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Multiple Religious Belonging as a Dynamic of the Relationship Between Christian Mission and Adherents of Aluk To Dolo

Gayus Darius (1), Dian Srikurnia (2), Serliani Malinton (3)

Insitut Agama Kristen Negeri Manado (1), IAKN Toraja (2), IAKN Toraja (3)

Corresponding Author: *Dgayus294@iaknmanado.ac.id*

Abstract

This study focuses on the phenomenon of Multiple Religious Belonging (MRB) among Aluk To Dolo adherents in Suppirang and Mesakada villages, which border the Tana Toraja region. MRB is understood as a religious practice where individuals integrate elements from more than one religious tradition, in this context, Aluk To Dolo and Christianity. This phenomenon challenges the traditional paradigm of exclusive religion, creating a unique socio-religious dynamic. The purpose of this research is to explore the religious experiences of Aluk To Dolo adherents who participate in Christian practices without abandoning their ancestral traditions. A qualitative descriptive phenomenological approach was employed to understand the behaviors and life patterns of this community. The study also reviews relevant literature to strengthen the analysis of Christian missions and cultural interaction with Aluk To Dolo. The findings reveal that MRB fosters harmonious relationships between Christianity and Aluk To Dolo through the adaptation of traditions and shared practices. However, challenges such as the risk of syncretism and religious identity conflicts remain. In conclusion, MRB serves as a platform for interreligious dialogue, enriching the spiritual experiences of individuals and communities while reflecting the dynamics of Christian mission transformation in a local cultural context.

Keywords; Aluk to Dolo, Christian Mission, Christianity, Multiple Religious Belonging

Introduction

Multiple Religious Belonging (MRB) is an unconventional approach to living a religious life in society. It is because religious adherents (at least in the Indonesian context) are quite fanatical about the existence of their respective religions. Therefore, adhering to more than one religion sometimes creates a negative image among followers of specific religions. For example, they are considered polytheists because they associate others with God. It is especially true if they cite certain religious doctrines that emphasize the existence of a God, but only the God worshipped within their own religion. It is also stated by Yusuf Wibisono et al., who indicated that religion always binds its followers in a firm solidarity. The power of religion can influence its followers to engage in irrational activities such as self-harm or other functionally beneficial aspects (Wibisono, Ghozali and Nurhasanah, 2020). This was then exacerbated by the mixing of politics with religious matters, so that the technical aspects of religious affairs became entangled in politics (Naja and Riyanto, 2024).

It cannot be denied that there are places where people can be described as having Multiple Religious Belonging (MRB). In this context, adherents of one religion do not fully adhere to their own. Some also consider their religion insufficient and therefore still rely on other faiths, whether for functional benefits or other reasons. It occurs in one area on the Pinrang-Toraja border. The community's religious life exhibits a multifaceted nature, characterized by religious belonging, where adherents of Aluk To Dolo participate in Christian church activities and vice versa.

In the past, to Christianize the Toraja people, missionaries and church teachers always looked for similarities (or almost the same elements¹) in *Aluk To Dolo* (the ancestral religion of the Toraja people) and Christianity as a bridge to spread the Gospel (Haryono and Attilovita, 2021). Furthermore, the symbol of the *Tongkonan* (traditional Torajan house) is also used as a means of spreading the Gospel. Kobong explained that the *tongkonan* is the traditional house of a Torajan family, serving as a place for the development and maintenance of *aluk* (religious teachings). The *tongkonan* is also seen as a place for fostering fellowship that leads to prosperity. By referring to this, the Gospel can be easily shared. (Sinaga and Pabontong-Tangirerung, 2004). This indirectly led to the colonization of *Aluk To Dolo* adherents because they were considered infidels. It then gave rise to suspicions, whether it was due to discrimination by considering *Aluk To Dolo* adherents as infidels, thus causing them to become involved in Christianity even though they still adhered to *Aluk To Dolo*. Frans Rumbi revealed that *Aluk To Dolo* priests allowed their children to participate in church worship activities, and some of their children even eventually received baptism as a sign of their conversion to Christianity (Frans Paillin Rumbi, 2023). However, the children still follow a series of rituals. Their parents carried out *Aluk To Dolo*.

