



Case Study Of *Mawe* Tradition: The Theology Study Of Spirit Summoning Rituals In Buru Island, Maluku

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Abstract

Cultural traditions in Indonesia are very diverse, including the Mawe tradition on Buru Island, Maluku which is believed to be able to provide clues to uncover cases or problems that often occur. Uniquely, this tradition uses the spirits of deceased ancestors, which is a ritual led by traditional elders to provide clues that can explain a problem. This study uses a qualitative method with a case study approach and analysis of supporting Bible verses. As a result, from the theological studies conducted, it is known that rituals of seances have also been carried out in the biblical tradition, but it is clear that this tradition is contrary to the Bible. The Christian theological view is very clear that believers are not justified under any circumstances to perform seances because it is a form of syncretism.

Key words: theological studies; seances; the Mawe tradition; syncretism

Introduction

Cultural diversity in Indonesia is very visible in the various local cultures that are developing in today's society. The emergence of a particular culture is due to the influence that arises in the community itself and can shape that culture naturally (Bukit, 2019). According to Koentjaraningrat, an anthropologist who said that "culture is the whole system of ideas, actions, and human creations in the context of community life, which is made the property of humans by learning" (Koentjaraningrat, 2009). The life of Indigenous peoples is very important in holding their traditional traditions as a habit from their ancestors which is channelled through inheritance from generation to generation and has been recognized by the local community as a norm that must be carried out in the practice of daily life. According to Narawi, what is meant by local culture is all ideas, activities, and results of human activities in a community group in a certain location. The culture is still growing and developing in society and is agreed upon and used as a common guideline (Narawi, 2011). Thus the source of local culture is not only the values, activities, and results of traditional activities or the ancestral heritage of the local community but also all components or cultural elements that apply in society and become a characteristic and or only develop in certain societies.

In the context of a multicultural society, local culture is in a heterogeneous environment so in its implementation tolerance is needed. This is an existence of cultural diversity that must be maintained and respected in terms of aspects of social life. The entry of foreign religions and cultures accompanied by modernization poses a threat to the preservation of culture for

descendants next. Culture is opposed to the progress of the times and religious beliefs (Marisi et al., 2021).

In the context of the citizens of the nation, the traditions and culture of the archipelago are the ancestral heritage that must be preserved, but in the context of theological ethics, that is the life of today's society, traditions and cultures can still be found that are contrary to the Christian faith (Marisi et al., 2021), one of these traditions is the belief in the calling of spirits. the dead. This puts Christians in a dilemma, between preserving an ancestral tradition and culture but at the same time practising the faith they believe in.

Beliefs regarding the existence of spirits of the dead are familiar to today's society, therefore every region or every person has its views and beliefs about the spirits of the dead. Each culture has its view of the spirits of the dead, and each region has its name for "spirits of the dead"(Krisnando et al., 2019), especially for areas that still believe in supernatural powers that can be done by humans, which is still very strong, as is done by the people of the island. Buru, Maluku, namely *Mawe* culture. The *Mawe* tradition is one of the traditions used by the local community in asking for directions to the spirits of the dead or ancestral spirits to provide answers to certain problems, in other words, it can also be referred to as the science of intelligence in indigenous peoples. This *Mawe* tradition has been passed down from generation to generation by ancestors and is still used today by almost all indigenous groups on the island of Buru, including one of them is the Waekose indigenous community, the majority of which are Christians.

This is a challenge that every believer cannot ignore and deny, so it is a challenge that the church needs to address. Moreover, if the culture adopted by the tribes in Indonesia is a culture that has been passed down from generation to generation, it can be said that the culture has very strong ties in the practices of everyday life, this is where the function of theological studies It is very necessary to see this and the church has a role in providing a view that is following the Christian faith.

Based on the background and literature review above, it can be formulated that the problem in this research is how is the *Mawe* tradition in theological view, towards church life in the Waekose indigenous people? This study aims to explain how the theological view of the *Mawe* tradition is and to explain how the Christian theological view of believers who perform seance rituals to provide understanding to the indigenous people of Buru Island, more specifically to the Waekose indigenous people who have embraced Christianity towards the *Mawe* tradition. This study uses a qualitative method with a case study approach and analysis of supporting bible verses.

