


The implementation of *Bungku Owi* as a forum for Rampi Fellowship in Seko: Reviewed in John Calvin's Theology of the Church

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Dates:

Received: 28 June 2023

Accepted: 19 Jan. 2024

Published: 29 Feb. 2024

How to cite this article:Agustinus, A., 2024, 'The implementation of *Bungku Owi* as a forum for Rampi Fellowship in Seko: Reviewed in John Calvin's Theology of the Church', *Verbum et Ecclesia* 45(1), a2930. <https://doi.org/10.4102/ve.v45i1.2930>**Copyright:**

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Bungku Owi is the philosophy of the Rampi indigenous people in building relationships together and this is in line with the Church. The Church is a community of people who believe and live together to realize God's work to bring peace through the call to fellowship, witness and serve. Qualitative method with in-depth interviews with *Bungku Owi* stakeholders as key persons. The research results found that the Church and *Bungku Owi* have something in common: The Church is a fellowship of believers who are called to be God's co-workers by witnessing, serving and fellowshiping so that what is realized is peace and shalom. Meanwhile, *Bungku Owi* is a philosophy used by a group of Rampi people to build a life of togetherness in society so that what is created within the community is coexistence, mutual assistance and equality for good purposes.

Intradisciplinary and/or interdisciplinary implications: The implications are in studying culture, church and theology through *Bungku Owi's* cultural philosophy. It contributes to juxtaposing *Bungku Owi's* cultural views on Rampi with Calvin's interpretation of ecclesia. These images complement each other in building lasting relationships within the Christian community.

Keywords: *Bungku owi's*; Church; John Calvin; culture and theology; seko ethnic; philosophy.

Introduction

The origin of *Bungku Owi*, the Rampi Tribe, Seko

The *To Rampi* tribe inhabits the *Rampi* area, North Luwu district, South Sulawesi province. Because of its isolated location in the Kambuno mountains, the *Rampi* tribe is known as a tribe that is still very thick with its customs and culture (Fakhri et al. 2019:7–8).

In carrying out traditional social life, *To Rampi* has a philosophy that guides them in society called *Bungku Owi*. *Bungku owi* is the language of *Rampi*. If interpreted in Indonesian, it is a bunch of sugar cane taken by the ancestors of the *Rampi* people as a philosophy or life guide in building a harmonious and peaceful customary society.

According to informant Janur, *massodang* activities, also called *ma' dehata* activities, are carried out to worship Dehata by mentioning the names of dehata believed in the Seko ancestral religion. The *massodang* activity aims to worship Dehata (the concept of god in Seko's traditional beliefs) and ask for blessings from the people in the village. The elements used in the ritual are *lisa'* (egg), *kasing-kasing* (rice wrapped in young coconut leaves formed into a *bukat* and filled with rice). *Massodang* existed long before Christianity came to Seko (N. Janur, pers. comm., 10 October 2023). Researchers agree with this philosophy because the teachings are rooted in *Rampi's* life as a way of life that can maintain relationships. Maintaining this rite has become hereditary teaching because it is considered a tool for peace.

Before 1923, *Bungku Owi* was only on the pillar of customs. Making decisions to implement a new way of life includes government considerations after the government structure becomes clear in society. Likewise, the pillars of Christianity were only included as a decision-making tool after Christianity became strong and developed. It is not intended that *Bungku Owi* is comparable to Christianity (G. Paranduk, pers. comm., 12 October 2023). However, a Christian society, which is also a cultural society, cannot possibly be uprooted from its cultural roots. Wisdom places the pillars of Christianity as the glue of unity and peace. Christianity has existed in Seko sub-district for quite a long time, starting in 1923 when a people's school was built by the colonial government,

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which later became the basis for the spread of Christianity in Seko. What is interesting is to see *Bungku owi's* view from the light of Christians by looking at Calvin's view of the church.