Kizhito Chinedu Nweke conducted a study on MRB in an article entitled "Multiple Religious Belonging (MRB): Addressing the Tension between African Spiritualities and

¹The name of *Puang Matua* as the highest god for the Toraja people was strengthened and freed from all the complexities of its essence to smooth the way to convert Toraja to a monotheistic belief (Bigalke:2019)

Christianity." Kizhito Chinedu describes adherents of local religions in Africa who cling too closely to tradition. They feel that tradition is insufficient, so they join Christian worship. But in the end, all they find is a worship tradition that is not much different from their own religion (Nweke, 2020). Frans Paillin Rumbi has also written an article entitled "Striving for Interreligious Dialogue between *Alukta* and Christianity" based on Paul F. Knitter's acceptance model. Frans reveals that adherents of ancestral religions (*Alukta/aluk to dolo*) are very open to other religious communities because they desire a better relational life (Frans Paillin Rumbi, 2023). Y. Wibisono et al. examined the existence of local religions in Indonesia from a moderation perspective. In their study, they explained the obligation of religious adherents, both as individuals and as groups, to contribute to maintaining order and the continuity of spiritual life in Indonesia (Wibisono, Ghozali and Nurhasanah, 2020).

This study aims to explore the religious experiences of *Aluk To Dolo* adherents who participate freely in Christian church activities and vice versa. There are certain suspicions, because these *Aluk To Dolo* adherents will gradually be evangelized until they finally give themselves to be baptized as church members. It would be very miserable if the conversion of adherents of ancestral religions to Christianity is only due to emotional elements, pressure, or coercion, or to take certain benefits from converting from their previous religion to the new religion (Christianity). In this context, Christianity uses this as an opportunity for its mission to spread the teachings of Christianity. It is undoubtedly different from adaptation culture as explained by Lusia Utami which only follows ways of communicating that are in accordance with the values and norms of local society (Utami, 2015).

This research will use a qualitative method. Qualitative research methods produce descriptive data in the form of written or spoken words from the subjects and observed behavior (Lexy J., 2010). This qualitative research will use a descriptive phenomenological approach. Phenomenology is designed to discover phenomena and explore issues that have previously gone unnoticed or ignored (Rorong, 2020). This article will attempt to reveal the experiences of adherents of *Aluk To Dolo* who are accustomed to attending religious services of Christianity from the perspective of multiple religious belonging to see deeply and understand the behavior and lifestyle of adherents of *Aluk To Dolo* in *Padang Alla'* (Manan, 2021).

This article will also review the relevant literature, such as journal articles, books, and other documents, related to the topic being studied. The articles, books, and documents cited will serve as material for an in-depth analysis of the Christian mission and its adherents of *Aluk To Dolo*, examining their interactions from the perspective of Multiple Religious Belonging.

Results and Discussion

The Concept of Multiple Religious Belonging

MRB is slightly different from Pluralism. Pluralism is a concept or ideology that accepts diversity as a positive value and recognizes it as an empirical reality. Besides the positive values, it is also balanced by efforts to adapt and negotiate among them. Without eliminating some of the diversity, pluralism also assumes acceptance of differences (S.Ag, 2020). Pluralism is readily found everywhere, including in markets, workplaces, and even schools. Only those who can interact positively with a diverse environment can develop pluralistic traits. According to Yunus, pluralism is both a wonderful and challenging aspect for a diverse society like Indonesia. Despite its vast territory and diverse religious practices, the society remains pluralistic (Yunus, 2014).

There is also a term nearly synonymous with pluralism: hybridity. In general, hybridity is a concept that combines elements from various religions. According to Peter Burke, hybridization is synonymous with mixing, fusion, interpenetration, syncretism, or métissage, which can be considered an umbrella term encompassing a variety of different phenomena and processes (Burke, 2016). According to Lessoe, hybridity occurs within society itself. The blending of cultures occurs in a unique and creative process, not only due to the disruption of information technology but also extending back into the past (Lessoe, 2023). Hybridization, therefore, plays a crucial role in the intrinsic meaning of world religions. Ultimately, the hybridity of religions reveals the complexity and ambiguity of contemporary religious practices.