Previous research conducted by Tago'a and Enoch (2020), explains that there is a belief in the Pamona people in East Luwu Regency, South Sulawesi Province. In his journal, it is explained that if a mother dies during childbirth, the Pamona people believe that the mother's spirit will become *renggeana* ("mama" and "ana" means "child") and at night the spirit will wander around to disturb or chase people. running at night. The impact is that if a mother dies due to childbirth, it is rare for anyone to leave the house at night.

Research conducted by Dharma Kelana Putra related to the mayo dance in the people of South Nias. Several beliefs develop in the community related to the mayo dance tradition in the people of South Nias. The mayo dance is a dance inspired by a hen protecting her chicks from the threat of an eagle; In addition, the mayo dance is also mentioned as an illustration of the story of a girl who holds back longing for her lover who is going to war, in her longing she prays and asks that the ancestors cursed to become an eagle to find her lover who is at war; but there is another version, namely as a dance of respect for the youth who are considered instrumental in protecting the village from enemies. While the almost extinct version, namely from Tello Island in the Batu Islands, South Nias Regency, namely the mayo fogawe bekhu dance or known as the mayo dance to summon spirits. The large number of people who are Christians have made people start to leave this tradition because they do not want to be labelled as Satan worshipers or followers of paganism by the church congregation (Putra, 2020).

Tago'a's previous research describes the spirits of the dead and only deals with women who died in childbirth. Meanwhile, Dharma Kelana Putra's research shows that the tradition of summoning spirits (spirits) has been abandoned due to faith in Christ. Summoning is a tradition carried out in several tribes in Indonesia but always has a uniqueness because the mention, methods and rituals are carried out differently so that research on the *Mawe* tradition on Buru Island is a new thing related to locus, which occurs on the island of Buru and how the ritual is carried out. carried out by the indigenous people of the Waekose tribe about the *Mawe* tradition.

Method

The method used in this research is a qualitative method with a descriptive approach, and verse analysis and is associated with the phenomenology of the mawe tradition on Buru Island (Nursapiah, 2020). Descriptive approach research, namely conducting a literature review by collecting data from various sources of books, and journals to be tested and also as a support for each narrative found (Zaluchu, 2020). Furthermore, this research was also carried out using an inductive method of examining Bible verses that support the seance ritual.

Research with a phenomenological approach by describing a phenomenon as it is without manipulating the data in it, and aims to reveal existing phenomena and understand the meaning behind the phenomenon (Sugiyono, 2012). Researchers dig up data and information by using observation methods and interviews conducted in-depth about the mawe tradition on Buru Island. The data obtained is processed for simplification into a form that is easier to read and interpret (S.B., n.d.), so that the data will lead to scientific findings. The data analysis carried out is interactive by presenting data from the collection process through literature study, Bible studies, and interviews, then reduced and drawn a conclusion as a result of research from studies and discussions.

Findings

Mawe is a tradition of asking for guidance from spirits which has been passed down from generation to generation to the Buru indigenous people which is still preserved today. The presence of a new religion, in this case the teachings of Christianity, which is theologically very contrary to the *Mawe*

tradition, has not been able to stop this cultural practice. The village of Waekose, which is predominantly Christian, is located in the sub-district of Fena Leisela, Buru district, Maluku Province where this tradition can still be found in practice today.

Mawe in the tradition of the Buru people, it is known that there are two types of *Mawe* ceremonies, namely traditional *Mawe* and special *Mawe*. *Mawe* adat is carried out to find solutions to problems experienced by indigenous peoples, while special *Mawe* is carried out to solve problems experienced by a person or individual. This special *Mawe* is personal and in practice it is more inclined to the practice of shamanism, because they will look for certain people who have expertise (shamans or known as smart people) who can communicate with spirits to give instructions on the problems they face.

Mawe adat is carried out by traditional elders from each Soa (original clan) in the village. Waekose Village has 3 Soa, namely Soa Tasijawa, Soa Lehalima, and Soa Tomhisa. In the ceremony carried out, the ritual begins with some requirements that are prepared then recites poetry in the local language in succession and then calls the ancestral spirits. There are two types of ancestors in the tradition in Waekose, the first is usually called Kapitang Seget Fnabo Taung (male ancestors) and the second is usually called Ngina Mukofang (female ancestors).

