

## The Transformation of the Concept of the Supreme God 'Puang Matua' in Aluk Todolo Beliefs

**Yohanis Tandi <sup>a,1\*</sup>, Rofinus Ari <sup>a,2</sup>**

<sup>a</sup> Universitas Sanata Dharma, Indonesia

<sup>1</sup> yohanistandi777@gmail.com\*

\*korespondensi penulis

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### ABSTRACT

Each belief system has its own mention of the Divine as the figure that governs this universe. In general, the mention of the highest figure, namely God, Allah, and gods. These names are given by adherents of certain beliefs to show their relationship with the Divine. This study aims to explain the divinity in Aluk Todolo's beliefs, especially the existence of Puang Matua (The Divine). This study uses qualitative methods with data collection techniques through observation, literature study, and interviews. Researchers obtained data about Aluk Todolo's beliefs through some literature and direct interviews with religious and community leaders in the Toraja area. The results of the research show that Aluk Todolo's belief has a divine figure that they worship and praise, namely Puang Matua. The adherents of Aluk Todolo always aim to unite with Puang Matua through all the rules of life that have been handed down by Puang Matua as norms that must be obeyed. Apart from that, they hope to be reunited and live with Puang Matua.

### Kata-kata kunci:

Puang Matua;

Dewa Tertinggi;

Sembahan Tertinggi;

Aluk Todolo;

Toraja.

### ABSTRAK

**Transformasi Konsep Ketuhanan Yang Maha Esa 'Puang Matua' dalam Kepercayaan Aluk Todolo.** Setiap aliran kepercayaan memiliki penyebutan masing-masing untuk Sang Ilahi sebagai sosok yang mengatur alam semesta ini. Secara umum, penyebutan untuk sosok tertinggi itu, yakni Tuhan, Allah, dan dewa. Nama-nama itu diberikan oleh para penganut kepercayaan tertentu untuk menunjukkan relasinya dengan Sang Ilahi itu. Penelitian ini bertujuan untuk menjelaskan paham ketuhanan dalam kepercayaan Aluk Todolo, khususnya eksistensi Puang Matua (Sang Ilahi). Penelitian ini menggunakan metode kualitatif dengan Teknik pengumpulan data melalui observasi, studi pustaka, dan wawancara. Peneliti memperoleh data-data tentang kepercayaan Aluk Todolo melalui beberapa literatur pustaka dan wawancara langsung dengan tokoh agama dan masyarakat yang ada di daerah Toraja. Hasil penelitian menunjukkan bahwa kepercayaan Aluk Todolo memiliki sosok Ilahi yang mereka sembah dan puji, yakni Puang Matua. Para penganut Aluk Todolo selalu mengarah kepada kesatuan dengan Puang Matua melalui segala aturan hidup yang telah diturunkan oleh Puang Matua sebagai norma yang harus ditaati. Selain itu, mereka berharap dapat dipersatukan kembali dan hidup bersama Puang Matua.

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## Introduction

From the beginning, humans have believed in a power that governs this world (Searle, 2010). That power is not from humans but from something higher than humans. A superior being who rules over everything on earth. He has the ultimate power and is therefore praised and worshipped by humans. Each sect of belief in the ethnic groups in Indonesia gives a different name and title to this superior figure. In general, in the Indonesian language, there are several names for the figure who has power beyond the human mind, namely Allah, God, and Dewa. The title given is used as an address to relate to the god. In Aluk Todolo belief, the god who has power over everything that exists is Puang Matua. Puang Matua is the supreme god and the center and direction of life for Aluk Todolo believers (Darius, & Zaluchu, 2023).

This paper uses the word Aluk Todolo to name the beliefs of the Toraja people to avoid confusion. In other writings, Aluk To Dolo and Alukta are also used. All these words have the same meaning, referring to the ancestral beliefs of the Toraja people. This paper will present the ancestral beliefs of the Toraja people, better known as Aluk Todolo. How did Puang Matua become the supreme deity and have more power than other deities?