According to Calvin, the church is the mother of all believers. For him, a man who does not have the church as his mother cannot have God as his father and outside the church there is no salvation. The church is the main tool given by God to believers to realize fellowship with Christ (Batlajery 2011). Therefore, with Calvin's view of the church as mother and God as Father, it can be understood that Christians are children of God who live in fellowship with Jesus Christ. In Calvin's view, the unity of the church is unity in faith, hope and love. The unity of the church is because of the same Spirit, in the same Spirit, humans are called to inherit eternal life (Batlajery 2011). With the unity in fellowship, Christians will live together in showing the example of Christ. On the other hand, *ecclesiology* according to Calvin is contextual, that is, the context in which he is located influences his thoughts. He emphasized that the unity of the church must be based on unity in Christ. There is no church without unity. The Church is united in Christ. The church is a community not of I, but of we, so for Calvin the sense of the church is we who are united in the body of Christ. The unity of the church exists because of the power of the Holy Spirit. Calvin's emphasis on church unity is that the church in the lives of its people should show togetherness in love for the glory of God (Purnomo & Sanjaya 2020).

Therefore, by knowing *Bungku Owi's* thoughts and the Christian perspective on fellowship, people will see similarities and find values that reflect Christianity in these customs. This is the entrance to inculturation (adaptation of Christian teachings to a particular culture) (Anderson 2017; Barber 2020). Christians see the same thing in the Bible and local culture. In this way, local people can accept the existence of Christian teachings and become followers of Christ. So what is visible is an association that lives with the principle of brotherhood regardless of race, nation, ethnicity and social class. Aryanto (2022) explains that early Christians began to develop a fluid identity. Some exceptions may have been allowed for Gentiles to retain their practices and customs while Christian community members (Ac 8–10).

Bungku Owi's understanding and the church's understanding of communion have similarities. However, it is necessary to explore more deeply the interpretation and meaning of *Bungku Owi* as a forum for alliance through the cultural perspective of Seko *To Rampi*. Apart from that, Calvin's view of the church as a forum for Christian fellowship is connected to *Bungku Owi's* philosophy. The meeting of these two perspectives can create mutual fellowship and unity.

Therefore, the author needs to study in more depth the implementation of *Bungku Owi* as a forum for fellowship with *To Rampi*, in Seko, North Luwu, reviewed in John Calvin's theology of the church.

Research urgency

This article is interesting to study by looking at the implementation of *Bungku Owi* as a forum for fellowship with *Rampi* in Seko, North Luwu and reviewing John Calvin's theology about the church considering that this research has never been carried out. This also aims to communicate or dialogue between culture and Christian teachings. Moreover, there are several similarities with previous studies discussing the church (Christian faith) and local community understanding. As Sapri wrote about the meaning of the *tallu lolona* cultural philosophy, he found that Christians in this cultural philosophy also live it through acts of love, unity, cooperation and kinship for peace and harmony (Sapri 2022). Patrecia and Prayuda (2022) also wrote the same thing, but the researchers focused on *tallu lolona* culture as the universal, ecumenical basis of Toraja society. The results of their research are also the same. Still, here, they emphasize that as Christians who have received God's love, they should apply the value of that love to build relationships with all of God's creation so that the carapace that God desires in ecumenical life is built (Agustinus et al. 2023; Wulandari et al. 2023).

Tatung wrote about the value of *tongkonan tallu* as a place for worship at the Toraja Marintang Simbuang church. Her research revealed that the value of *tongkonan tallu* is in harmony with working life in Marintang and the community. Because *tongkonan tallu* has a good role as the centre of *pa'rapuan*, the centre of government, and a place to solve problems, apart from that, *tongkonan tallu* also serves as a guide for them to live together in terms of behaviour, interaction, mutual help (*sianggaran*) and fellowship to live side by side as Christians (Tatung 2019). Therefore, referring to the aforementioned descriptions, the author needs to further study the church's view according to John Calvin and its relationship with *Bungku Owi* as a forum for fellowship. The formulation of the problem in this article is how the implementation of *Bungku Owi* as a forum for fellowship with *To Rampi* in Seko, North Luwu, was reviewed in John Calvin's theology about the church.

Research methods

Based on the background, the method used is a qualitative approach to find out and obtain the necessary information and data related to research. Qualitative research is analysis based on post positivism to study the condition of natural objects, and the researcher is the key instrument (Creswell 2003; Helaluddin et al. 2023). The researcher intended it to be a key instrument because the researcher interacted directly with the informant. The type of research used is ethnography, which examines anthropology, culture, ethnicity, race, and the like (Branson & Martinez 2023; Mawikere, Hura & Bonde 2022). The researcher adopted qualitative phenomenological research to obtain accurate information from the key person regarding *Bungku Owi's* culture, philosophy and profound meanings relating to Christian life.

