

Lumales: Experiencing God Omnipresent in the cultural activities of Tou Minahasa Christians today

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ABSTRACT

This research explores the tradition of Lumales (stepping in noble trails) as a medium for Minahasa tou to now understand the concept of omnipresent divinity in local traditions. At the same time, it dismisses the misunderstanding that local traditions do not have an element of God's omnipresence. This research will explore the experiences of the ancestors with the Holy One, the Omniscient God, through all the paths of life they have built. Furthermore, the exploration carried out on Lumales cultural activities will use a qualitative research approach combined with an ethnographic approach. This research will depart from oral data that is transmitted and is still maintained among cultural actors and Minahasa people in several villages. Furthermore, based on such an approach, the author will offer Lumales: Experiencing God Omnipresent in the cultural activities of Tou Minahasa Christianity now as a theology based on the local Minahasa narrative.

Keywords: *Lumales; Minahasa Christianity, Omnipresent; Tradition*

ABSTRAK

Penelitian ini mengeksplorasi tradisi *Lumales* (menapaki jejak luhur) sebagai media bagi *tou* Minahasa kini memahami konsep ketuhanan *omnipresent* (maha hadir) dalam tradisi lokal. Sekaligus menepis kekeliruan pemahaman bahwa tradisi lokal tidak memiliki unsur kemahadiran Tuhan. Penelitian ini akan mengeksplorasi pengalaman para leluhur dengan Yang Kudus, Tuhan yang Omniprosen, melalui semua jalan kehidupan yang telah mereka bangun. Selanjutnya, eksplorasi yang dilakukan terhadap kegiatan kultural *Lumales* akan menggunakan pendekatan penelitian kualitatif yang dikombinasikan dengan pendekatan etnografi. Penelitian ini akan bertolak dari data oral yang ditransmisikan dan masih terjaga dikalangan para pelaku budaya dan masyarakat Minahasa di beberapa kampung. Selanjutnya berdasar pendekatan demikian, penulis akan menawarkan *Lumales: Mengalami Tuhan Omnipresent* dalam kegiatan kultural *Tou* Minahasa Kristen kini sebagai teologi berbasis narasi lokal Minahasa.

Kata Kunci: *Lumales; kristen Minahasa, Omnipresent; Tradisi*

INTRODUCTION

The *Lumales* ritual is carried out to trace the life journey of the ancestors by visiting the places where the ancestors built their social and religious lives with the Holy One.¹ What and how the ancestors lived their lives as *Tou* (Minahasa people) became the purpose of the ritual. At the same time, the implementation of the *Lumales* ritual is carried out so that the *Tou* of today can understand, absorb and appreciate the life values of their ancestors—including the appreciation of ancestral religiosity about the presence of the Holy One. Therefore, the study of *Lumales*: Experiencing the Omnipresent God in the cultural activities of Tou Minahasa Christians today, is intended to reclaim the ancestral experience of the omnipresent presence of the Holy during his life as *Tou*. The term Omnipresent in the title of this article is a Christian term used to declare the omnipresence of God. God who is always with man throughout the reality of life in the world. God who reveals His existence in the self and work of Jesus and subsequently as a comforter, encourager, guide in the presence of the Holy Spirit. The term Omnipresent associated with the *Lumales* cultural tradition in this study is a theology of hybridity that seeks to find nodes in the encounter of Christianity and local Minahasa traditions. Especially to affirm that the Omnipresence of God does not only exist in Christianity but has also been constructed from the beginning in the religious system of the Minahasa tribe.

Why is this study necessary? Because the reality in the land of Minahasa now tends to negate and reduce the presence of God in the Minahasa tradition. Such a negative attitude of God's presence is motivated by the history of the early encounter of Christianity and local religion of Minahasa (hereinafter referred to as the Minahasa tradition) which positions all local religious activities as infidels and must be destroyed. The stigmatization of local religions as those who practice idolatry, worship on stones, on sacred objects, infidels and heretics, is a label given to the Minahasa people. Tragically, the label was considered worthy of being given to the people of Minahasa at that time called *alifuru*. The term *alifuru* was used by N Graafland, a Christian missionary who came and carried out evangelistic missions in Minahasa. Graafland used this term to refer to people who came and lived in the land of Minahasa. The *alifuru* people who inhabit the land of Minahasa are described by Graafland as people who come from different places and different times. Graafland also explained that the *Alifuru* people who inhabited Minahasa, lived in an unorganized society and were idolaters. The change that manifested itself in the form of order, discipline, occurred after European evangelists came and taught the people of Minahasa how to arrange their homes, health, teach and encourage them (without force) to become Christians, and teach them to become skilled craftsmen.² At the same time, there is a systemic marginalization of local religions. The act of categorizing Christianity against the local religion of Minahasa as infidel and placing Minahasan Christians who still

¹ I use the name Holy One for spiritual power beyond man, He who is the source of life. Furthermore, the word Holy one is the word I use in parallel with the word God which is commonly used in modern religions. At the same time to emphasize that even though it is in the form of a local formulation, the local religion of Minahasa already has a concept of the Holy One/God. Thus, the mention of the Holy One is also a complete explanation that all the ritual processions carried out by the local Minahasa and translocal Minahasa religious practitioners (Minahasa Christians) are centered on the Holy One, not on stones, large trees, ancestors, sacred objects that have been misunderstood by some adherents of modern religions.

