



## Initiating Discourse on Toraja Church Economic Theology: Role of *Tongkonan* in Forming and Developing Economic Theology in Toraja Church

Oktavianus Pasoloran<sup>1</sup>, Rannu Sanderan<sup>2, \*</sup>, Alpius Pasulu<sup>3</sup>

<sup>1</sup> Universitas Kristen Indonesia Toraja, Indonesia

<sup>2</sup> Institut Agama Kristen Negeri Toraja, Indonesia

<sup>3</sup> Institut Teologi Gereja Toraja, Indonesia

Email: [rannusan@gmail.com](mailto:rannusan@gmail.com)

**ABSTRACT:** This research intends to initiate and formulate the economic theology of the Toraja Church based on a biblical view, and it is realized that it requires challenging and complex efforts. The field of Economics is vast and significant, and therefore, in the context of the Toraja Church, theology is inclined to aid economists in establishing an ethical, faith-based groundwork for the development of economics. The extensive scope of this inquiry has motivated the Toraja Church to initiate this investigation as a foundation for fostering sustainable research pertinent to the economic realm of Torajan population. This research carries out using a qualitative method. Primary data were collected by means of observations and interviews during various mini-tours and live-ins of field research. Both personal interviews and those in the form of tentative-by-the-run FGD were conducted. To support them, referential data were collected by literature review and documentation from various stakeholders. This study recognizes 1) God's mandate to organize the economy, 2) preferential options for the poor, and 3) economic empowerment as a responsible duty. However, in its fundamentals the Toraja Church should build its economic theology based on Biblical principles, taking consideration of its experience & history and the community's socio-cultural context.

Keywords: economy; theology; Toraja Church

### Article History:

Submitted: Jan 27, 2023,

Revised: April 21, 2023,

Accepted: May 22, 2023

Published: July 13, 2023

This is an open-access article under the CC BY-SA license.



## INTRODUCTION

The Christian faith and norms of behavior begin with the recognition that God is the Creator of all things. This creed means God is the only Source, Ruler, and Owner (Gen. 1 & 2). Consequently, this acknowledgement implies that all Christians are subject to God's authority in managing their life, including in their economic order. Theologically, the economy functions to serve and realize God's will; for the glory of God and the well-being of all creation (Lee, 2005, p.63).

Established as a synod on March 25<sup>th</sup>, 1947, the Toraja Church is located in Indonesia and operates as an autonomous institution with presence in multiple locations. Presently, the Toraja Church is confronted with the fast-changing context of global progress. This disruption gives rise to several

tangible challenges, encompassing social, cultural, and particularly economic spheres. The church, in conjunction with its congregants, is navigating a range of situations that have emerged in response to these economic shifts. This fact has long been an internal struggle, which now crystallizes in its formulation of main points of calling (Pelaksana SSA XXV GT, 2021). In birthing the concept of economic theology, the Toraja Church seems to reach a point in which it should clarify its calling as a church in giving thoughts & actions and fighting for a good, right, and humane quality of social life in accordance with God's will. The decision of the General Synod Session (SSA XXV), followed up in the 1<sup>st</sup> work meeting (*raker 1*), encouraged and assigned ITGT and UKI Toraja to conduct a study on this issue. This research begins by identifying the

gap between awareness and the fact that the congregation can walk independently in facing their social-economic problems without the presence of a guide who gives meaning and helpers who guide them in choosing ethical priorities in their economic issues.

Ideally, the Toraja Church in its service to the economy should be able to demonstrate ethical theological decision-making. In reality however, the church still lacks principles on economic theology, specifically the principles that define its role in assisting its congregation in their economic life. The Church plays an essential role in providing theological answers and illuminating economic life, evaluating the erroneous actions that have occurred. The obstacles and weaknesses of the Church are even more complex if the source of the problem arises precisely from the life and behavior of church leaders who demonstrate a lack of Christian values and ethical principles (Sanderan, 2021). Challenges include the existence of ministers, ordained and called to serve the church, who instead going into business to accumulate wealth. Others borrow money at the bank but lending the money by exorbitant amounts, endorse fraudulent investments, are apathetic towards church assets, perpetuate oligarchy and monopoly practices, and set service rates by demanding that there must be a certain amount of incentive money. It should be considered that a perpetuation of power relations in the church's name for the opportunity to control economic resources may exist.

