

# The Existence of Believers of Aluk Todolo Toraja: Challenges and Development

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**ABSTRACT**---Normatively juridical, Indonesia only recognized the six religions, namely Islam, Christianity, Catholicism, Hinduism, Buddhism and Confucianism. For the sake of administrative interests, belief adherents are forced to fill in other religious columns in their Identity Card (KTP) and Family Card (KK). Aluk Todolo is one of the faiths that is under the auspices of other religions. Based on this case, the Constitutional Court acknowledged the existence of flow of trust as a faith through Decision No.97/PUU-XIV/2016, which resulted into the addition of a column of faith in ID Card (KTP) and Family Card (KK). However, it still inflicts some problems in the level of implementation. This article is a sosial-legal research with qualitative approach. Data collection techniques used were indepth interviews, focus groups discussion, observation, and documentation. The results of this study socially indicate that, the negative stigma of the general public towards Aluk Todolo has been reduced considering that is guided under Hinduism. Moreover, it still becomes a problem because both faiths are clearly different. In addition, the recognition towards the flow of faith in population administration has not been maximally realized due to the fact that Identity Card (KTP) only wrote "Trust in Almighty God". Based on this case, the authors conclude that the proper legal protection against the flow of faith in Indonesia, especially Aluk Todolo, to every legal instrument (statutory regulation) that includes religious phrases needs to be juxtaposed with the flow phrase of faith.

**Keywords**---The flow of faith, Population Administration, Aluk Todolo

## I. INTRODUCTION

Historically the flow of belief has existed before the Indonesian people were familiar with indigenous traditions and religions. The existence of the belief is still growing and has a big influence on the flow of trust held by the Indonesian people until now. The state guarantees freedom to its citizens to embrace religion and worship. Along with the development of state dynamics, currently the only religions that are recognized are those actualized religion in the form of juridical normative.

In Indonesia, the religions that are recognized consist of Islam, Christianity, Catholicism, Hinduism, Buddhism, and Khong Hu Cu. Based on data from the Ministry of Culture and Tourism, there are 1,515 organizations supporting the belief in God Almighty, 245 of whom have management in the First Section at the national level with a total of about 10 million adherents. As a result of the political restrictions on the 'six recognized religions' of the state, believers experience discriminatory acts in public services, particularly in the sector of population

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administration services. These discriminatory actions cause violation of the fulfillment of basic rights of civil and political rights as well as economic, social and cultural rights (Fulthoni et al., 2009).

Indonesia is neither a religious state, an Islamic country, a Christian, a Hindu, nor a Buddhist state. However, Indonesia is a religious country that is believe in God Almighty. In Indonesia, there are many streams of belief in God Almighty. The flow of belief that has existed in Indonesia for centuries still exists today. Some of these beliefs include: Baha'i religion, Sumarah Circle of Friends, Pran-Suh religion, Sapta Darma religion, Original Javanese religion, Naluri Residents, Ngesti Tunggal Society, Ngelmu Beja Mulur Mungkret, True Science Prawiro Sudarso, Paguyuban Pambuka Das Sanga, Community of Merapu, Parmalim and others (Syahayani, 2017). In ancient times there were no other beliefs in Tana Toraja other than Aluk Todolo. Aluk Todolo or Alukta is a rule of life that has been owned since long time ago by the people of the Toraja tribe, South Sulawesi. The rules of life are related to government systems, social systems, and belief systems.

In terms of belief, the Toraja people believe in one God called Puang Matua or the Most Glorious God. The Toraja people believe that Aluk Todolo is the same as religion, and even has a very deep and broad meaning. Paranoan (1994) stated that Toraja people considers Aluk Todolo for as religion, beliefs, religious beliefs, religious ceremonies, traditional ceremonies, prohibition of pemali, guidelines for behavior. The Toraja have a history of heroic struggles in maintaining their beliefs such as the struggle for the miracles of topada tindo, the resistance of the hero Pong Tiku, the events of Pong Masangka, and the Resistance of Pong Simpín.