² Nicolaas Graafland dan Lucy R. Montolalu, *Minahasa: negeri, rakyat, dan budayanya* (Jakarta: Pustaka Utama Grafiti, 1991), 124–152.

practice tradition as those who behave in dualism; The act of reducing local traditions as a way of life and old beliefs that are contrary to Christianity is the face of Christian encounters and traditions in the land of Minahasa to this day.

Local narratives of the encounter of Christianity and the local religion of Minahasa strongly describe the marginalization and domination of Christianity over the local religion of Minahasa.³ Two examples can be given here, first, the implementation of local rituals in the land of Minahasa today which begins with Christian prayer and reading Bible verses, even though it is only a side ritual without any meaning, is one of the concrete forms of the result of marginalization of local religion. Therefore, to perform the ritual they must use the Bible and Christian prayer as the legitimacy of the sacredness and holiness of the ritual. The same is emphasized by the two *Tonaas* (ritual leaders and community leaders), namely *Tonaas* Rinto and *Tonaas* Dede Katopo, that cultural groups that use Christian prayer and read the Bible at the beginning of the ritual, usually refer to such actions as legitimacy that they remain Christians and do not practice practices that are contrary to Christianity. Thus, even though the initial prayer and Bible reading had nothing to do with the overall ritual process, they did so anyway.⁴ Meanwhile, the *Tonaas* who did not do such a thing had a special reason. One of them is *Tonaas* Rinto Taroreh, as he explained:

I got instructions from my ancestors and parents from the village about the traditional ceremonial procedures. At the age of 11 I had learned to invite my ancestors to attend rituals, there were still Bibles placed with ritual equipment. In development there began to be pressures from the church, against the use of the Bible in rituals. Since then, I have searched and recalled my grandmother's stories and actions when she was alive. My grandmother was a devout Catholic and also a person who lived the land (traditional values). She can harmonize his existence with good. In the evening she would read the Bible (it was done regularly), after which she would tell old stories in our village, about how the elders built the village, about animals and plants that were almost identical to the parts of the Bible that were read. If my grandmother and I went to the garden and passed our church, she always paused, lowered her head and closed her eyes. When I asked him about his intentions and actions, he explained that the church was a sacred place; a place to praise the Great, therefore it must be respected. When I remember my experience with my grandmother, I had an epiphany, and since then I know when the harmonization between Christianity and tradition is done and when it should be separated. I was about 17 years old when I started performing the ritual as a *Tonaas*, without using the Bible as part of the ritual equipment (some of *Tonaas* Rinto Taroreh's sentences in Manado have been translated into Indonesian without changing the meaning).⁵

³ Marhaeni Luciana Mawuntu, "Penetrasi Kekristenan terhadap Agama lokal Minahasa," dalam *Agama dan Budaya Nusantara Pasca Kristenisasi* (Semarang: Lembaga Studi Sosial dan Agama, 2020), 191–192.

⁴ Marhaeni Luciana Mawuntu, *Redefinisi Dan Rekonstruksi Tou: Kajian Sosial Terhadap Identitas Sosial Minahasa Dalam Konteks NKRI* (Salatiga: Universitas Kristen Satya Wacana, 2017), 76–77.

⁵ **An Interview with Rinto Taroreh, salah seorang *Tonaas*/pemimpin ritual dan pemimpin Komunitas adat Waraney Wuaya, Manado, 6 Januari 2025**

The attitude of the *Tonaas*, however, confirms that their choice to use the Bible and Christian prayer or not to use it, is a consequence of the dominance of Christianity over the Minahasa tradition. Second, the mention of *mariara* to the *Tonaas* Healers in the current context (ritual leaders who have the ability to concoct traditional medicines and carry out traditional medicine). In an interview with *Tonaas* Rinto Taroreh, he explained that the name Mariara is a political-religious designation resulting from the collaboration between the government and Christian religious leaders in the 1980s.⁶ Community activities that are still related to tradition are considered misleading to the Minahasa people who have become Christians. Mariara is used to silence the Healing *Tonaas* to no longer practice traditional medicine, if there are still those who do, then the *Tonaas* will be labeled as black mariara/shamans who are the cause of disasters, untreated illnesses by doctors and even death in society.