In the ritual, there will only be one ancestor who comes by entering the soul of a person chosen by the spirit itself. This does not only happen to the souls of the traditional elders, but also to the common people who are present at the ceremony where he can be possessed. The ancestral spirit of Kapitang Seget Fnabo Taung possesses a man he chooses, while the ancestral spirit of Ngina Mukofang will also possess a woman he chooses. When an ancestral spirit possesses someone, be it Kapitang Seget Fnabo Taung or Ngina Mukofang, the traditional elders will speak and convey the meaning of this *Mawe* summoning ritual. After the ancestors gave answers and instructions, they would leave and be marked with thanks by the elders to the ancestors who came, the ceremony was over.

The Christian theological view of seance rituals is a type of occult practice that is opposed to the Bible, this is confirmed in Tumini Sipayung's research (Sipayung & Sihombing, 2019). In Deuteronomy 18:10-12, it is explained that people who practice occult practices such as asking for directions to the dead (spirits) are an abomination before God. This was a prohibition that the Israelites had to shun.

The tradition of asking for directions to the spirits of the dead is a tradition that has been going on for a long time. This can be found in the Bible statement which reveals that it was in the Old Testament to the New Testament that this practice was informed. In the Old Testament, this tradition is a tradition that occurs in the nations around Israel, even this practice is also found among the Israelites. Although this is a common thing that happens and is commonly practised by nations outside Israel, the Bible informs that this practice is something that is forbidden by God. It was an abomination in the eyes of God that the Israelites had to shun.

The tragedy of seance and asking for directions to the spirits of the dead was carried out by Saul (1 Sam. 28:1-25). According to Liau, Saul was experiencing frustration when faced with the threat of the Philistines and the absence of God's answer to the problems he faced (Liau, 2008), so in 1 Samuel 28:1-25 the story of Saul is told who asked for the help of a female sorcerer who had the expertise to ask for directions to the spirits of the dead. From this story, there has been a long debate among Christians, there

has been a debate among theologians about whose spirit the sorcerer called, whether it was the spirit of the dead Samuel or not (Liau, 2008). The debate is not important, because the most important thing is that the practice of seance and asking and asking for directions to the spirits of the dead is something that the Israelites were forbidden to do, regardless of whose true spirit was called and came. . Saul had disobeyed God's commandments and committed what was considered an abomination before God, namely practicing occult practices.

Summoning and asking for directions to the spirits of the dead is classified as an occult practice, because in the Bible it is clearly explained that there is no relation between the living and the dead. In the Old Testament, Job 7:9-10; 14:10-12, the Bible gives information that people who have died will not appear again on this earth until the heavens are gone (the end of time). This shows that the spirits of the dead cannot possibly roam the earth to help or even disturb the living humans. Even in the time of Moses, God had revealed His Word to the Israelites that God was against spiritism in any form (Leviticus 19:31; Deuteronomy 18:10-13). This is reaffirmed in Isaiah 8:19-20.

While in the New Testament, the Bible's view is clear about the absence of a relationship between the world of the dead and humans who are still alive. This can be seen from the story told by Jesus in Luke 16:19-31 about the afterlife between Lazarus and the rich man. It is said that Lazarus during his life on earth lived in poverty, but his life was righteous before God. While the rich, during their life on earth become greedy and stingy and have a self-centered lifestyle. Both died, but Lazarus was in Abraham's bosom (verse 22), while the rich man also died and was taken to hell (verse 23). Lazarus and the rich man were in the realm of the dead, but in different places. Lazarus was in Abraham's bosom, this place is called Paradise (cf. Luke 16:22; 23:43; Acts 7:59; 2 Cor. 5:8; Phil. 1:23), apparently this place Jesus said and promised to those who believe in Him. While the rich man was placed in Hades. This place is for people outside of Christ (not believing in Him). The suffering in Hades made the rich man ask Abraham to send Lazarus to his parents' house, so that his brothers could be saved. But it was emphasized that it was impossible to do because the world of the dead had nothing to do with the world of the living. The end of the history of the two people is irreversible at the time of death (verses 24-26) and does not have access to reconnect with people living on earth.

The belief in the tradition of asking for guidance from the spirits in this case, such as the *Mawe* tradition, is a tradition that is contrary to biblical truth. Both from the Old Testament to the New Testament. This practice is classified as an occult practice which is an abomination before God. The practice of *Mawe* among Christians in Waekose, Buru Regency shows that the teachings of Christianity have not been implemented properly.