Traditional views still influence the economic behavior of the Toraja people (consumerists), who also shape the financial practices of the Toraja Church members socio-culturally, while on the other hand, the world is changing rapidly where the tendencies of production, creativity and distribution of capital (entrepreneurs) are more in the hands of local people (Pdt. A. J. Anggui, personal communication, 2022). Outside the Toraja area. The legacy of traditional views grows in the minds of Toraja Church members who are still in a dynamic state of confusion over seeing

members of the clergy (congregation leaders) doing business for personal gain (Pdt. J. Palilu, personal communication, 2022).

The traditional view in this regard sees the economic sector as a profane area that tends to be separate from the ministry area of the church. This view is enduring and firmly rooted in assumptions that interpret Jesus' action of turning the tables on the merchants in the temple of God (Arnal & McCutcheon, 2013).

Further problems show the practical reality faced by Toraja Church members now, where entrepreneurship awareness is not yet dominant in people's behaviour in Toraja. It resulted in the practice of trade economy in Toraja (production and distribution sector) being dominated by people from outside Toraja (Sampe, 2020). The *Rambu Solo'* tradition is a cultural ceremony that involves a series of rituals conducted by the Toraja people in Sulawesi, Indonesia. This event not only has significant cultural and social importance, but it also generates a significant amount of economic activity. Economic transactions during the *Rambu Solo'* tradition can range from the sale of traditional clothing, accessories, and handicrafts to food and beverage sales. *Rambu Solo'* tradition visibly impacts not only in the local community but also in the wider region, as foreign and domestic tourists visit to witness this unique cultural event. Traditionally, Toraja people are accustomed to the noble value of saving, but there are not a few people who also borrow money from banks or savings and loan cooperatives to meet the economic needs of this cultural ritual. Several traditional community groups now rely more on remittances from Toraja migrants (Y. P. Tupa', personal communication, 2021). The above description serves as a reference for determining the format of the problem, the formulation of which is as follows: What is the economic theology of the Toraja Church?

## **METHOD**

The purpose of this study is to identify the underlying value system that drives the Toraja

community's governance and economy, particularly in the context of economic theology within the Toraja Church. The research methodology centers on exploring the domain of values, including theology, economy, and culture, and references relevant literature on philosophy and theology (Bakker & Zubair, 1990). Thus, the research approach used is descriptive, which, according to the nature of the process and data analysis, is classified as exploratory research. The strategy used belongs to the qualitative group to obtain valid data according to specific purposes and operates based on the needs of this research (Sugiyono, 2013). The data in this study were obtained or collected through the following methods: observation, browsing literature books, minutes, personal documents, results of symposiums or seminars and the related source to this research topic interviews. Observational actions that will carry out will be limited to observing the behavior of the community and traditional leaders—both those who play a role in the community and those who are involved in the church.

## RESULTS AND DISCUSSION

### Literature Review on Biblical Economics

The first humans were given the mandate to carry out arrangements through the task of working on nature. God orders that humans process and maintain the various possibilities stored in them to fulfil their needs as creatures and as God's mandate. "Furthermore, God made the Garden of Eden in the east; there he placed the man he had formed, then God caused various trees to grow from the earth... (Gen. 2:8-9).

The man was created as a worker, but in essence, he is not only a worker for himself but also a co-worker for God. (Yeniretnowati & Angin, 2021) Then the, man fell into sin, then was expelled from the Garden of Eden to work the land (Gen. 3:23). "God remains faithful to His plan and purpose of salvation so that the broken and lost Eden is redeemed and renewed by God in harmony in the new Jerusalem" (Yohanes, 2020). God's

arrangement (economy) always takes place in the spirit of eternal hope (eschatology). The economic concept in the Old Testament regulates matters relating to the limits on the sale and purchase of goods, governs the procedures for cultivating land and cultivating livestock, to calling for attention to marginalized or poor people (Poerwowidagdo, 2011, p.39). As a recipient of God's covenantal blessings, every believer is called to be a channel of blessings for others (stewardship). So those must realize this ministry theology in managing responsibly and multiplying what is owned or that is in him (Veen, 2019, p.238).