Data collection techniques in research were obtained through literature review, books, online journal articles and reliable online news. The literature study was used to obtain data from theories in this research. Data were collected through interviews (keyperson) to gather more information concerning the *Bungku Owi* philosophy. An interview is a meeting between two parties where information and ideas are exchanged through questions and answers. The data obtained will be presented descriptively with detailed, complete and in-depth sentences. Researchers conducted in-depth interviews with three *To Rampi* traditional leaders, namely Yermia Lampi, Gersom Parakduk, Ne' Janur.

Conceptual foundation

History of Bungku Owi

Bungku Owi is the philosophy of *Rampi* in Seko, North Luwu Regency, which is a mandate from *Tokei*. *Tokei* are traditional holders or traditional shops who are leaders in traditional communities. *Rampi* traditional figures to a group will travel from *Rampi* to *Baebunta* led by *Makole*, son of *Rampi tokei*. With the route from *Rampi* to *Seko*, from *Seko*, go to *Baebunta* and continue the journey to *Palopo*. However, on the way, *Makole's* wife could not continue the trip because she was pregnant. *Makole* and his entourage decided to rest and stay temporarily in *Lolumba* or *Pitu Timmina*. A few months later, *Makole's* wife gave birth to a boy, their first child. The boy was named *Hi Lampi*, which means 'stay' because their group lived in *Lolumba* when *Makole's* wife was pregnant. As time passed, *Makole's* wife became pregnant and gave birth to a second child, *Loi*, which means 'hang out', because *Makole* and his entourage lived between *Rampi* and *Baebunta*. *Makole's* third child was born two years later, named *Hi Tuila*, which means 'uncertain'. This name was interpreted as *Makole* because their group was not registered as the *Rampi* or *Baebunta* communities. This happened because they had not yet arrived in *Baebunta* or returned to *Rampi*.

Makole and his entourage joined the *Rampi* people who lived in *Ruwai* and *Tokuni*. This group multiplied, settled in *Lolumba*, and called themselves *Totikalo*, which means 'mixed'. Several years later, there was a war between the *Kulawi* people (people who came from the northern part of *Seko* today, known as the Central Sulawesi people) and the *Hono* (*Tu Padang* or native people of *Seko Padang*) in *Bongkok* until *Rampi* joined the *Hono* people in *Lipu Matua* and these two groups succeeded in defeating the *Kulawi* people. Then, the *Hono* and *To Rampi* people lived together in *Lipu Matua*, but because of differences in traditional and cultural backgrounds, the *Makole* and the *Hono* leaders separated themselves. *To Rampi*, they were settled in the *Dana* area because he liked gardening. As time went by, the *Rampi* people grew, and the area where they lived had a place for gardening. The *Rampi* people asked *Makole* to face the *Hono* Traditional Figure *Tubara* so that they would be given a wider area. *Tubara Hono* shows the *Tarempa* area with regional boundaries from *Pitu Timmina*, *Tampo Maraba*, *Pusoheang* and *Ke Potunduk* in the eastern part of *Seko Padang*.

During the development of the *Rampi* people, they moved several times to *Bolantai*. And this is where the Dutch changed the name from *Tikalo* to *Singkalong*. In 1951, chaos in the *Seko* area resulted in several great people from *Rampi* dying, namely *Hitori*, *Hisaka*, *Hiuki*, *Mala* and *Londe*. This chaos also caused the *Rampi* people to flee to Central Sulawesi, *Watukilo* and *Omu* and stay there until things were safe again in *Seko*. In 1966, many *Rampi* people returned from displacement, established villages in *Mara'a* and expanded to *Katu*. In the 1970s, the *Rampi* people in the school became increasingly known as the *Singkalong* people (a name given by the Dutch) (Anshar 2016b). In 1982, expansion occurred, and some of the community moved to *Lengkong* village. In 1991, the *Singkalong* people were divided into three hamlets, *Katu*, *Tadoyang*, and *Lore* hamlets, in preparation for village expansion. In 1992, the *Singkalong* people separated from *Padang Balua* Village to become *Taloto* Village. This name has been used until now. In 2004, through North Luwu Regent's Decree No. 300 of 2004. The *Singkalong* people received recognition as an indigenous community by the North Luwu government (Muty 2004). In October 2015, a traditional seminar called the *Bungku owi* Seminar was held to recognize the *Rampi* indigenous people in *Seko*, North Luwu (Anshar 2016a).