It is undeniable that the presence of a new teaching often changes old traditions and tends to eliminate the culture of a place that has been passed down from generation to generation for a long time. This, over time will make a tradition extinct. According to Marisi, there are at least two groups that cause the extinction of a tradition, namely the modernist group who are crazy about technological advances, so they think that tradition is an ancient and outdated thing that must be abandoned. While the second group is a religious group who defends the faith, this group is also called the reformists-puritans who maintain the purity of the teachings (aqidah). These people emphasize the importance of religiosity rather than

spirituality which cannot compromise with any cultural elements other than the teachings of their religion. This gives rise to religious fanaticism (Marisi et al., 2021). Ironically, rejecting the preservation of the traditions of a culture but indirectly creates a new culture that is wrapped in a spiritual frame. Culture should be a bridge for one's spirituality without destroying one's *aqidah*, as shown by the *Ti'ayo* tradition in Gorontalo (Nusi et al., 2021). This can also occur in the use of culture as an inculturation that strengthens *aqidah*, such as the tradition of urban communities in Semarang known as the *Warak Ngendog* tradition (Cahyono, 2018).

Efforts to maintain and preserve a hereditary tradition while also practising a new culture of Christianity can lead to syncretism, namely the mixing of Christian teachings with local cultural traditions. Syncretism itself is the same thing as occult practice, where it is not allowed to be done. This position puts Christians in a dilemma. Confronted between maintaining and preserving a tradition from the threat of extinction and with how to maintain their faith as Christians.

Marisi emphasized that clear boundaries were needed between the Bible and Culture. Christians must take responsibility for preserving culture but at the same time, they must not conflict with the creed of their Christian faith. Between the text (the Bible) and the context (culture) can be carried out together in contextualization, but the text (Bible) must be placed higher than the context (culture), the text must illuminate the context, not the other way around (Marisi et al., 2021). So in this case, all cultures that are not against the Bible and even neutral must be preserved, but cultures that are contrary to the Bible such as *Mawe* must be rejected.

The church must be able to play a role to be able to give light to the church members that *Mawe* is a practice that is contrary to Christian teachings. The church must be able to teach the truth and disciple the congregation (Marisi et al., 2020), so as not to engage in the practice of syncretism, namely mixing Christian teachings with traditional occult practices and seance rituals. Christian faith and biblical teaching must be prioritized in carrying out each of these cultures.

Discussion

The Mawe Tradition of the Indigenous People of Buru Island Mawe Tradition Background

Mawe is one of the traditions adopted by the Buru indigenous people, and this tradition has been passed down from generation to generation by ancestors. The *Mawe* tradition is also often used by indigenous groups in asking for directions to ancestral spirits or in other words it can also be referred to as the science of intelligence in indigenous peoples who are devoted to traditional elders by deliberation in seeking answers by asking for directions or instructions to the spirits of the ancestors so that they can help solve the problems they are facing, the main purpose of which is to ask for solutions and instructions from the spirits or ancestral spirits, in solving problems. a certain problem. The form of the *Mawe* tradition in each Buru indigenous group is very diverse but the meaning of the *Mawe* tradition remains the same in orientation and in practice, it can be adapted to the context of the problem to be carried out to find an answer that is obtained from the spirit in the ritual performed.

In the study of historical literature on the struggle of the Maluku people against Japanese occupation in 1942 on the island of Buru, the local indigenous people used the *Mawe* method against Japanese occupation, and succeeded in killing one of the Japanese commanders named Nagasawa, and succeeded in winning the battle, from historical evidence. That tradition is still attached to the life of indigenous peoples to this day.

In the traditional story that developed in the Buru community, Nagasawa was a Japanese commander who was very cruel, ruthless and liked to rape local girls. This of course caused anger and hurt the residents. Where previously, Nagasawa was well received by the community and was given an heirloom in the form of a pig chain or known as pig mustika which is believed to have magical powers in the form of immunity and supernatural powers. With this power, Nagasawa became very difficult to defeat or kill. To defeat Nagasawa, the traditional elders from several Soa (marga) in the Buru area held a *Mawe* ritual to ask for instructions from the ancestral spirits to find a way to defeat or disable his magical powers.

The ritual obtains instructions from ancestral spirits that to defeat and kill Nagasawa is by: 1) using a machete which is usually used to clean the yard and garden, the indigenous people usually call it the horse machete; 2) those who had to kill him were Kapitang Aras Lesnusa, Akong Lesnusa, Digu Lesnusa along with three other brothers and one brother-in-law; and 3) must attack him from the four directions the cardinal points when Nagasawa was taking a bath, where he was not wearing his clothes and the pig chain belt which was his black magic was not being worn. They also managed to kill Nagasawa with ancestral instructions obtained through the *Mawe* tradition (Teslatu, 2021). Since then, the *Mawe* tradition has increasingly gained a place and is trusted by the community to get instructions for solving difficult problems for them through the *Mawe* tradition.