All processes and mechanisms of the church economy must be based on the Word of God to reveal the signs of the presence of the Kingdom of God (Mat. 6:33), namely welfare and justice-oriented towards the interests of the poor and marginal groups. To manifest the signs of the presence of the Kingdom of God, the church should show its role. Is the part indeed favoring the marginalized, the poor and the powerless? The church does not need to satisfy the weak, destitute and poor, but the church is obliged to be salt (Yewangoe, 1992, p.209). As a mandate of the Kingdom of God, the presence of the church should felt in the life of service (Nugroho, 2019). The orientation of his ministry is not only to the church itself but especially to the world, like the ministry that Jesus exemplified. Luke 19:13, Jesus tells about efforts to develop the capital/money given to the king's servants (humans) as much as possible (Barclay, 1996, p. 349-351). Paul, as an apostle, worked day and night with his companions by doing double work (Acts 20:4; 1Th.2:9; 2Th.3:8) as an apostle and a tent worker. The apostles have set examples of doing business according to God's will without making mistakes and not taking advantage of their position as apostles (Wagner, 2012).

On the other hand, there are pros and cons regarding the economy or business in the New Testament, specifically in the story when Jesus broke down the table and chased out the merchants in the Temple (Matt. 21:12, Mark 11:15). The

courtyard of the temple (hieron), which supposed to use as a place of worship for non-Jews, was instead used for buying and selling animals with the approval of the priests. Hieron is a special courtyard for uncircumcised people (pagans) because they can only pray in the pagan yard; only after being circumcised are they allowed entering the heavenly court (Naos). "They are referred to as people who fear Allah, but when they pray, they are disturbed by the commotion of the merchants in the courtyard of the infidel" (de Heer, 1999).

It was also there that merchants and money changers paid bribes to priests to obtain permits; besides that, they also extorted temple visitors who wanted to worship by increasing the price of sacrificial animals many times over. It can say that the economic practices that took place in the outer court of the temple were highly unfair and not according to God's will. That is why Jesus called it a den of thieves. Priests, money changers, and traders who transact there have forgotten the sanctity of God's temple.

The explanation above does not mean that the Lord Jesus did not want the business; instead, Jesus gave a parable about trading. In the Gospel of Matthew 13:45, Jesus mentions the Kingdom of Heaven by using the term merchant looking for pearls, "In the same way the Kingdom of Heaven is like a trader looking for beautiful pearls". The faithful Christian is like a spiritual merchant who seeks and finds this pearl of great price; he then refuses to buy anything else but to see Christ. He decided to become spiritually rich and bought something of great value: He bought the pearl. He not only bids for it but also accepts it (*Matius 13 / PBTB2 Bible*, 2023).

### **Calvin's Economics**

As a Calvinist church, the Toraja Church also bases its economic theology on Calvin's teachings. Calvin did not teach a definition of economic theology *an sich*. The ethics taught by Calvin emphasizes the obligation to apply honesty and fairness in business activities. People who have

an abundance need to be aware of sharing the hardships or shortcomings of others. "On the other hand, if the person assisted is bound by certain obligations, then he honestly needs to pay the debt" (Calvin, 2008, p.105). Practices of counterfeiting, abuse of power or fraud in business activities are severe violations of the Laws of "do not steal" or "do not give false witness". Wealthy traders are criticized for exploiting poor people, so they should not sacrifice the poor and weak to owners of solid capital. Just like Martin Luther, Calvin saw the economy as God's calling (Calvin, 2008). Calvin believed that it was necessary to regulate the market to obtain a just economic system that would prosper human solidarity. Therefore, the church and the state are responsible for ensuring that the market runs as it should for all parties. The church must also monitor the dynamics of price fixing in the market, urging the government to ban activities that tempt people's piety (Jonge, 1998, p.342).