In this way, the *Bungku Owi* *Tokey Singkalong* traditional institution was officially established as a legitimate traditional community without being subordinate to other traditional institutions.

Bungku Owi in the understanding of To Rampi

Bungku Owi, as a forum for fellowship, certainly has social values that influence the lives of the *Rampi* indigenous people, who, embrace Christianity. In 1890, *Makole Baebunta* headed *To Rampi*. In every history, love is an integral part of determining history. This is where the story of *To Singkalong* begins. Ultimately, *Makole* and his wife said goodbye to leaving *Rampi*, passing through the *Seko* wilderness to *Luwu* (Anshar 2016b). *Tokey Lowa* advised:

Ane wute mokey wae ino'o imbo pe oha'a mi, Ewa kei wae bungkuna owi, ala ane hawa key wato'o hawa' kei intu maroho metoti'i, nolou humei kei intu no parowohi hey modungka. English translation: When you arrive at your destination, you should be like a bunch of sugar cane trees because if you are not like a bunch of sugar cane trees, you will easily be swayed, not stand firmly and will fall. (Y. Lampi, pers. comm., 08 February 2023)

The meaning of this sentence, lived by the people of *Rampi* until now and used as a reference in customary society. *Gerson Paranduk*, Head of *Taloto* Village, said that it is feared that the traditional rules of the *Singkalong* community will be lost in the future if they are not written down. He said:

Our habit here is to convey verbally. We are worried about future developments. If people who understand it, for example, die, then the community will lose their reference, even though this rule has been implemented, that's why we from the *Singkalong* community under the *Bungku Owi Singkalong* traditional institution are holding a seminar on customary

regulations as well as inaugurating traditional institutions. (G. Paranduk, pers. comm., 12 October 2023)

Hajaruddin Anshar, from the Wallacea Association, said that traditional rules grow as part of a community's experience dealing with humans, nature and their beliefs. So, this rule has been around for a long time. 'The need to write down rules can make it easier to transmit traditions from generation to generation', (Anshar 2016a).

The Bungku Owi philosophy aims first to regulate the order of life in indigenous communities and preserve customs and culture. Second, handle people's social life towards each other, the environment and the natural surroundings. Third, as a forum for community unity, so that there is no inequality in social strata and community life, you can experience peace and harmony. The meaning of *Bungku Owi* symbolizes a sense of family, unity and life supporting each other in society. Therefore, by looking at the goals of *Bungku Owi*, this philosophy positively impacts the Rampi community to achieve living together in the traditional community in Seko.

Christianity and Bungku Owi

However, Christianity carries instructions identical to *Bungku Owi's* values, so Christian teachings seem to legitimize teachings that existed long before Christianity emerged. This meeting point legitimizes and refreshes the memory and enthusiasm for the *Bungku Owi* rite. So, the growing awareness of the rite was revived by Christianity, which internalized the *Bungku Owi* philosophy.

There is no confrontation between Christianity and *Bungku Owi's* philosophy. An important point is found here, namely an entry point for Christianity becoming deeply rooted in *To Rampi*, Seko culture. Christianity thrives in culture, even though *Bungku Owi* culture itself has almost been forgotten because of the influx of Christianity. The philosophy behind the emergence of *Bungku Owi* is the existence of a traditional government system that is considered unable to function without a conventional order, which is realised as a community like the church for Christians.

So, the pillar of tradition is the pillar of government. In the past, before Christianity, there were only two pillars. However, after Christianity emerged, it was up to those who had to determine the validity of implementing *Bungku Owi's* customs and social order, namely the pillars of *Adat* (Custom), government and Christianity.