The discussion of the local religion of the Toraja people, Aluk Todolo, has been researched from many different perspectives and cultural studies. These studies can be found in several journal articles and books related to this belief. D. A. Suriamihardja in his article entitled Reaping Wisdom from the Teaching of Aluk Todolo for Environmental Management, explains the cosmological concept of the Aluk Todolo community (Suriamihardja, 2007). In this concept, the universe is an inseparable unity created by God known as Puang Matua. However, due to humans violating the teachings of aluk sanda pitunna (seven perfect teachings/rules), there was a separation between heaven and earth.

Puang Matua is above the sky with other gods and goddesses while humans live on earth. As the highest god, Puang Matua gave power to human ancestors who had become gods to regulate and protect their living descendants. Apart from Puang Matua there are three main gods, namely: Puang Gaun Tikembong, Puang Banggai Rante, and Puang Tulak Padang. The first god guards the sky and regulates everything related to the sky, namely wind, clouds, rain, lightning, and others. The second god guards and regulates everything on the ground and also human life. Meanwhile, the third god, acts as a regulator and guardian of everything that happens under the earth, namely earthquakes, rivers and lakes. These three main gods are also known as Puang Titanan Tallu. In addition to these three gods, there are gods and goddesses who rule over certain places such as mountains, rivers, forests and others.

Ratnawati in her article titled Cultural Values in Toraja Folktales examines the prominent cultural values in Toraja folktales which are mostly influenced by Aluk Todolo beliefs that cover human relationships with the Creator, with nature, with others, and with themselves (Ratnawati, 2009). This research shows that the influence of Aluk Todolo belief in the life of Toraja people is very strong. In establishing a relationship with the Creator, Toraja people rely on Aluk Todolo belief. Roni Ismail in his writing entitled Death Rituals in Toraja's Indigenous Religion "Aluk Todolo" (Study of the Rambu Solo Death Ceremony) examines the Rambu Solo ceremony, one of the Aluk Todolo religious practices that still survives today (Roni Ismail, 2019) The Rambu Solo ceremony is the most important and costly ritual for the Toraja people, which aims to honor and deliver the spirit of the deceased to the spirit world. For the Torajans, death does not mean separation.

Wanti Limbong, et al, in their article entitled Aluk Todolo Religious System of the Tambunan Community of Tana Toraja examines their daily lives which are still filled with mythical and animist beliefs (Limbong et al., 2021). In relation to the notion of divinity, the Tambunan people believe in the existence of three figures, namely Nenek Todolo Ta, Deata Ponno Padang, and Puang Matua who have power over everything. They are believed to be "gods" who have brought prosperity to the community as well as positive influence to the people in the village.

## Method

The type of research that the group will use is qualitative research with literature study and interview methods. Qualitative research itself is a research procedure to describe behavior, attitudes of people or a situation in a particular place in detail and in depth in the form of a narrative, emphasizing the authenticity of the data source according to the characteristics of the research. The validity of the data in this study was ensured through several strategies integral to qualitative research. First, the researchers relied on authentic data sources, including direct input from religious and community leaders in the Toraja area via online interviews (Zoom), as well as scholarly literature relevant to the research focus. The combination of real-world voices and peer-reviewed academic sources enhanced the credibility of the findings. Additionally, the use of qualitative descriptive analysis, which involves careful interpretation of patterns and meanings grounded in data, further supported the study's internal validity. Importantly, triangulation of data sources, by drawing from both interviews and literature was intentionally applied to cross-check and corroborate findings, strengthening the accuracy of interpretations. Triangulation in this study was conducted through the use of multiple data sources, a common strategy to enhance trustworthiness in qualitative research (Creswell & Poth, 2018). The researchers utilized interview data from religious and community leaders and literature sources including scholarly journal articles and relevant texts. By comparing these different forms of evidence, the researchers were able to identify consistent themes and validate their interpretations across different contexts. This data-source triangulation helped to ensure that the insights gained were not isolated to a single perspective but represented a broader, more holistic understanding of the research topic. The movement from raw data to conclusions followed a structured qualitative descriptive analysis process, encompassing three core stages: data reduction, data display, and conclusion drawing. This step-by-step analytic process ensured that the conclusions drawn were evidence-based, thematically grounded, and reflective of both empirical experience and theoretical perspectives (Miles, Huberman, & Saldaña, 2014).