According to Calvin, money can give things similar to the promises we receive in faith. Calvin did not see money as something unclean, but that its circulation is necessary for the common good (Wijaya, 2009). Theologically, Calvin forbids coveting other people's things because injustice applies not only to money, merchandise, or land matters but to any matter as long as it concerns the rights of others (Calvin, 2008, p.104-105). Instead, Calvin paid attention to matters of interest and credit. In the middle-age Geneva, banks developed and became a supporter of trade. Calvin himself wisely distinguished between usury and interest. Usury is seen as taking advantage of loans extended to people in financial difficulty; in this case, Calvin taught the concept of *Diaconal*. Helping people in need without expecting anything in return; in other words, the principal and interest cannot be collected (Protestant: *diaconal*). In contrast, if an entrepreneur wants to increase leverage or expand his business, Calvin allows credit with reasonable interest (Jonge, 1998, p. 327-328). "Calvin was the first among Christian theologians who believed that charging interest for lending was legitimate from a moral and

theological point of view” (Graafland, 2010). Calvin interpreted Exodus 22:25; Leviticus 25:35-38; Deuteronomy 23:19-20 and Ezekiel 18:6-8, as meaning that money can be lent to the poor, those in dire need, or those needing to survive. Precisely giving credit (without being selfish and prioritizing personal gain) will be a sign of Christian ministry, as lending unselfishly is one of the marks of Christian charity (Graafland, 2010).

Calvin made these provisions that slowly developed and brought economic benefits. Calvin's teachings above also refute the thesis, which alleges that Protestantism (in this case: Calvinism) is the root of modern capitalism. Because, in reality, capitalism existed long before the Protestant Reformation. Weber's thesis becomes weak if tested by looking for a direct relationship between economic activity and religious beliefs. A more possible explanation is that a great merchant later became interested in Calvinism.

In various ways, Calvin taught and ordered that the people of Geneva try to leave the luxurious lifestyle and increase the use of productive time (Wijaya, 2009). Calvinists and Puritans were known as hard workers, able to live and frugally avoid hedonistic things. Thus, this lifestyle trained them to be ascetic but to reject the excessively sedentary lifestyle of monks in medieval monasteries. They worked hard, were conscientious, and were honest because they saw work as God's calling. Occasionally they also fasted, ate enough to keep the body healthy, and rejected drunkenness, which took them into drinking wine or beer in moderation (Jonge, 1998, p.338-339).

### **Toraja Church's Economic Responsibility**

Theology as a scientific discipline, in this case, will not make God the subject or object of study but is an effort and activity to examine carefully the presence of the Lord God, who is willing to reveal Himself to the people in the reality of their daily lives (Poerwowidagdo, 2011, p.33-41).

It is then rightly concluded that theology wants to see the reality of life by focusing on human

responses to the conscientization of God's presence in the existence of their world. The daily reality of citizens' lives is closely related to production, distribution, and consumption, so theology and economics are closely related. Theological reflection manifests itself practically in the values of justice, honesty, and solidarity, while the economic reality is not value-free.

As Christ's love and power are limitless, so is the ministry and witness of the Toraja Church. In principle, it cannot exclude any area of life or human being from the church's duties, services, and witnesses, including economic life, traders, and people in business (Darmaputera, 2001, p.411). The Toraja Church is also responsible theologically for organizing moral principles or norms that govern human behavior in service delivery in the economic field. The context faced by the Toraja Church in ministry has complexities that require their consideration.

Chapter III, a. 3 of the Confession of the Toraja Church (PGT), acknowledging that humans are the image of God, who is given the responsibility/mandate to rule, conquer, and care for the universe. This responsibility must be understood as a call to culturally interact with the Toraja people in managing their lifestyle and economy. The church should carry out its divine calling through individual and collective interactions. The Toraja Church realizes that the context and objective condition faced by the Toraja people is the individual-collective tendency to weave various patterns of economic relations, personal and social, in both traditional and contemporary forms of interaction.

Furthermore, in the Toraja Church administration (TGT-article 23), the responsibility to care for, help and prosper people in need becomes the diaconal call of the Toraja Church. Can carry out various forms of stewardship related to Diakonia with mentoring, charitable and even transformative patterns. The explanatory memory of the concept of accompaniment diaconal in Article 23, Paragraph 2 clearly states that: Assistance means assisting in the

form of advice, business capital, instructions and skills in developing the business being occupied. Assistance can also be done in the form of connecting with people or institutions that have the potential to provide diaconal Assistance. Assistance in the form of motivation is intended to strengthen faith so that church members can see the struggles they are experiencing from the perspective of the Christian faith.