Here, *To Rampi* is a cultural community called to know peace in the context of Christianity. They are called to meet Christ, the source of peace himself. So, the meeting of the pillars of peace is interconnected in *Bungku Owi's* terms. To Rampi, it is only about oral culture. So, the concept of peace is not built on written laws. However, the philosophy of peace becomes strong precisely because it is often told and practiced from elements of custom. With the entry of the pillars of government and Christianity, it was considered that the only

way to peace was through *Bungku Owi*. The lasting relationship between culture, Christianity and government is bound in a permanent bond called *Bungku owi*. In line with this research Resane (2023), the *Letsema* philosophy in Africa, like communion ecclesiology, is voluntary, non-hierarchical, goal-oriented and purposeful. The ecclesiology of communion is a perichoretic mutuality between the Triune God and those called to participate in the Kingdom of God. Acts 2:42–47 reveal the essence of communion ecclesiology. Research by Canete and Del Castillo (2022) raises the values of the meaning of *pakikipagkapwa* [fellowship]. This study explores contemporary *pakikipagkapwa* ideas and practices among Filipino Christians and how these cultural values encourage interfaith dialogue.

The Church in John Calvin's view

Calvin divided the church concept, namely the visible Church and the invisibility Church. According to him, these two things do not refer to two realities that can stand alone but rather to different sides of the same reality. Ecclesia visibly is a form of faith and ecclesia invisibly is a mystery of faith. The visible Church is humans in communion with its activities and the invisible Church is God working in humans (Calvin 1980:183, 281). Therefore, based on John Calvin's view, the Church is a community where people have been united and have unity in faith, hope and love in Jesus Christ through the Holy Spirit.

In the New Testament, the term *ekklesia* is used for the fellowship of believers in God (Tm 1 1:1; 2 Th 1 1:1 cf. Rm 1:6 and 1 Cor 1:2). *Ekklesia* relates to the communion of believers (Mardiatmadja & Bintoro 2020:34). In the New Testament, several terms often used to describe the Church include 'body of Christ', 'fellowship of believers', congregation (*ekklesia*), and 'people of God'. And these terms are appropriate descriptions of the Church. Paul often uses the term *ekklesia*, and in several parts of the Bible, he uses the term body of Christ, where Christ is the Head of the Church. For example, in the Acts of the Apostles, the word *ekklesia* is used to refer to all Christians who lived and gathered in a particular city such as Jerusalem (Ac 5:11; 8:1; 11:22; 12:1, 5) or in Antioch (13:1). Paul visited local churches and ordained elders (14:23) or confirmed and encouraged local congregations (15:41; 16:5). This understanding of the local congregation is the element emphasized in the use of the term *ekklesia*. In the Apostolic Creed, the term used for the Church is 'the communion of saints. Those who believe in Jesus have been sanctified and become God's people.'

As Erickson mentioned, the Church's image as the body of Christ is the most well-known. The description of the Church as the body of Christ emphasizes that the Church is the place of Christ's current activity. Ephesians 1:22–23 is an example of the first way: 'the Church is His body, namely the fullness of Him, which fills all things', and 1 Corinthians 12:27 is an example of the second way: 'you are all the body of Christ, and each of you is a member of it. These familiar terms may have often been heard or conveyed to the congregation',

(Erickson 2015:290–294). In line with the apostolic confession of faith, Abineno defines the Church as a spiritual community, with Jesus Christ as the Head. It is the object of Christian belief or faith (Abineno 2006:3). This is somewhat different from Sukoco (2010:22), who emphasizes that the Church is a Christian religious life centred on God's salvation in the Lord Jesus Christ, in which the Holy Spirit works in the framework of God's saving work. Two sides are used to understand the Church: Firstly, the Divine Side. On the divine side, the Church is believed to be 'the fruit of God's saving work'. God loves the Church and consecrated it to be his own. God cares for the Church, cares for the Church, and accepts everything that believers offer him in and through the Church's life. Secondly, the human side – in the human side, the Church is a religious shared life created and lived by humans to answer God's salvation. Therefore, referring to the aforesaid definition of the Church, the Church is a community of people chosen, called and placed in this world to serve God and humans (Sukoco 2010:22).