According to Aluk Todolo's belief, God Almighty is Puang Matua, the creator of the first human and nature of all its contents. Humans were created by Puang Matua to live together. In order for human life to be organized, Puang Matua sent Aluk Todolo with all its legal requirements. However, in the course of the presence of a universal religion that now dominates in Indonesia, the existence of the flow of belief has increasingly been set aside. It then spreads to touch all instruments of life including legal instruments including population administration.

In civil administration, the dominance of religion that is recognized in Indonesia causes only the only the recognized religions that are included in civil administration outcomes, namely Identity Card and Family Card. This then causes the adherents of the beliefs to have limited access in all administration sectors such as marriage, funeral, making driver's license, etc. Until 2016, the Constitutional Court issued decision No.97 / PUU-XIV / 2016 concerning Judicial Review of Law Number 23 of 2006 concerning Civil administration as amended by Law Number 24 of 2013 concerning Amendment to Law Number 23 Year 2006 concerning Civil administration which provides a juridical basis for recognition of the existence of a flow of trust in Indonesia. The implications of the Constitutional Court's ruling created the addition of the flow of trust in the identity card and family card. However, the addition of the trust flow column still poses problems at the level of its implementation, especially for Aluk Todolo's beliefs. Based on these reviews, the authors feel interested to conduct research on The Existence of Believers of Aluk Todolo Toraja Post the Decision of Constitutional Court No. 97/PUU-XIV/2016 aiming to examine the citizen and social status of the believers of Aluk Todolo in Tana Toraja Regency and to increase efforts to protect the legal support of Aluk Todolo's trust in Tana Toraja Regency in order to realize equality before the law.

## II. METHODOLOGY

This article is a socio-legal research with qualitative approach. Socio-legal research, namely normative research supported by field data as supporting material, but it remains a study of written legal norms (Irianto & Sidharta, 2011). Data collection techniques used were in-depth interviews (Indepth Interview) with research informants, Focus Group Discussion conducted by gathering followers of Aluk Todolo trustees and other communities to gather detailed information related to the obstacles experienced by Aluk Todolo trustees with the status of their belief.

## III. RESULTS

### *Aluk Todolo in Tana Toraja*

Andarias Saranga as Head of the Department of Department of Population and Civil Registration of Tana Toraja stated that based on database, the population of Hinduism are nearly similar with the adherents of Aluk Todolo. Historically, followers of the Aluk Todolo faith in carrying out administrative measures included Hinduism in the column of religion on their identity and family cards. Thus, the inclusion of Aluk Todolo in the Hindu legal umbrella caused uncertainty in the population database system in Tana Toraja. Because there is a possibility that adherents of Hindu Religion listed in the Tana Toraja population database are a mixture of adherents of Hindu Dharma and Hindu Aluk Todolo.

### *Civil Administration*

In order to get proper status, adherents of Aluk Todolo relies on the law on Hinduism precisely under Parisada Hindu Dharma Indonesia (PHDI). Thus, the adherents of Aluk Todolo's faith wrote Hinduism in their civil administration, namely on their identity and family cards. This is exercised in order to get administrative services such as applying for a job, driver's license (SIM), passport, marriage, and funeral.

It can be understood that with such conditions, it has resulted the adherents of Aluk Todolo in maintaining their beliefs to become ambivalent persons (double identity). On one hand, they include certain religions that are recognized by the state in their electronic identity card. While on the other hand, they still perform and believe in ancestral beliefs that are hereditary in daily life.



Figure 1: Aluk Todolo identity card with Hindu status

In 2016, the Constitutional Court issued decision No.97 / PUU-XIV / 2016 which acknowledged the existence of faith adherents in Indonesia. The decision was then followed up by the Indonesian Ministry of Home Affairs through the Directorate General of Population and Civil Registration which added a column of trust in the identity and family cards. However, the trust column in the identity and family cards does not write down the explicit name of the trusts but only writes the Trust in God that causes the recognition is not fully implemented. If the flow of trust has been officially recognized, then it should be written explicitly within the identity and family cards just like other religions.