Toraja society, predominantly served by the Toraja Church, is a unique entity that is also a part of global life that organizes daily life in economic practices according to their culture. The Toraja people in their life and culture cannot be generalized directly into the two world economic orders (capitalist or communist). Financial practices in their daily lives are based on traditional principles, which often find patterns in common with modern economics. The perspective that shows a similar way is the work horizon as an essential ethic, the principal capital in the economy to progress and become big. Aluk's point of view sees expertise and the ability to work as a gift from *Puang Matua* since the creation of humans. The value of this work is related to all life and death. Work has a vital social function in the community because the Toraja people are communal beings whose self-esteem lies in the community (*kombongan*). The Toraja people do not distinguish between the sacred and the profane, so that work is a ritual and for rituals. Thus, the purpose and motivation of work is for eternal life. Therefore, in the Toraja people's way of thinking, the work ethic is directly related to theology, especially eschatology.

The Toraja people have an excellent work ethic, but the problem now is that the influence of secularization and modernity with instant culture has harmed the work ethic of the Toraja people. The work morality of the Toraja people, if returned to their cultural traditions, will produce workers with excellent work ethos and behaviour. History shows that what is more prominent in responding to the challenges of development and development is not intellectual quality but moral quality. The urgency

of this research can contribute to the Toraja Church in guiding Toraja culture to arrive at a consensus and awareness that the Economy is a field of service that can use to restore a form of economic theology of the Toraja people according to the inner and authentic cultural constructions.

### **Contextual Cosmo-Theo-ecological Studies About Toraja Economic Basis**

Essentially, Giorgio Agamben can help us understand the philosophical viewpoint of economic theology. He said that: "...from the beginning theology conceives divine life and the history of humanity, as an *oikonomia*, that is that theology itself "economic"..." (Agamben et al., 2011, p.3) The root of the word economy cannot be separated from the same root word as ecology, namely *Oikos* = home. The essence of economics is right on the basis of ecology, which emphasizes that humans (economic beings) can only live in the world (*cosmos*), so they are very dependent on soil-based ecology (theology of land). The ideas and realities of individual and all human life in the world are regulated and controlled by the economic system.

It raises the cause and effect caused by an excellent economic system will have a good and prosperous impact, and conversely, the result of a financial plan that is not well managed will have bad or disastrous implications.

The economic ethos and motivation of the Toraja community are evident in their traditional carvings, known as *pa'barre allo* or *garonto' passura'*, which feature chicken and sunrise motifs, serving as symbolic representations of Toraja life (Tangdilintin, 1985, p.29). The role of the chicken is to act as a biological alarm to signal the start of the day, prompting humans to initiate their daily activities and promote progress in their livelihoods. The sub-chapters comprise three main themes: *Dalle'*, *Tallu Lolona*, and *Tongkonan*, which relate to the contextual cosmo-theo-ecological studies concerning the economic foundation of the Toraja. Work is related to the concept of *dalle'* = fate, luck (Tammu & Veen, 2016).

### **Dalle'**

A person must develop *dalle'* for a lifetime. In turn, the results of that development determine how quickly a person "*membali puang*" (becomes a god), or it could also happen that "*membali puang*" is not carried out due to one's own mistakes and failures during life or because of inability relatives complete the rites required to "*membali puang*". Therefore, during life, especially when they are young, people still have the potential and opportunities to develop their lives and earn a living so they can be given at their death feast. Understandably, the Toraja people can live and even languish because they are trying to prepare for their death ceremony. It can be seen in the *kadong badong*, which tells about the perseverance and craftsmanship of people who died during their lifetime.

Hard work, honesty, regularity or tidiness are part of the struggle in life to pursue *dalle'*. Traditional Toraja people are trained to be willing to struggle to carry out tasks responsibly to develop their economic life, and this is part of *dalle'*. Trying must be done with hard work and grown through a natural process without jumps. It is because the values and ways of developing *dalle'* are intertwined in cosmic order (*napori aluk sola pemali*), which manifests in the dramaturgy/rituals of Toraja human life. The leap of wealth (suddenly rich people) essentially has no status and no value. The level of the rich also exists in a cosmic order that has received public recognition, namely *orong-orongan to topo*, *pessimbongan to tangdia'* (= a place where hungry people swim, where people lack water to play).

### **Tallu Lolona**

*Tallu Lolona* is the philosophy of the *Torajanese* in viewing natural resource ecosystems. The relationship consists of humans, plants, and animals that intertwine and live on earth.