The Church is God's people, called out of darkness into his marvellous light to proclaim his wondrous deeds (Abineno 2006:2). The Church is a communion of saints, namely those saved by God through Jesus Christ. The congregation is called from darkness to enter God's light and enjoy fellowship with God. The Church is described as Christ's body, and Jesus Christ is the Head. Another image used is the people of God and the fellowship of believers.

God cares for the church, nurtures the church, and accepts everything that believers offer to him in and through church life. From a human perspective, the church is a shared religious life created and lived by humans in response to God's salvation. Therefore, referring to the definition of the church above, the church is a fellowship of people who are chosen, called and placed in this world to serve God and serve humans (Abineno 2006:3).

The mission of the Church's calling has never changed in all places and throughout the ages. Because the Church lives by Christ and Christ never changes (Darmaputera & Banawiratma 1988:365). The Church carries out its duties as light and salt of the world (Mt 5:13–16). The following are three church calls that are generally known: firstly, communion, which comes from the Greek *Koinonia*, meaning fellowship or donation (Child 1958:351):

Koinonia is an important New Testament word. It suggests that people participate in the life of God and one another in a way that brings about communion, fellowship and sharing. (Douglas 2022:133)

According to Acts 2:41–47, it is said that the form of fellowship carried out by the early Church was not only strength in accepting the apostles' teachings and loyalty to continue living in harmony but this is also shown in the form of giving donations to support its continuity as communion life. From this understanding, fellowship is not just sitting together in a particular community. Still, it is also manifested through the activeness of congregation members in providing moral and

material support to others in need (Abineno 2006:3). This explains that a fellowship, specifically a church organization, has duties and responsibilities that must be contextually practical concerning the lives of God's people, who are maintained and can live within the framework of a harmonious communal fellowship (Ronda, Gumelar & Wijaya 2024; Sumigar & Wijaya 2022). The church as communion is the church as a unity in Christ, which, of course, is also closely related to understanding the church as the body of Christ. Unity of Church is not only in the invisible realm but also in the visible. The appearance of the Church as a community exists in the harmony and relationship between the people (Binawan 2021:38). Secondly, serving comes from the word 'diakonia', which means providing help or service. This word comes from the Greek Diakonia, which means kindness, deacon (serve) and *diakonos* (servant). In the Bible, Diakonia takes a general form, for example, the King's servants (Mt 22:13) and God's ministry (Ex 1:7; 23; 25). Paul said that the Spirit should drive ministry in the Church (Kirchberger 2010:3–4). Apart from that, the Church also carries out its duties as a priesthood, to carry out services of love and peace in ritual activities or daily life (Sairin 2022:13). A church that serves should do more than take care of the poor.

Namely, diakonia is an expression of the Christian self. Believers who truly follow Jesus and believe will live according to Jesus' teachings. In essence, diakonia is not merely a hobby or passion to serve but is a duty and calling as someone who has followed Jesus (Noordegraaf 2004:7). This is in line with the Toraja church that diakonia is carried out to care for, help and prosper congregation members and fellow humans who are weak and needy, as well as trying to stem and prevent the causes of human misery and poverty (Kalalimbong 2016). Thirdly, *Merturia* means testimony or good name. *Martureo* is directly related to means to prove, give good testimony and have a good reputation. The person who gives testimony is called Marcus, which means witness or martyr to something he has seen himself. The Church is a tool for God's testimony so that the world knows Jesus Christ, that the presence of Jesus Christ liberates and unites humans regardless of ethnicity, culture, society and politics so that what is reflected between humans is peace, justice and brotherhood (Browning 2008:308). Therefore, the Church must continue to witness Christ to all humans. In principle, the task of the Gospel message is to preach the good news brought by Jesus Christ into the world. That Jesus is the living Lord and Saviour (Prodjowijono 2008:144). The Church carries out prophetic duties, namely preaching truth and justice (Sairin 2022:13).