Preservation of *Mawe* culture until now is a form of respect for ancestors from generation to generation, but with the presence of evangelists on the island of Buru who carry Christian teachings, of course, some things in these teachings are contrary to the culture of the local community. One of them is the *Mawe* tradition, but it turns out that this tradition is still believed and preserved to this day even though they have become Christians.

The Mawe Tradition of the Indigenous People of Buru Island in Waekose Village

Waekose is a village in the Fena Leisela Sub-district, Buru Regency, Maluku Province. The administrative area of Fena Leisela consists of 13 village areas, one of which is the village of Waekose. The area of Waekose village is 5.46 km². The indigenous people of Waekose village consist of 217 families, 798 people, 395 men and 403 women (Badan Pusat Statistik, 2020).

The Christian population is 693 people and the remaining 105 are Muslim immigrants. The Christian community still believes in the cultures that have been inherited by their ancestors (tete nene ancestors), one of which is the *Mawe* tradition. As for the Muslim population who are immigrants to the land of Waekose they still believe in the beliefs of their ancestral traditions but they also know about this *Mawe* and respect the tradition.

None of the original residents of Waekose village adheres to Islam, but tolerance between religions has been closely intertwined in the lives of the Waekose people. The indigenous people of Waekose village in the practice of community life still believe in the culture or traditional traditions that have existed for a long time and have been passed down from generation to generation, one of which is the *Mawe* tradition which is still believed to be even though this tradition is slightly contrary to the Christian view held by the local community.

Mawe (regional language) is to find out by asking for directions from ancestral spirits to get answers from ancestral spirits, there are 24 original Soa (marga) scattered throughout the island of Buru, now the island of Buru has been divided into two districts namely Kab. Buru and South Buru (Bursel), there are two types of *Mawe* traditions, namely *Mawe Adat* and *Mawe Special*: *Mawe Adat* is usually more universally binding, while *Mawe Special* is more personal, which means that only certain people have the expertise to do it. *Special Mawe* can also be said to be a shamanic practice, usually carried out using the media of betel nut, white plate, and there is also a reward (such as finding out if someone has experienced theft). *Special Mawe* is usually used by the general public to get instructions that are personal in nature, relating to personal problems that are being experienced. This tradition is not carried out by traditional elders, but by people who are considered to have special spiritual abilities or powers to do so. The general public calls them like shamans, while the Waekose people call them smart people.

This *Mawe* ceremony is carried out any time when there is a problem, usually by informing the traditional elders of the original clans to hold a traditional *Mawe* ceremony and is carried out only in the morning. The media used in the form of betel, areca nut, lime in the local language is called 'Burat' traditional cloth (Plain White cloth) customary lenso custom (lastare) while women usually wear white Kebaya clothes.

The ceremony process begins with the elders eating betel nut, areca nut as a sign of honour, after that it is continued with the opening sentence of the initial history by using the regional language led by the traditional elders, by chanting while rhyming in the local language to summon and invite ancestral spirits. to come, when the ancestral spirit comes by possessing a person who is actually chosen by the spirit so that it does not arbitrarily enter the person present at the ceremony, there are two ancestral spirits who are usually present in this *Mawe* process, the first one is usually called with Kapitang Seget Fnabo Taung (male ancestor) and the second Ngina Mukofang (female ancestor) (Tasijawa et al., 2021).

Usually, the spirit of Kapitang Seget Fnabo Taung possesses a man he chooses, while the spirit of Ngina Mukofang will possess a woman he chooses as well. It is not closed only to the traditional elders or the wives of the elders who can be possessed by the two ancestral spirits. Ordinary people who participate in the ritual can also be selected and possessed. Rarely Kapitang Seget Fnabo Taung and Ngina Mukofang come together and possess their chosen ones at the same time. Usually, if Kapitang Seget Seget Fnabo Taung comes, Ngina Mukofang is not present and vice versa.