Happiness is one of the values that is the priority pursued by the Toraja people. In this case, satisfaction or happiness can be identified with prosperity. A person or a family can be called happy

and prosperous if they have received blessings *through tallu lolona*, namely: *lolo tau* (offspring), *lolo patuoan* (animals) and *lolo tananan* (plants). Heredity will add to the value of marriage; with children in the family, a person changes status after becoming the father or mother of the child he or she gives birth to. Because it is an honour in Toraja culture to ask how you are by asking, "*piramoraka pa'pia'mi?*" (How many children do you have?). Animals and property are generally highly valued, personified as animate beings having dignity and ancestry. In particular, animals can increase the value of one's wealth and help improve one's wealth. Buffalo, in particular, has a qualitative cultural value. Buffalo "*sangpala*" is a unit of buying and selling and borrowing and borrowing in the tradition of the Torajan people. The primary livestock is pigs and chickens. Every family is obliged to look after these three types of livestock, fulfil family needs, and carry out rituals because these three types of livestock are sacrificial animals.

Among the cultivated plants, rice has the highest value; thus, rice fields and barns also have the highest value. Rows of carved barns (*alang sura'*) are symbols of blessings and prosperity. In *aluk*, there is a rite for rice called *aluk pare*. Each stage of agricultural business in rice maintenance is preceded by rituals, starting from the preparation stage (*ma'pallin* and *ma'garu'ga'*), making nurseries (*massu'bak panta'nakan*) until the rice is finished being stored, which is marked by the "*sirari to manglaa*" rite (the buffalo herders play fighting) and *sisemba' pare* (fighting feet). There are 23 rituals (*lampan aluk*). In farming, the working pattern of cooperation is the prevailing custom. This custom is called "*sisaro*" or "*metena*" in some places.

### **Tongkonan Property/Assets**

The symbol of the Toraja alliance is *Tongkonan*. Marriage is the origin of a *tongkonan*. In the "*aluk rampanan kapa*" (marriage) rite, the *tongkonan* identity of the bride and groom is always echoed (*disinggi'*) in the hope that a new kinship will be established between the *tongkonans* and the

hope that a new *tongkonan* will develop. Edwin de Jong begins his analysis by showing the basic principles of the values of social relations and the source of Toraja human livelihood, "I will first try to get a better analytical grip on the most common social relations and networks in Torajan society—those defined by kinship and houses." (de Jong, 2013)

Husband and wife in a family begin to build a *tongkonan* (means a house) to guarantee the kinship of their offspring. The essence of the philosophy of *Tongkonan* is a bond to guarantee a happy life in this world and the world to come. In order to ensure the life of the *Tongkonan* or the children of the *Tongkonan*, each *tongkonan* has joint assets that the extended family of the *tongkonan* can use. The assets include *Tongkonan* houses, rice fields, grazing areas (*panglambaran*), small forests (*to' kombong*), gardens, bamboo plants around the *tongkonan*, wells and shared graves (Tangdilintin, 1975).

"*Umpasundun aluk*" is the duty of the *tongkonan*, in the sense of the obligation of the whole family of the *tongkonan* concerned. Torajan people's obedience to the responsibility of "*umpasundun aluk*" is their identity. The identity of the Toraja people is the integrity of the community in the bonds of *aluk sola pemali*. Based on its function, the *tongkonan* alliance, as well as more broadly, is manifested in family solidarity and cooperation, common interests are above individual interests, and cooperation is the guarantee of these common interests. *Gotong-royong* is a characteristic of traditional societies.

The main motive is mutual need, especially in the rice field work, in dealing with *Rambu Tuka'* and *Rambu Solo'*. A cooperation bond (*kasiturusan*) is a kind of social insurance or *arisan*, which expects a reward but does not need to be billed. Moreover, it requires a commensurate return for the services provided. The value of *gotong-royong* is seen not based on economic value but on the importance of participation in the partnership (cooperative). These forms of participation are giving and returning gifts, attendance at a ceremony

(*Rambu Solo'* and *Rambu Tuka'*) and so on. The act of giving is seen as more important than receiving. People who give more are rated higher than recipients. The expression that symbolizes the community in the life of the Toraja people is "*sangkutu' banne sangboke amboran*" the fellowship is like a cognate, a bunch of rice seeds, like a full-sized seed to be sown. This parallelism expresses a connection without distinction, all of which are the same seeds united in one bond—a dynamic and vitality fellowship. The Toraja people prioritize sacrifice over luxury and devotion over personal gain.