**Figure 2:** Identity card of faith adherent Post-Constitutional Court Verdict  
*Source: Kumparan.com (2019)*

### ***Social Status***

At first, there was no other belief in Tana Toraja other than the belief known as Aluk Todolo. The Dutch government in the past did not recognize the beliefs of Aluk Todolo and categorize them as animistic beliefs. The term Aluk Todolo became popular after the entry of other religions in Toraja to distinguish the original beliefs from those who came later. According to information from one respondent, Tattoos 'Dena' (Rohaniawan Aluk Todolo) said that in the era of the 1950s some followers of Aluk Todolo often received discriminatory treatment by other religions. The treatment does not consider the age or occupation of the adherents. They were insulted wherever they were, especially in the schools at that time. Aluk Todolo is often referred as *to pusa* (heresy) and *to kalillingan* (dark) even though the teachings of Aluk Todolo can be categorized the same as religion in Indonesia, which is to believe in God Almighty as the followers of Aluk Todolo call it Puang Matua. Currently, the negative social stigma against Aluk Todolo has diminished due to Aluk Todolo entering Hinduism even though the teachings of Hinduism and Aluk Todolo are clearly very different.

### ***Legal Protection Efforts of Adherents of Aluk Todolo***

The problem of minority beliefs that are not included in the category of religion recognized in Indonesia indicates that although Indonesia is not familiar with the concept of a divine or theocratic state that has the highest legal sources derived from the teachings of a particular religion, within the dynamics of the constitution the influence of religion cannot be avoided from legal practice and government policy. The concept of protecting the rights of minority trust cannot be separated from the first principle of Pancasila because Indonesia is a state who believe in God Almighty.

Decision of the Constitutional Court No.97 / PUU-XIV / 2016 is a form of legal protection that gives the state official recognition towards the flow of trust. However, the Constitutional Court's decision did not provide maximum recognition of the flow of trust. The implications of the Constitutional Court's decision in civil administration outcomes include the trust column in the identity and family card, but limited to filling of the column with "Belief in God Almighty". Inclusion of the flow of trust in the identity and family cards are not explicitly stated like the inclusion of religion. Yet with the recognition of the flow of belief, all rights and positions are the same as official religion in Indonesia. Therefore, it is not fully in harmony with the Indonesian constitution, namely Article 28D Paragraph (1) of the 1945 Constitution of the Republic of Indonesia which reads, "Everyone has the right to recognition, guarantees, protection, and fair legal certainty and equal treatment before the law".

Based on the results of the author's analysis, the proper legal protection of the flow of belief in Indonesia, especially Aluk Todolo, is that any legal instrument (legislation) that includes religious phrases needs to be paired with the phrase flow of belief. The inclusion of religion and the flow of belief in every form of legal instrument better reflects equality before the law because it equalizes all rights and positions between religion and the flow of belief.

Referring to the statement above, the authors recommend several points that are considered important in protecting the flow of trust in Indonesia, namely:

1. Inclusion of the flow of trust by adding the type of their belief in the identity and family cards' columns. So that the inclusion of the previous column of faith stating "Faith: Trust in God" can be changed to "Faith: Trust in God (Aluk Todolo)";
2. Establishment of Community Guidance (Bimas) regarding The flow of trust in the Ministry of Education and Culture which is then forwarded to the regions through the Department of Education and Culture in accordance with the flow of trust in the area;
3. Socialization of the recognition of the flow of trust in civil administration carried out by the Office of Population and Civil Registration in every province in Indonesia.

With the realization of some of the recommendations above, the fulfillment of human rights regarding the flow of trust in Indonesia will be fulfilled. All forms of equality with religion will provide true value of justice because by nature, freedom of religion and belief is a prerogative of the Almighty God.

#### **IV. CONCLUSION**

Adherents of the Aluk Todolo beliefs are still under the auspices of Hinduism so that the status of the residents of the Aluk Todolo residents on identity and family cards still written as Hinduism. Whereas, the social status of the adherents of Aluk Todolo, which is labeled negatively by the community at this time, has been reduced because Aluk Todolo has entered into the auspices of the Hindu religion even though there is a very clear difference between Hinduism and Aluk Todolo. Therefore, the authors conclude that the proper legal protection of the flow of belief in Indonesia, especially Aluk Todolo, can be achieved by means of each legal instrument (legislation) that includes religious phrases need to be paired with the phrase flow of belief. The inclusion of religion and the flow of belief in every form of legal instrument reflects equality before the law in a better way because it equalizes all rights and positions between religion and the flow of belief.

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