## Results and discussion

The Toraja tribe is one of the tribes in Indonesia that has a very diverse culture. One example that is still preserved to this day is carrying out funeral ceremonies that make people curious to see firsthand. This death ceremony is carried out by Toraja people who are indigenous or commonly called Aluk Todolo. Aluk Todolo is one of the beliefs with the teachings of life and life adopted by the Toraja people since their ancestors who still continue to exist today (Tangdilintin, 1980). It can be said that Aluk Todolo is the cornerstone of the entire Toraja culture whose authenticity is still maintained and preserved to this day and has an influence on the lives of the Toraja people.

According to Aluk Todolo's own belief, aluk was originally in the upper realm (sky) among the gods or "Aluk dipondok do tanggana langi". After that, the myth circulates that the aluk above (the sky) was brought down to earth by the man To Manurun or Pangala Tondok called "aluk sandapitunna" (Aluk 7777) because it deals with aspects of life. From the word, Aluk means religion, rules or ceremonies. It can be said that aluk is a belief or faith, rules or ceremonies. The teachings of Aluk Todolo have shaped life for the Toraja people such as the structure of life and the rules of life and are based on the principle of *aluk pitung sa'bu pitu ratu pitung pulo pitu* (Tangdilintin, 1980b). The Aluk Todolo belief refers to God as Puang Matua (God the Creator). Puang Matua is believed to have created the entire universe along with aluk (religion). In worshiping and glorifying God, the creator (Puang Matua) has regulated the form of *aluk* (religion) with its ceremonies (*lettanan aluk*) and there are also prohibitions (*pemali*) (Ada', 2018).

The term Aluk Todolo is used because the name has the principle of implementing its teachings in all matters, especially regarding worship and ceremonies. In ceremonies, the priority is the sacrifice of offerings offered to *Tomembali* Puang who is referred to as Todolo. Todolo is the ancestor of the

Toraja baharu people in carrying out other activities or worship and offerings to ancestors. One example is, in a family who wants to build a house or Tongkonan must hold an offering with sacrificial offerings first addressed to Tomembali Puang. In carrying out this activity, it is carried out on the west side of the house or Tongkonan which is usually called Pakande To Matua or *Manta'da* which aims as a testimony of the establishment of the house (Tangdilintin, 1980b) In addition, the ceremony of worship and offering to Puang Matua or Deata is one of the three persons, namely Puang Matua, Deata-deata and Tomembali Puang.

In 1969, through a decree from the Ministry of Religious Affairs, Aluk Todolo was included in the school of Hinduism (Tangdilintin, 1980). The existence of Aluk Todolo is still recognized in Toraja area. The existence of Aluk Todolo can be seen from two sides, namely the existence of the people and secondly some community ceremonies, such as Rambu Tuka' and Rambu Solo' still exist in Toraja. The existence of Aluk Todolo is also seen in various forms of life activities of the Toraja people (Michael, 2023) However, formally as Torajans, they no longer practice Aluk Todolo, but some ceremonial rites, especially Rambu Tuka' and Rambu Solo' are influenced by Aluk Todolo beliefs. The religious reality of the Toraja people today is that many have embraced Christianity, Catholicism and Islam, but there are also some people who still maintain the teachings of Aluk Todolo.

The concept of God in Aluk Todolo beliefs. The Torajans recognize a belief called Aluk Todolo, which has been practiced by the tribe for generations and is still practiced by the majority of the community in addition to Christianity and Islam. The terms related to the designation of God are contained in the teachings of Aluk Todolo. According to Tangdilintin, Aluk Todolo is a form of animist belief that assumes that every object or stone has power (Duli & Hasanuddin, 2003). In Aluk Todolo, there are three names for God, namely Puang Matua, Deata-deata (gods), and Tomembali puang. Firstly, Puang Matua is regarded as the highest God and the creator of all the earth (Eppang, 1990). Secondly, Deata-deata is regarded as a messenger from Puang Matua to maintain and protect the universe. In general, these deatas can be divided into three: a) Deata Tangngana Langik (god of the sky), b) Deata Kapadangan (god of the earth), and c) Deata Tangngana Padang (god of the land, rivers and seas) (Eppang, 1990) The three Tomembali Puang are regarded as the ancestors of the Toraja people who have earned their rightful place by the side of Puang Matua. The Torajans worship the three of them with sacrificial offerings and the place to make the offerings, namely in front of the house (for Puang Matua), east of the house (for deata-deata), and west of the house (for *tomembali puang*).

