself to His people. In *Aluk To Dolo*, man seeks God through the rites performed in the prescribed ceremonies. In contrast, Christians believe that God reveals Himself to man so that He is known and experienced. He calls man and introduces Himself to him. And in the Christian faith, this revelation culminates in Jesus Christ, who became a human being and lived in human history. The presence of Jesus as the Christ in the world gives Christians the idea that their God exists. The *Aluk To Dolo* belief sees the *Puang Matua* as more of a result of human thinking derived from frightening or strange events experienced. It concludes it as an event derived from the story in the Toraja community itself. From this experience, the conclusion is drawn that He is God, namely *Puang Matua* or *To palulungan*.

Puang Matua, who is seen as a god who rules over the entire universe and is believed to oversee humans through deata with *To Dolo* (ancestors), according to *Aluk To Dolo* belief, the presence of God is felt in everyday life through abundant harvests and safe villages. However, the truth of these events is only Toraja people who still adhere to *Aluk To Dolo* belief.

So, the existence of *Puang Matua*, is only in a place that humans cannot reach, *Puang Matua* can only be found in the praises chanted in worship rites.

Catholics believe that God is always present among His people. In the Christian understanding, God manifested Himself in Jesus Christ, who became a human being and lived among people. It cannot be dismissed as a myth, as the evidence of Jesus Christ's presence in the world has been written down by the writers of the Holy Scriptures, and other evidence has been passed down orally and is found in the Bible.

CONCLUSION

From the findings and explanations above, it can be concluded that the ultimate reality, often called God, is the subject of contemplation of every ethnic culture in Indonesia. Many ways are done to seek or to find God. After finding it, many rituals are carried out to honor, worship, and sacralize Him. And each culture formulates its belief in God differently. In the *Aluk To Dolo* belief, as explained above, *Puang Matua* is believed to be God who created everything, and He is the ultimate reality. The Christian understanding is also that God is the one who created everything that exists. He is the first existence that was not created. But the God believed in *Aluk To Dolo* differs from the God in Christian understanding. After looking more deeply and carefully, the understanding of *Aluk To Dolo* belief and the Christian faith have similarities. Still, at the same time, there are also considerable differences. But the concept of God that is believed by the Toraja people who still adhere to *Aluk To Dolo* is not difficult to understand in the Christian faith. It makes the inculturation of the Catholic faith to the culture of the Toraja people not too difficult because there are similarities in the two understandings that enrich faith in the Divine. These similarities are well utilized by Christianity, especially Catholicism, in developing the Christian faith in the culture of the Toraja people, both in Toraja and those who have migrated.

However, whatever name, term, or title given by each ethnic group or person to express their belief in the Creator becomes a diversity that does not need to be disputed. Instead, differences should be used as a tool to support each other and unite in different faiths. What is clear is that there are still many ethnic cultures that still believe and try to find the ultimate reality, namely God. How they understand, name, and believe depends on the traditions of each culture. Methods, names, ritual titles, and other traditions may differ, but the goal remains the same, namely God.

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