Multiple Religious Belonging (MRB) is essentially a concept aimed at adherents of numerous religions, or those who adhere to more than one religion. MRB is not easily found. MRB essentially draws on the possibility that religion is not only about encountering other religions in dialogue or cultivating other religious cultures within other religions, but also about practicing rituals, ceremonies, and beliefs from as many religions as possible (Nweke, 2020). Even according to Chornilleas, as quoted by Nweke, the increasing and widespread awareness of religious pluralism today has left religious people with the choice not only of which religion to follow, but also how many religions to follow. Therefore, MRB can be accepted if, (1) all religious traditions are considered as different expressions of the same ultimate reality and experience; (2) by remaining faithful to the symbolic framework of one tradition while adopting the hermeneutic framework of another tradition; (3) by recognizing that religions complement each other (Nweke, 2020).

On the other hand, PC Phan offers MRB as an inclusive pluralism. He provides a composite picture of MRB based on the concrete experiences of renowned Christian practitioners who practice MRB, such as Raimundo Panikkar, Bede Griffiths, and Aloysius Pieris. He concludes by offering some suggestions regarding theological education for prospective church (religious) ministers in a religiously pluralistic world (Phan, 2003). Phan further explained that MRB involves a person who not only accepts elements from various religions but also practices those beliefs, moral rules and religious practices (Phan, 2003). This differs from inculturation or interfaith dialogue, which focus on the exchange

of theological ideas. MRB allows for in-depth engagement with another religious tradition at an existential and spiritual level, including practicing prayer, rituals, and deepening the faith of that religion while maintaining the identity of one's original religion (Phan, 2003).

Multiple Religious Belonging (MRB) offers an understanding that religions do not simply converge through dialogue or inculturation, but also allows individuals to actively practice the rituals, beliefs, and ceremonies of different religious traditions simultaneously. This understanding is based on the belief that all religious traditions are different expressions of the same experience of reality, and that they complement each other. Within this framework, one can remain faithful to the symbolism of one's religious tradition while adopting the interpretive perspectives of other religions, creating space for deep existential and spiritual engagement without sacrificing one's religious identity.

Daan F. Oostveen views MRB slightly differently from Phan and Nweke. Oostveen views MRB from the theological perspectives of particularism, pluralism, and critiques of feminism and postcolonialism. Oostveen prefers the term adopting elements from several religious traditions simultaneously (Oostveen, 2017). According to him, the phenomenon of MRB challenges traditional concepts such as “religion,” “religious diversity,” and “religious membership.” MRB often ranges between particularism, which emphasizes the uniqueness of religious traditions; pluralism, which seeks similarities between religious traditions; but feminism and postcolonialism, which criticize both approaches for viewing religion as a fixed and separate entity, while religious identities are actually more fluid and hybrid (Oostveen, 2017). Essentially, Oostveen offers feminist and postcolonial paradigms as useful hermeneutic tools for reconstructing understandings of religion and religious identity. However, Oostveen is also open to the perspective of Asians who view religion as complementary. People focus more on practice than doctrine, thus allowing the integration of elements from various traditions without theological conflict. So that, MRB is seen as an opportunity to provide new insights into how humans seek meaning and relate to the transcendent.

While MRB creates opportunities, both from the integration of elements of religious traditions and new insights into how humans seek meaning in their relationship with the transcendent, MRB faces its own challenges. MRB creates the risk of syncretism, namely mixing shallow religion to the point of losing its religious identity. Sunandar et al. stated that syncretism is often misunderstood as a haphazard blending of new religions and cultural traditions without considering the basic principles of each tradition (Sunandar dan Tom, 2023). This is different from MRB, because syncretism ignores the actual negotiation process that occurs where the elements that are integrated must be adjusted to the values of the dominant religion.

Peter C. Phan specifically highlights the challenges of MRB in Hindu and Christian beliefs. One of the main tensions in these two beliefs is the concept of *Advaita* in Hinduism which emphasizes non-duality absolute and the doctrine of the Trinity in the Christians, who believe in God as three distinct persons but one essence (Phan, 2003). This incompatibility creates profound theological challenges for individuals which attempts to reconcile these two perspectives. Phan cites the experience of *Abhishiktananda*, a Christian

monk who underwent an *Advaita* experience but still felt unable to fully reconcile it with his Christian beliefs. He eventually accepted the tension as part of a complex religious life, without seeking perfect harmony (Hulu, 2022). In line with this, *Bedali Hulu* also emphasized that dual belonging often gives rise to ideological conflicts, especially at the level of doctrine and claims to absolute truth of each religious tradition (Hulu, 2022). This of course has an effect on the difficulty of achieving integration of the two traditions at the theological level.