The Torajans view the world as an animal (buffalo) with a head called ulunna lino (head of the world) in the north and a tail called pollo 'na lino (tail of the world). In the north, they believe that Puang Matua as the creator and the one who has absolute will resides there, while in the south Pong Tulak Padang always maintains the balance of the cosmos (Bahrum & Lisungan, 2009).

In the south is the end of the human journey after death. The place is called puya, the spirits of the dead will travel there and gather to be rewarded for their deeds while living on earth. Puya is guarded by Pong Lalondong. In addition to north and south, the world is also divided into east and west, and it is there that the deata-deata and tomembali puang are located who oversee human life on earth so that the direction of offerings will be made in all four directions (Bahrum & Lisungan, 2009). In addition to the world being divided spatially horizontally, the world is also divided vertically, namely up, middle and down.

Puang Matua, deata-deata, and tomembali puang, each have advantages and influence in aluk todolo belief. Puang Matua has a power that is very influential on human life and nature, because he is the one who gives blessings in the form of sustenance, welfare, health, safety, and fertility. But he also gives wrath that results in disasters, misfortune, and misfortune in human life, resulting in suffering. This depends on the attitude of the people practicing worship (Gultom, 2024).

Deata-deata also have a very big advantage in Aluk Todolo belief, namely maintaining and protecting all creation. Deata Tangngana Langi', which is the deata in the sky and is in charge of



controlling and maintaining the entire contents of the sky. Deata Kapadangan, the deata that resides on earth and is in charge of maintaining and controlling the surface of the earth and what is on it. And deata tangngana padang, which is deata that is under the earth and in charge of maintaining all the contents of the land, rivers, and oceans and all that is in the bowels of the earth (Suriamihardja, 2007).

Furthermore, tomembali puang is the spirit of Torajan ancestors who have received the highest and perfect ceremony so that they have a proper place by the side of Puang Matua. Tomembali puang is tasked with overseeing and paying attention to the actions of his descendants who are still alive on earth. The spirits of these ancestors are positioned in the western part of the realm of human life (Suriamihardja, 2007) Tomembali puang is seen as one of the elements that must be respected and revered.

The existence of Puang Matua. In the description above, it has been shown that in Aluk Todolo belief there are many gods (deata). The adherents of this ancestral teaching believe that in every corner of the world there are gods who rule over it. However, it is important to remember that there is a main god who controls each layer, namely Gauntikembong above the sky, Pong Banggairante on earth and Pong Tulakpadang under the earth layer. These three gods are the primordial gods who first existed through the union (marriage) of heaven and earth.

The cosmology in the Kesu' (H. Van der Veen, 1965) version of Passomba Tedong, tells the story of the origin of Puang Matua. He is the grandson of one of the primordial gods, Gaun Tikembong who rules over the sky and the son of Usuk Sangbamban through his marriage to Simbolong Manik/Lokkon Loerara. In an interview with Ne' Datu of Sangalla', he said that "Puang Matua is Gaun Tikembong himself". Here there is a discrepancy with what is found in literary sources. But after exploring and examining more deeply, it can be concluded that what Na' Datu said above is not correct. However, his opinion certainly has a basis because in rituals when mentioning the name Puang Matua it is always followed by additional names, namely To Kaubanan, Puang Bassi-bassian and Puang Ambo-amboan. From this it appears as if the name refers to a single person when in fact it is the name of different individuals.

The first name To Kaubanan refers to Puang Matua as a white-haired god. The name Puang Bassi-bassian is another name of Usuk Sangbamban while Puang Ambo-amboan is another name of Tikembong dress. The reason for including the names of his father and grandfather at the end of "Puang Matua" is to indicate that he was a direct descendant of one of the first Gods.