Implementation of *Bungku Owi* in church's services and mission

Bungku Owi is a forum for friendship between the Rampi tribe, where their shared values as a community and as part of the church certainly have an impact on fostering religious harmony, tolerance and living together peacefully. Firstly, *Bungku Owi's* concept is in line with Calvin's definition of the

church. Church worship deepens the call to Christian fellowship. Meanwhile, *Bungku Owi* is a forum for friendship to help each other, lift and build faith, and create a better life. In this case, the standard of living of the *Bungku Owi* people remains culturally maintained, and a harmonious and sustainable living space must be created as a life of friendship. Secondly, the presence of the church in Seko *To Rampi* meets similar cultures in fellowship, causing the two to blend into society. Thirdly, *Bungku Owi* is part of the church's cultural-based calling. Good in the basic sense of alliance, serving each other, maintaining harmony and sustainable peace.

In the 1950s, *To Rampi* left Singkalong because armed gangs were looking for Christians. According to the *Rumpi* Singkalong community, they went for two reasons: firstly, to defend their beliefs as Christians and secondly, to save their lives. *Bungku Owi* Singkalong has lived for 50 years since returning from exile. They live tolerantly with Muslims (Anshar 2016b). *To Rampi* Singkalong teaches how to live tolerantly. Peace can only be found if *Bungku Owi* Singkalong's philosophy remains and the bonds of life are maintained. In their story, they also said that there was a time when *Bungku Owi* Singkalong was left unattended by the community and was hit by a disease outbreak.

The arrival of *Bungku Owi* Singkalong in two stories. Firstly, moral messages about life and secondly, how social interaction is always maintained. They also passed on life values that have been transformed into the philosophy of *Bungku Owi*.

In the church's mission, *Bungku Owi* must be seen as a tool for wealth in creating *karapasan* (peace). The church must provide shalom, especially when facing socio-cultural, ethnic and national conflicts. This local wealth can be expressed in the church's mission as global wealth.

The mission of helping is the main point that must be prioritized in facing life's challenges and difficulties. The task of living together can be taken outside the boundaries of *Rampi* to the Baebunta area, where the author lived for 30 years. The scope of the mission can also expand to regions on the face of the earth.

Philosophy is like a bunch of sugar cane, from the meaning of *Bungku Owi* is the mission of the church community, which cannot be separated until Jesus returns. Social inequality because of social strata should be minimised with *Bungku Owi's* philosophy. In this direction, awareness of each person's self-esteem must be maintained with a sense of kinship. Research by Cotrado (2020) said fellowship is in harmony with God's words in the text of Acts 2:46–47 and to extract basic biblical principles for discipleship that can impact the church's growth as God adds new believers to the church. The forum for *Bungku Owi's* fellowship can pass on the Christian values built in traditional rules to disciple followers of Christ for the Great Commission and peace.

Conclusion

To Rampi, they wandered until he settled and met Christianity through a long journey. The Church and *Bungku Owi* have similarities in the concept of fellowship, so historically, there have been no clashes in the encounter between the *Rampi* tribe and the messengers of the Gospel. The church is a community of believers called to be God's co-workers to witness, serve and fellowship. So, what comes true is peace and *shalom*. Meanwhile, *Bungku Owi* is a philosophy used by a group of *Rampi* people to build a life of togetherness in society. So, what is created within the scope of community is living side by side, helping to create peace and mutual respect for differences in beliefs. John Calvin emphasized unity in the church. This is also in line with the philosophy of *Bungku Owi* as a forum for fellowship with *Rampi* to protect the community's rights. Therefore, the Church and *Bungku Owi* work together to build togetherness based on the value of brotherly love.

Acknowledgements

The author would like to acknowledge the Institut Agama Kristen Negeri Toraja for supporting the publication of this article.

Competing interests

The author has declared that no competing interest exists.

Author's contributions

A.A. has declared sole authorship of this research article.

Ethical considerations

An application for full ethical approval was made to the Institut Agama Kristen Negeri Toraja Research and Community Service Institute and ethics consent was received in 2023. The ethics approval number is 25/LPPM/IAKNT/I/2023.

Informed consent was obtained from all individual participants involved in the study towards writing the article.

Funding information

This research received no specific grant from any funding agency in the public, commercial or not-for-profit sectors.

Data availability

Data sharing is not applicable to this article as no new data were created or analysed in this study.

Disclaimer

The views and opinions expressed in this article are those of the author and do not necessarily reflect the official policy or position of any affiliated agency of the author, or the publisher.

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