In line with what was stated by Peter C. Phan, Catherine Cornille as quoted by *Bedali Hulu*, highlighted that every religion has unique doctrinal features that are often contradictory, such as the concept of the incarnation of Jesus and the concept of avatar in Hinduism (Nuban Timo, 2018). This challenge reflects the theological tension that arises when someone tries to integrate elements from two different religious traditions. Even Cornille doubts the possibility of a full commitment to two religious traditions without dividing their loyalties. Therefore, MRB tends to be perceived more as a personal religious experience than as a formal theological confession. It must be understood that most religious traditions demand total surrender to their beliefs. Therefore, the greatest challenge to MRB comes not from the individual, but from the institutional structures of religion, which tend to maintain the boundaries of its identity.

MRB offers an interesting perspective on understanding religion as a fluid and hybrid phenomenon, allowing individuals to experience other religious traditions without losing their original identity. This concept opens up opportunities to enrich religious experiences and create new insights into the human relationship with the transcendent. With this approach, MRB can become a vehicle for in-depth interfaith dialogue, which relies not only on the exchange of ideas but also on existential engagement in religious practice. At this level, MRB is closer to the inclusive pluralism offered by PC Phan, who emphasizes the importance of educating individuals to be open to religious diversity. However, MRB has significant limitations that need to be acknowledged. Complex theological challenges, such as tensions between different religious doctrines, often make full integration impossible. Furthermore, religious institutional structures that maintain claims of exclusivity limit the scope for widespread acceptance of MRB. Consequently, MRB is more suited as a personal religious experience than as a formal theological paradigm. Therefore, the success of MRB depends on the individual's ability to embrace complexity and tension without necessarily seeking perfection in religious social relations.

Christian Mission Approach in the Context of Aluk To Dolo

The Christian mission is the embodiment of God's work in Jesus Christ, who built the Church and shaped it according to His design and work. This process continues as the church should exist. The church exists within the realities of the social context of human life. The fundamental pattern of the Christian mission begins with *missio Dei* (God sent Jesus Christ), *Missio Christi* (Jesus sent the church), and *missio ecclesia* (the Church sent its members). Within the church's historical paradigm, several reformations have occurred, making the church's mission more dynamic. Martin Luther's Reformation in 1517 aimed

to make the church reach all Christians. However, after the Covid-19 pandemic in 2020, the church underwent rapid reforms and transformations. In this case, the church transformed into the world. Therefore, a new mission model was added, called *missio christiana* (church members sent into the world) (Nuban Timo, 2018).

Ebenhaizer Nuban Timo divides the Christian mission into two paradigms, namely the church mission paradigm and the God mission paradigm (Nuban Timo, 2018). The church's mission paradigm is also known as the old theology of mission, where the center and thought of the mission are within the Church itself. This impacts the implementation of the mission itself, which focuses on saving souls and expanding the church. Those who were not Christians were called pagans and became the targets of Christian missions. Christians in the sending church served as donors and intercessors. Missions became the business of the elite of the church. This concept of mission duplicates the nature of the church's mission in the West. As a result, the Churches in the Third World (Asia and Africa) cannot independently develop theological and missionary paradigms. In contrast, the paradigm of God's mission, also known as the new theology of mission, focuses on God Himself. The church is merely a participant. Mission is not understood as a tool to deport people to heaven. The purpose of mission is to provide liberation and demonstrate the signs of God's kingdom. Nuban Timo emphasized that Jesus Christ's first coming was not to take people out of the world and into heaven (that will be accomplished at His return), but to provide liberation.² Mission is carried out by all believers under the guidance of the Holy Spirit. Wherever and whenever, all believers act as missionaries in the sense of humanizing humans according to their image as the *Imago Dei*. *Imago Dei* is a Christian doctrine, traditionally understood as the image of God, that is, God's attempt to distinguish rational humans from non-rational animals (Nainggolan, 2022). Christians do not have to be itinerant evangelists and develop a spiritual lifestyle to be called missionaries.