Puang Matua, The Most High. When looking closely at the Kesu version of Passomba Tedong (PTK) and the Makale-Tallu lembangna version of Passomba Tedong (PTM-TL), it will be seen that there is a subordinating structure between the three persons or groups of "divine" Persons. The highest place is occupied by Puang Matua; following below him are the gods of the upper world, the gods of the lower world, and the gods of the middle World/Earth; and finally to dolo/to matua: ancestors who have become gods (Sumbung, 2019).

Puang Matua's Status as the most high is even more undeniable when considering the many galars given to him. For example: "deata tangngana langi', puang barena allo "(God in the middle of the sky, god who shines like The Sun);" deata umpasisuka' Bongi allo "(God who rules the night instead of day);" deata tumari' allo, puang lumepong bulan " (God who makes the sun round, God who makes the moon round). With these galars, it can be seen that Puang Matua has absolute power over everything in this universe, including other gods (Saleda, dkk., 2023).

Puang Matua, the creator. There are several versions of the story of the appearance of Puang Matua. But all of them put Puang Matua as a figure who created man and everything related to man, namely clothing, food and shelter. In the story of creation is told that Puang Matua married with a simbolong Manik/Arrang *dibatu* (Waterson, 2009.) Because they had no children, his wife Arrang diBatu told Puang Matua to take gold in the West where the sun sets. After returning home, Puang

Matua made a cauldron of gold, red gum, and set up Sauan Sibarrung (a forging furnace used by blacksmiths) in the middle of the sky.

Puang Matua also inserted gold that he had taken from the West and inserted it into the Tempa furnace. From within sauna Sibarrung was born 8 (eight) creation. The eight creations are my fish Datu, the ancestor of man; Allo tiranda, the ancestor of poison; La Ungku, the ancestor of cotton; Pong Pirik-Pirik, the ancestor of wind; Menturiri, the ancestor of chicken; Manturini, the ancestor of Buffalo; Riako, the ancestor of iron; and Takke Bookke, the ancestor of rice (H. Van der Veen, 1965). From the Dark Ash of creation above, Puang Matua burst into the face of the Earth then grow all the links such as bamboo ancestors, pinang ancestors, banana ancestors, aren ancestors, and all the plants that are on earth.

Through this creation story it becomes clear that although Puang Matua was not the first god. He was also not the god who created the universe. However, He was the one who created humans and all the contents of the earth with the help of Sauan Sibarrung. Therefore, Puang Matua still holds the title as the creator or is also known as the title To Metampa (the one who forges).

Puang Matua, Supreme Worship. Every belief or school of belief has a subject that is used as the direction of worship. Whether it is one or more, all of them receive respect from their worshippers. The purpose of the act of worship for each belief system is different. But what is most common is that it is the subject that is praised and the place for supplication. The followers of Aluk Todolo also have the highest subject that is worshiped. Although it is said that they believe in many gods and ancestors who become gods, but only one has the most special place. The highest figure as explained above is Puang Matua (Jumadi, Nurlala, & Idrus, 2018).

Puang Matua is the highest worship because he has authority that surpasses other gods. According to Ne' Datu, the reason is quite simple, namely because Puang Matua created humans. As a creation, of course humans must worship the divine figure who created them. In addition to creating humans, Puang Matua also created all the needs required by humans to live in this world. In this case, the purpose of the act of worship is to praise Puang Matua for his greatness and power that has created humans and all the contents of the earth. The praise is done by mentioning all the special qualities and glorifying all the great actions carried out by Puang Matua. The praise is contained in prayers and litanies recited by to minaa (ritual leaders) in a religious ceremony. Another purpose is to ask Puang Matua to send down the blessings and grace needed by humans so that they can live prosperously and peacefully on earth. This request is also recited in a prayer or litany. Another action carried out by Aluk Todolo adherents in worshipping Puang Matua is by giving offerings. The offerings given are in the form of offerings from crops and livestock held in certain rituals. The offerings are the best and have certain criteria. With this it is clear that the followers of Aluk Todolo truly worship and respect Puang Matua.