### **The Character of the Toraja Economic Order**

The economic character of the Toraja people can be seen in the very high value of craft (work) in the pursuit of happiness/wealth. The inculcation of this character value is the verbal expressions often heard from lullaby (*panglellenan*) for babies. When the baby is a girl, then the content of the *panglellenan* is the hope for success in all women's work "*kasalle lao meurang lobo' lao mekaumbu'*. Meanwhile, if the baby is a boy, it is hoped that he will always be successful in men's work, so his *panglellenan* is: "*kasalle tang diada 'lobo' papatu inaa*" (hope regarding his growth and development). "*Undoloi sangbara'mu untonda pada dadimmu*" (value of self-esteem), (Sampe, 2020). However, the spirit of pursuing happiness and wealth is not directly correlated with the productivity aspect of a *tongkonan*. The hope for success in the above *panglellenan* is interpreted in the euphoria of consumerism of celebration rites (traditional, modern and church), which does not support the local production side of a *tongkonan*. This instability is evident in a large number of unemployed (lack of job creation) so that demographically the productive generation migrates to leave Toraja, resulting in many *tongkonan* complexes being empty and uninhabited. In problems like this, the government should be assisted by churches and cultural figures to work



together to intervene in this social-economic imbalance that is too far away.

Apathy and destiny are not economic concepts to be taken for granted. In this case, the idea of *dalle'* which is given in the hands (*dipaka'panni*) of a baby must be developed. Even having to improve one's life is part of *dalle'*. *Dalle'* is developed through work and must go through a reasonable process. Unreasonable leaps for wealth are not permitted. One has to sweat to own something. He has to work hard to catch up with *dalle'*. However, this way of developing *dalle'* is bound by legal rules (*napori aluk sola pemali*) embodied in customs.

## CONCLUSION

The ideas of the Toraja Church's Economic Theology so far as this presentation can be summarized in beliefs, attitudes, independence, and service, which are concluded in several points. In this regard, all the descriptions, overviews and analyzes that have been presented previously are summarized as follows: From a theological perspective, the Toraja Church asserts that God is responsible for the sustenance of human life, and

## REFERENCES

- Agamben, G., Chiesa, L., & Mandarini, M. (2011). *The Kingdom and the Glory: For a Theological Genealogy of Economy and Government*. Stanford University Press.
- Anggui, Pdt. A. J. (2022). *Torajanes Economy Behaviour* [Personal communication].
- Arnal, W., & McCutcheon, R. T. (2013). *The Sacred Is the Profane: The Political Nature of Religion*. OUP USA.
- Bakker, A., & Zubair, A. C. (1990). *Metodologi Penelitian Filsaat*. Penerbit Kanisius.
- Barclay, W. (1996). *Pemahaman Alkitab Setiap Hari Lukas*. BPK Gunung Mulia.
- Calvin, Y. (2008). *Institutio [Pengajaran Agama Kristen]: Pengajaran agama Kristen* (Winarsih, Trans.). BPK Gunung Mulia.
- Darmaputera, E. (2001). *Pergulatan kehadiran Kristen di Indonesia: Teks-teks terpilih Eka Darmaputera*. BPK Gunung Mulia.
- de Heer, J. J. (1999). *Tafsiran Alkitab Injil Matius Ps 1-22*. BPK Gunung Mulia.
- de Jong, E. B. P. (2013). *Making a Living between Crises and Ceremonies in Tana Toraja*. BRILL.  
<https://doi.org/10.1163/9789004252479>
- Graafland, J. J. (2010). Calvin's Restrictions on Interest: Guidelines for the Credit Crisis. *Journal of Business Ethics*, 96(2), 233–248.  
<https://doi.org/10.1007/s10551-010-0462-9>
- Jonge, C. de. (1998). *Apa itu Calvinisme?* BPK Gunung Mulia.
- Kis 18:1-3 (TB)—*Tampilan Daftar Ayat—Alkitab SABDA*. (n.d.). Retrieved June 3, 2022, from