When Kapitang Seget Fnabo Taung is present he will choose men to be the media he speaks and conveys his message or instructions, while Ngina Mukofang will choose and possess women as his medium of speaking and conveying messages or instructions to them. After the ancestral spirit had arrived, the traditional elders immediately spoke and conveyed their intentions to the spirit, and the spirit

immediately spoke to them and gave answers to the questions asked, after that the spirit disappeared from the possessed person, as their closing sentences also say thank you, all are spoken using the local language.

In addition to asking for instructions from the ancestral spirits of the *Mawe* tradition, as well as asking for the participation of ancestors in Waekose village, there are 3 Soa or native clans who usually have the task of carrying out traditional *Mawe* ceremonies, the three Soa are Soa Tasijawa, Soa Lehalima, and Soa Tomhisa who make up the majority residents of Waekose village.

The ritual of summoning the soul in the Special *Mawe* is different from the *Mawe* Adat ritual. In the special *Mawe* ritual, it is not the spirits of the ancestors, Kapitang Seget Fnabo Taung or Ngina Mukofang, but the spirits of the dead who are most likely believed to have close or familial relationships with people who ask for directions. This spirit will speak to smart people who perform the *Mawe* Special ritual and convey instructions through the media used, such as moving objects used in rituals. For example, if there is a case of theft experienced by a person, then when he asks for instructions on who the perpetrator of the theft is in his house, the dukun (smart person) will use media such as plain white plates that will be attached to his body. When the victim of theft mentions the names of the suspected people, the shaman will repeat them with his ritual spells, if the media moves down, the person named is the culprit (Tasijawa et al., 2021).

The Theological View of Summoning

Spirit summoning is an occult practice based on the belief that the spirits of the dead can communicate with the living or vice versa, either through a medium or by other means (Liau, 2008). Practices such as the game Jailangkung, nini towok are examples of the practice of summoning spirits or spirits that are often heard among Indonesian people.

Seance or spiritism is a belief that teaches that the spirits of the dead can communicate with the living through a third party who acts as a mediator. In his book on life after death, Raymond A Moody says “The Bible is the most widely read and talked about a book dealing with the nature of the spiritual aspect of man and life after death. But overall, the Bible has relatively little to say about events that take place at death or about the nature of the world after death (Moody Jr, 1987). This then gives rise to a distorted interpretation related to the Christian understanding of life after death. Some cults taught evangelism to the dead. This heresy was not only a threat in the first century, but was present in the centuries that followed, even in modern times like today (Liau, 2008).

Teachings about evangelism to the dead in Indonesia had attracted many followers. This is motivated by shallow theological understanding and cultural beliefs that the spirits of the dead still roam around the living (Liau, 2008). This teaching is very dangerous if it is not immediately responded to and responded to by the church or the theologians who are academics who understand and understand the science of Bible interpretation.

According to Billy Graham, “We know from the Bible that behind death there is life in abundance for the followers of Christ. Those who have received His grace and who have been saved will one day be with Jesus in Heaven”(Graham, 2001). In this regard, Decky Krisnando, Enggar Objantoro and I Putu Ayub Darmawan with the title "Concepts of Evangelical Theology About the Dead" explained that every human who dies, his spirit will not wander on earth but will enter another dimension, placed somewhere waiting; heaven or hell (Krisnando et al., 2019).

Seances in the Bible

The Bible writes that in the life of the ancient Israelites, there were already practices or activities related to the spirit world or the world of the dead. “The ritual of summoning and asking the dead, seeking advice or support from the spirits (Deut. 18:11; Lev. 19:31; 20:6, 27; Isa. 8:19; 65:4; 1 Sam. 28), and regarding offerings to the dead (Deut. 26:14), this points to the fact that “Israel” and Judah are thought to have also accepted and even practised practices concerning the world of the dead in the pre-exilic period. This shows that the tradition of summoning the dead by soothsayers or shamans in Bible times is indeed a fact that happened, but not as something that is justified by the Bible. God still forbids the practice of summoning the souls of the dead for a purpose to ask for a way out of the problem or problem that is being.