Residences and symbols associated with Puang Matua. In various rituals, Puang Matua is always associated with aluk rampe matallo (a ritual held in the east or a ritual in the direction of sunrise) in a Tongkonan (a traditional Torajan house). However, in the prayers or litanies recited, Puang Matua is called by the name *deata dao tangana langi* (the god who is above the middle of the sky) not the god of the east. With this title, it is intended to show the superior figure of Puang Matua who is the center of everything that exists.

The explanation above says that the ritual is where the sun rises. Because the symbol of the sun always refers to a person who has power, namely shining brightly illuminating the entire universe. Through the light in the morning as a symbol of blessing, grace and hope for the followers of Aluk To Dolo. However, it should be noted that Puang Matua is not aligned or depicted like the sun. In an interview with Ne'Datu, he said that there is no special symbol or image used by followers of Aluk To Dolo to display the figure of Puang Matua. According to him, only the yellow color in the carvings in the traditional house (tongkonan) slightly displays Puang Matua. The yellow color is like a great and brilliant light as a symbol of the greatness and omnipotence of Puang Matua.

Puang Matua's relationship with his creation. The creation story in the litany recited in Passomba Tedong only slightly touches on the relationship between Puang Matua and his creation. Not explicitly, but it can be said that the relationship between Puang Matua and his creation was initially very good/harmonious. Because humans and other creations initially lived in the sky shortly after they were created. The relationship between Puang Matua and his creation began to deteriorate when humans had lived on earth for quite a long time. In the myth of the breakdown of the relationship between Puang Matua and his creation, it is said that initially, to connect the sky and the earth, there was an Eran di Langi' (stone staircase) that towered high up. Through this staircase, humans often went up to Puang Matua to consult about rituals and rules that humans did not yet understand or could do. In another version of the myth, it is said that through this stone staircase, humans went up to Puang Matua to ask for/take fire (Lebang, 2010)

Up to this point, it is clear that Puang Matua's relationship with his creation was very good. However, one time, a wealthy nobleman named Londong di Rura wanted to marry off his two biological children so that his wealth would not leave his family (Allolayuk, 2021). He ordered his servant, Mangngi', to go up to Puang Matua and ask whether siblings were allowed to marry. As a result, Mangngi' did not go up to the sky and lied that Puang Matua allowed marriage between siblings. Because he got approval, a magnificent wedding ceremony was held for the two siblings. While the party was going on, Puang Matua's wrath descended on all humans on earth for violating the aluk pemali. Puang Matua then knocked down the stairs connecting heaven and earth. Because of the collapse of these stairs, humans could no longer face Puang Matua directly. Puang Matua's relationship with his creation was damaged and disharmonious.

The first question, Is *Puang Matua* comparable to the "High God" concept in the phenomenology of religion? Yes, *Puang Matua* is broadly comparable to the "High God" concept in the phenomenology of religion. In many indigenous traditions, the "High God" refers to a supreme being who is often viewed as the originator of humanity and the cosmos, sometimes distant but universally sovereign (Smart, 1996; Eliade, 1987). In the case of *Puang Matua*, he is understood as the creator of humanity and all the essential elements of earthly life such as food, shelter, and clothing, yet not the creator of the universe itself, which aligns with the notion of a High God who governs or initiates human life, rather than serving as a full cosmological architect.

*Puang Matua* is worshipped as the central divine figure, honored for his creative authority and invoked through prayer and offerings. His title as *To Metampa* ("the one who forges") underscores a divine function centered on shaping and initiating human life, not unlike the *Deus Otiosus* (Hidden God) motif identified in comparative religion, where a supreme deity creates the world and then becomes somewhat removed from its daily affairs (Van Baaren, 1960). Although there is no anthropomorphic image of *Puang Matua*, his symbolic association with the sky and yellow light as sources of blessing and divine grandeur emphasizes his transcendent, central position, again aligning with High God typologies across cultures.

The second question, Does *Puang Matua* represent monotheism, polytheism, or another typology within indigenous religious systems? *Puang Matua* represents a form of henotheism or monarchical polytheism, rather than strict monotheism or full polytheism. While Aluk Todolo adherents acknowledge the existence of many spiritual beings or deities, including ancestors elevated to divine status (*deata*), *Puang Matua* holds a unique and supreme position within the pantheon. This is evident in the ritual prioritization, prayers, and offerings directed specifically to *Puang Matua*, who is considered the highest object of worship due to his role as the creator of humanity and life-sustaining resources.