- <https://alkitab.sabda.org/passage.php?passage=kis%2018:1-3&tab=text>
- Lee, W. (2005). *The Economy of God*. Living Stream Ministry.
- Matius 13 | PBTB2 Bible. (2023). <https://www.bible.com/id/bible/2863/MAT.13.PBTB2>
- Matius 13:45 (Tafsiran/Catatan)—Tampilan Ayat—Alkitab SABDA. (n.d.). Retrieved June 7, 2022, from [https://alkitab.sabda.org/verse\\_commentary.php?book=Mat&chapter=13&verse=45](https://alkitab.sabda.org/verse_commentary.php?book=Mat&chapter=13&verse=45)
- Nugroho, F. J. (2019). *GEREJA DAN KEMISKINAN: DISKURSUS PERAN GEREJA DI TENGAH KEMISKINAN*. 3, 13.
- Palilu, Pdt. J. (2022). *Could pastor doing business?* [Personal communication].
- Pelaksana SSA XXV GT, P. (Ed.). (2021). *Himpunan Keputusan Sidang Sinode Am XXV Gereja Toraja*. Gereja Toraja.
- Poerwowidagdo, J. (2011). *Teologi Ekonomi* (R. Setio, Ed.). BPK Gunung Mulia.
- Sampe, N. (2020). Rekonstruksi Paradigma Ekonomis dalam Budaya Rambu Solo' di Toraja Utara. *BIA': Jurnal Teologi Dan Pendidikan Kristen Kontekstual*, 3(1), Article 1. <https://doi.org/10.34307/b.v3i1.158>
- Sanderan, R. (2021). Dilema Kepemimpinan Kristen, Tuhan atau atasan?: Unsur-unsur Fundamental Bagi Pemimpin Kristen Demi Mengejawantahkan Imannya dalam Profesi dan Pengabdian. *SOPHIA: Jurnal Teologi Dan Pendidikan Kristen*, 2(2), Article 2. <https://doi.org/10.34307/sophia.v2i2.40>
- Sugiyono. (2013). *Metode Penelitian Kuantitatif, Kualitatif dan R&D*. Alfabeta.
- Tammu, J., & Veen, H. van der. (2016). Dalle'. In *Kamus Toraja—Indonesia* (p. 716). PT. Sulo dan YPKT.
- Tangdilintin, L. T. (1975). *Toraja dan Kebudayaanannya*. Yayasan Lepongan Bulan.
- Tangdilintin, L. T. (1985). *Tongkonan (rumah adat Toraja): Arsitektur & ragam hias Toraja*. Yayasan Lepongan Bulan Tana Toraja.
- Tupa', Y. P. (2021). *Perilaku orang Toraja menggunakan uang* [Personal communication].
- Veen, M. G. M. (2019). *Teologi Kewirausahaan: Konsep dan Praktik Bisnis Gereja Kristen Protestan di Bali*. Yayasan Taman Pustaka Kristen Indonesia.
- Wagner, C. P. (2012). *Apostles Today*. Baker Books.
- Wijaya, Y. (2009). RELEVANSI ETIKA CALVIN BAGI KONTEKS INDONESIA ABAD 21 Sebuah Kontribusi dalam Rangka Peringatan 500 tahun Calvin. *Gema Teologi*, 33(1). <http://journal-theo.ukdw.ac.id/index.php/gema/article/view/38>
- Yeniretnowati, T. A., & Angin, Y. H. P. (2021). Integrasi Iman dan Pekerjaan sebagai Sebuah Strategi Misi. *DIDASKO: Jurnal Teologi Dan Pendidikan Kristen*, 1(1), Article 1. <https://doi.org/10.52879/didasko.v1i1.3>
- Yewangoe, A. A. (1992). *Kemiskinan Dan Etos Kerja Masyarakat Indonesia*. Yakoma PGI.
- Yohanes, H. (2020). Langit dan Bumi yang Baru: Eskatologi berdasarkan Teologi Biblika tentang Tempat Kediaman Allah. *GEMA TEOLOGIKA: Jurnal Teologi Kontekstual Dan Filsafat Keilahian*, 5(2), 155–174. <https://doi.org/10.21460/gema.2020.52.496>