The two mission paradigms outlined by Nuban Timo still influence the way missions are carried out Christian. When encountering local cultures/beliefs, the Christian mission will change and integrate with those cultures. Kirk Franklin outlined a mission paradigm that centers on the integration of spirituality and that mission is not always focused on results (Franklin, 2004). According to him, the mission focuses not only on results but also on the process of spiritual journey, community formation, and personal renewal, reflecting God's will in the world. Similarly, Th. Kobong stated that if there is life, the mission will continue. The Church is for the world, not just for itself. The Church is called to nurture and care for life for the benefit of everyone (Kobong, 2003). Christian mission is always sensitive to cultural context, as each culture contributes uniquely to how the Gospel is received and lived. Christian mission develops through adaptation to local cultures, which are characterized by dynamics. Nevertheless, it must be acknowledged that encountering and adapting to local cultures enables Christians to enrich their faith experience and helps the church remain relevant in changing times.

²In this regard, Nuban Timo emphasized that the Church should be a replica of Christ. As a replica of Jesus, the Church prepares humans to live responsibly in the world.

Christian missions must contribute to upholding humanitarian values such as the role of religion in reducing poverty, reducing violence, preventing and mitigating environmental damage, advocating for justice, supporting marginalized groups, and protecting discriminated individuals (Siagian, 2016). Yonatan et al. emphasize that God's mission, mandated by Jesus Christ, is an integral part of the lives of believers: love. Love must be practiced, and loving behavior must be seen and expressed to everyone, especially those in need of salvation (Arifianto, Agung and Tamtomo, 2020). Therefore, the paradigm of the mission should not only focus on contextualization or adaptation to local culture but must also apply love as a significant aspect of God's mission.

The adherents of *Aluk To Dolo*, who live in Mesakada and Suppirang villages in Pinrang Regency, which borders Tana Toraja Regency, comprise the majority of the Toraja people. *Aluk To Dolo* (ancestral religion) is the belief held by most of the population. Residents here live within strong traditional and cultural relationships and traditions. Although some have converted to Christianity or Islam, they maintain their traditional and cultural practices, which are deeply rooted in their *Aluk To Dolo* beliefs. Most of the laws and norms that exist in society are determined by conventional figures who are also religious leaders of *Aluk To Dolo*, so that, briefly, in the social life of the community, it is almost impossible to distinguish who is Christian and who is still *Aluk To Dolo*.

When Christianity began its mission to reach the *Aluk To Dolo* followers, several approaches were used. Some of these included sending teachers and midwives who also acted as missionaries. Shortly afterward, when some had received baptism and legally become Christians, Christian pastors were also sent to serve there. In addition to sending teachers and midwives, the sending church also established schools, community health posts (Posyandu), and churches. This pattern is similar to the missionary approach used by Van de Loodsrecht when he first came to Toraja to preach the Gospel (Bigalke, 2019). Quoted by Bigalke that "Of all the ways that missions can reach the community, schools are clearly one of the most important." (Bigalke, 2019). Education and health are indeed the primary methods used by missionaries to spread the word. Christianity, but that doesn't mean ignoring culture. It appears that the Christian mission to Mesakada and Suppirang drew lessons from Van de Loodstrech's earlier experience of facing rejection when attempting to alter the character and morals of the Torajan people, who were deeply rooted in their ancestral beliefs. Therefore, the Christian mission was quite open to the traditions practiced by *Aluk To Dolo* adherents. This is where MRB emerged.

If we examine the paradigm of the church's mission, which Nuban Timo refers to as the "old theology of mission," then the *Aluk To Dolo* adherents are the primary target of the mission. The Christian mission model implemented in the area is also considered classic, where missionaries are sent and then funded by the sending church. Currently, the socio-religious life between Christians and *Aluk to Dolo* always involves interesting interactions. Although there is a church, even quite conservative mission institutions often visit this place for mission trips. To this day, *Aluk to Dolo* religious rituals are still practiced by Christians and vice versa. Gradually, the church's mission is no longer entirely

conservative, and the reinterpretation of the church's mission ultimately leads to a shift in focus, paying more attention to social and humanitarian aspects than to its spirituality.

The Phenomenon of Multiple Religious Belonging: An Analysis of Religious Relations

Multiple Religious Belonging (MRB) provides a distinctive framework for understanding religion as fluid, enabling individuals to practice elements from various religious traditions simultaneously without compromising their original identity. In the context of the communities in Suppirang and Mesakada Villages, the MRB phenomenon is clearly visible through the complex socio-religious life. Although most residents still adhere to *Aluk To Dolo*, there are dynamic relationships that demonstrate the integration of Christian religious elements into daily practices, and vice versa.