This typology reflects what scholars like Friedrich Heiler (1932) and Gerardus van der Leeuw (1963) describe as *hierarchical polytheism*, where one god is supreme yet does not exclude the belief in or veneration of other spiritual beings. The distinction that *Puang Matua* is not the creator of the

entire cosmos but of humanity and earthly life also distances the system from classical monotheism. Additionally, the absence of a strict iconography or personal embodiment of *Puang Matua*, and the symbolic use of colors and ritual orientation (e.g., the east, sunrise), further signals a unique indigenous theological framework that integrates cosmological reverence with cultural meaning. Thus, *Puang Matua* does not fit neatly into Western typologies of religion but reflects a complex indigenous theological structure, henotheistic in practice, relational in cosmology, and symbolic in representation.

Rituals of Aluk Todolo. Worship or respect for Puang Matua is carried out in the form of certain rituals. In the Aluk Todolo belief, rituals have a fairly central role. Rituals in Aluk Todolo are carried out in a certain place, at a certain time and with a certain intention. Broadly speaking, rituals in the Aluk Todolo belief are divided into two large parts, namely the Aluk Rambu Tuka' or Aluk Rampe Mataallo ritual, which means a safety or life ceremony, and Aluk Rambu Solo' or Aluk Rampe Matampu, which means a death or burial ceremony. The division of these two major rituals is based on the reality of human life, namely that humans will face various events, both life and death. In relation to Puang Matua, the group will only discuss the Rambu Tuka' ritual in the beliefs of the Toraja people who adhere to Aluk Todolo (Haryono dan Attilovita, 2021).

Rambu Tuka' in the Aluk Todolo belief is very complex, starting from the lowest level to the highest level. The lowest level ritual is presenting betel and areca nut. The form of request from this first stage is a sign that the next ceremonies will be carried out. In Toraja terms, this lowest level is called Kapuran Pangngan, which literally means lime and betel and areca nut. The levels in the Rambu Tuka' ritual that specifically mention the name of Puang Matua are. Merok is a ceremony of worship and offering to Puang Matua (the Creator). In this ceremony, the name of Puang Matua is always the center of expression in the reading of prayers. In this ceremony, the offering sacrifice to Puang Matua is a buffalo. Before this buffalo is sacrificed, it is first surak (prayered for in a hymn expression that tells the glory of Puang Matua and all his creations and human life and also curses bad deeds from humans) (Tangdilintin, 1980).

Then, the highest level in the Rambu Tuka' ritual is Ma' bua or La' pa. Ma' bua is the highest worship and offering ceremony as a ceremony that cannot be carried out continuously but must first complete all the abandoned ceremonies from the family that held the ceremony or the area that held the ceremony. Ma' bua is divided into two types, namely Bua' Kasalle and Bua' Padang. Bua' Kasalle is a smaller bua' party. While bua' padang is a large party involving smaller community groups, which are usually found in a particular village (Tangdilintin, 1980). In the ma' bua party, whether it is bua' kasalle and bua' padang, various songs are sung to praise Puang Matua. The intention of the ma' bua ceremony is an expression of gratitude for the joy, prosperity, and life that has been given by Puang Matua and also in this ceremony the Toraja people who adhere to Aluk To Dolo expect blessings and protection from Puang Matua, Deata-Deata, and Tomembali Puang (Tangdilintin, 1980).

## Conclusion

Aluk Todolo as a belief system has a divine figure that they worship and praise like other beliefs in general. This divine figure that is above all is known as Puang Matua. With all the divine attributes attached to him as the main reason why Aluk Todolo followers worship and adore him. The entire life of Aluk Todolo followers always leads to unity with Puang Matua through all the rules of life that have been passed down by Puang Matua as norms that must be obeyed. In addition to obeying existing norms, the rituals that are carried out are always centered on Puang Matua. Thus, they hope to be reunited with the Divine when someone becomes a god (returning to Puang) and lives with Puang Matua.

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