The most vivid story told in the Old Testament is the story of Saul who, in a state of urgency by the enemy, asked for help from a woman who was skilled as a sorcerer, a sorcerer who used to summon the spirits of the dead. At that time, this woman was asked by Saul to summon the spirit of Samuel, a prophet of God who lived during the reign of Saul. But Samuel was dead. At night, in disguise, Saul accompanied by two of his bodyguards met the witch doctors in Endor (1 Sam. 28:1-25). Liau said that under the circumstances at that time, Saul hoped to get guidance and solutions from Samuel's spirit for the problems he was facing. Saul was frustrated at the threat of the Philistines and had called out the name of the Lord but got no answer when he asked Him for advice (Liau, 2008). The event of the summoning of Samuel has caused a long debate by Christian theologians for a long time. The debate revolves around which spirit is called and comes at that time. The views were split, some believed that the one who was called and came was the spirit of Samuel, but some said that it was the spirit of Satan who disguised himself to deceive Saul (Liau, 2008). This could have happened as a trick done by this female shaman to believe him and believe that what he saw was true. The main problem is not really who the spirits are who come when the sorcerer calls him for instructions on Saul's orders, but the seances themselves are prohibited and not justified in the Bible.

Theologians who believe that Samuel's spirit was present cannot provide a strong argument, based on weak and unproven facts, because it is based on the interpretation of Bible verses without looking at the context and being literal. If the Bible is traced comprehensively from the Old Testament to the New Testament, no evidence confirms the relationship between the living and the dead (Prime, 2001).

Instructions in the Bible, namely the Book of Job 7:9-10; 14:10-12, it can be seen clearly that the spirits of the dead will not appear again on this earth until the heavens are gone. The spirits of the dead cannot roam the earth, nor can they help the living on earth or disturb them. God is against spiritism in any form (Leviticus 19:31; Deuteronomy 18:10-13; Isaiah 8:19-20). Based on the explanation and description above, it is very clear that the Bible, specifically in the Old Testament does not justify the practice of summoning the dead for any reason. The Old Testament does not in the least provide a valid basis for refusing to perform séances for the dead.

In the New Testament, the development of the doctrine of the resurrection of the dead reaches its peak. At that time people still believed in body life after death, Herod considered Jesus to be John the Baptist who came back to life (Mark 6:16; Matthew 14:2; Luke 9:7). Though that assumption is wrong. This assumption is more in line with the notion of resuscitation or the incarnation of the soul into another body (transmigration). The real and true belief about the resurrection of the dead is that which was expressed by Martha when her brother died. He said, "I know that he will rise again when men rise in the last days" (John 11:24). The Bible writes regarding the afterlife between Lazarus and the rich man in Luke 16:19-31, "the life of the rich man was spent in a self-centred lifestyle. He made the wrong choice and suffered forever (verses 22-23). All his life Lazarus lived in poverty, but his heart was righteous before God. The name Lazarus means "God is my help", and he never gave up his faith in God. He died and was immediately taken up to Paradise with Abraham (verse 22; cf. 23:43; Acts 7:59; 2 Cor. 5:8; Phil. 1:23) while the rich man went to hades were those who did not wait to enter Paradise. The end of the history of the two people is irreversible at the time of death (verses 24-26) and does not have access to contact with people living on earth.

Based on the verses above the dead and the living cannot communicate, when the rich man asked Abraham to ask Lazarus or one of the dead to go to his brothers' place, Lazarus was not allowed to go there. out of place into the world of the living. According to Derek Prime, "The kingdom of death is a place of eternal punishment, and a place of exile far from the presence of God. That will be the place of all those who have ignored God and disobeyed the gospel of Christ"(Prime, 2001).

Conclusion

The *Mawe* tradition is a tradition that has been carried out for a long time from generation to generation and has been passed down in the Buru island community in Waekose village until now. From the theological studies conducted, it was found that the ritual of seances has also been carried out in the biblical tradition, but it is clear that this tradition is contrary to the Word of God. The Christian theological view is very clear that believers are not justified under any circumstances to perform seance rituals, after becoming a believer and still performing seances is a form of syncretism. The people of Waekose village who have become Christians should put forward the truth of the Bible and the Christian Faith so that they can stop

this seance tradition and solve difficult problems can be done by deliberation and praying to God. The mawe tradition in practice contradicts the Christian faith, but as a tradition that has been carried out and passed down from generation to generation, it is necessary to have a cultural renewal, namely the tradition to gather and find a way out of every problem, carried out by praying together led by clergy to ask for instructions from Lord. Mawe is no longer a summoning ritual, but a ritual of worship and asking for God's favor.

Salute

Thanks to Didimus S. B. P. as the second author who contributed to providing discussion in this paper, thanks to Riski T. who has provided a lot of information about the Mawe tradition in the area where he was born and interviewed families who still live in the island of Buru, Maluku.

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