MRB in this community is not only limited to accepting symbolic elements from other religious traditions but also encompasses in-depth religious practices. This demonstrates that different religions are not necessarily in competition but can complement each other. *Aluk To Dolo* adherents who have converted to Christianity continue to practice their traditional rituals, such as funeral rites and harvest celebrations. Meanwhile, Christian religious leaders in this area also demonstrate respect for local culture by participating in relevant traditions. In one interesting case, there was a Christian woman who was very fanatical about *Aluk To Dolo* religious rituals. Sometime after getting married, there were no signs of pregnancy. Finally, this Christian woman secretly participated in the *ma'dokko uai* ritual. After some time, she conceived. This ritual involves sacrificing a chicken on the riverbank, after which the *Aluk To Dolo* leader will descend to the river to pour the chicken's eggs into the water. The *Aluk To Dolo* performs this ritual practice as part of their worship routine to seek blessings from the Almighty and allows anyone of any religion to participate in the ritual, as long as they come with complete faith in the God they believe in.

Compared to the church mission paradigm identified by Ebenhaizer Nuban Timo as the "old theology of mission," the mission patterns in Suppirang and Mesakada demonstrate a shift toward the paradigm of God's mission (new theology of mission). In this approach, the mission's focus extends beyond conversion to encompass community empowerment through education and healthcare. Efforts such as establishing schools and health services demonstrate social inclusion as part of the mission, which aligns with the MRB's goal of demonstrating signs of the kingdom of God in the context of local culture.

This dynamic reflects Kirk Franklin's view, which emphasizes the importance of a mission centered on integrating spirituality with local culture. Christian missions in this region demonstrate a high level of cultural sensitivity, conveying the Gospel while preserving and respecting local traditions. This approach fosters a space for dialogue and social cohesion between Christians and *Aluk To Dolo* adherents, enriching the religious experience in both parties. However, the MRB in Suppirang and Mesakada also faces challenges. Syncretism is a concern, where the merging of religious elements can result in a shallow understanding or even conflict of spiritual identity. As Sunandar et al. point out,

the fundamental difference between syncretism and MRB lies in the negotiation process that respects the fundamental values of each religion. In this context, religious leaders have a crucial role in ensuring that the integration of cultural and spiritual elements does not undermine the theological commitment of their adherents.

PC Phan's perspective on inclusive pluralism is also relevant to understanding the MRB in this region. While there have been attempts to integrate elements of *Aluk To Dolo* and Christianity, inherent theological boundaries often make full integration difficult. For example, the Christian theological concept of the Trinity is difficult to reconcile with the animist beliefs of *Aluk To Dolo*. This tension does not hinder but rather reflects the complexity that characterizes the MRB. This complexity ultimately faces discriminatory challenges, as members of their religious groups are perceived as unconventional.

The phenomenon of MRB in Suppirang and Mesakada also demonstrates a positive aspect in the form of enriching faith experiences. The existence of shared rituals and socio-religious interactions helps maintain community harmony, while also opening opportunities for deeper interfaith dialogue. In this situation, MRB serves as a bridge connecting different religious traditions without losing their respective identities. However, as Catherine Cornille points out, the greatest challenge to MRB lies in religious institutional structures that tend to maintain claims of exclusivity. In this context, MRB is better understood as a personal spiritual experience rather than a formal theological paradigm. Thus, the success of MRB in Suppirang and Mesakada depends on the ability of individuals and communities to embrace the tensions and complexities within their socio-religious relations.

Conclusion

The phenomenon of Multiple Religious Belonging (MRB) in the *Aluk To Dolo* communities of Suppirang and Mesakada reflects a unique dynamic in the relationship between local traditions and Christianity. MRB allows individuals to practice elements of various religious traditions simultaneously without losing their original identities. It creates space for in-depth interfaith dialogue, strengthens social cohesion, and enriches the spiritual experience for both the Christian community and *Aluk To Dolo* adherents. A Christian mission approach emphasizing education, health, and cultural sensitivity has contributed significantly to building harmonious and respectful relations between the two traditions.

However, the challenges of MRB cannot be ignored. The risk of syncretism and conflict over religious identity is a significant concern, particularly in the face of the theological boundaries between Christianity and *Aluk To Dolo*. Religious institutional structures that tend to maintain exclusivity also limit formal acceptance of MRB. Nevertheless, this phenomenon offers new insights into how religion can be a fluid and adaptive phenomenon, reflecting the diversity and complexity of human relationships with the transcendent.

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