On the other hand, however efforts are made to displace local traditions, there are still Christians who continue to live cultural values, accommodate cultural activities and modify them according to their perspective as Christian Minahasan. They are translocal Christians who are trying to live the cultural values of Minahasa. The fundamental reason for this positive attitude is that local traditions—including the *Lumales*—if understood from a pluralistic constructive perspective, will find many local theological markers and meanings of the Omniprecated God. One of them is the mention of the name of the Holy in the sub-tribes in the land of Minahasa which is related to the presence of God in their entire lives. God is the God who is functional in *Tou* Minahasa's daily life. Saruan, one of the researchers and theologian of GMIM, identified the names of the Holy in the society in the early Minahasa land and translated it from his perspective as a follower of the translocal religion of Christianity. Thus Saruan explained:

We have collected a total of 54 names used for the creator in the Minahasa dialect. In the Tontemboan sub-tribe there are approximately 13 names, the commonly known names are *Amang Kasuruan* (Lord or God the Father), *Amang Wangko* (Great Father), *Apo Mangko-Wangko* (Great Father), *Amang Ang ndagka* (Father in a high place), *Apo Wailan Wangko* (Rich and great Father). In the Tombulu sub-tribe there are 12 names, the commonly known names are *Empung Wailan* (Rich Father/God), *Opo Wana Natas* (High Father), *Opo Renga-rengaan* (Eternal Father or Father who is old to the world). In the Tonsea sub-tribe there are approximately 7 names, the commonly known names are *Empung* (Lord God), *Empung Waidan* (Rich Father), *Opo Wana Natas* (High Father). In the Tondano sub-tribe there are about 6 names, the commonly known names, *Opo Wailan* (Rich Father), *Wailan Wangko* (Rich and Great), *Ama Empung* (God the Father/Father of God). In the Tombatu/Tonsawang sub-tribe there are approximately 8 names, the commonly known names are *Amang Amatatang* (High Father), *Amang Bangko* (Great Father), *Ngeledetow* (Creator of humans). In the Pasan Bangko/Ratahan sub-tribe there are approximately 8 names, the commonly known names are *Opo Mana Natas* (High Father), *Amang Topus Wangko* (Great Father or Father of great mercy). In the Bantik sub-tribe there are approximately 6 names, the names that are commonly

⁶ Mawuntu, *Redefinisi Dan Rekonstruksi Tou*, 77.

known, namely *Mabu Duata* (Lord Allah), *Mabu Makanayang* (God Almighty), *Mabu Sumanai* (God the Most High). But the names that are commonly known by all Minahasa sub-tribes, namely *Si nimema' in tana (wo langit)*, *Opo Wailan Wangko*, *Opo Wana Natas*, *Opo ang ndangka*.⁷

Another marker, namely the word *Tou*, is not only a word that refers to the Minahasa people, but also to all that exists in the universe and its relationship with the Holy One.⁸ Therefore, it is clear that the omnipresent presence of God has been constructed so strongly and has become the center of the life journey of Minahasa people which is manifested in the rituals carried out by their ancestors and descendants today.

Furthermore, to meet the element of research novelty, I have examined previous research, namely research conducted by Rikson Childwan Karundeng and has been published under the title "*Lumales: Tracing the traces of the Tou Minahasa Civilization*. This paper concentrates on the reportage of pilgrimage trips they made on cultural sites that still remain in the land of Minahasa.⁹ Other studies have focused on *waruga*, which is the grave of ancestors, one of the places visited when performing Lumales.¹⁰ Departing from the examination of the aforementioned studies, it is clear that the research on Lumales: Experiencing the Omnipresent God in the cultural activities of Christian Minahasa, meets the element of novelty. In addition, the use of qualitative research approaches with ethnographic methods was not used in previous studies. This means that even in terms of methodology, this research has never been conducted.

RESEARCH METHODS

The research approach I use is qualitative research with ethnographic methods. The qualitative approach referring to Anselm Strauss & Juliet Corbin's explanation consists of two important components. The first component is data collected from various sources. The data was obtained using observation data collection techniques, interviews, documents, recordings and films.¹¹ Therefore, the data obtained are descriptive data in the form of speech, writing, and behavior of the observed people. The second component is the researcher's meticulousness in interpreting and organizing the data.¹² Another important thing about qualitative research is to concentrate on the meaning, justification, and definition of a particular situation in the context being studied. Meanwhile, the ethnographic method used in this study is a research method

⁷ Josef Manuel Saruan, "Opo dan Allah Bapa: Suatu Studi Mengenai Perjumpaan Agama Suku dan Kekristenan di Minahasa" (Tomohon, Universitas Kristen Indonesia Tomohon, 1992), 239.

⁸ Mawuntu, "Penetrasi Kekristenan terhadap Agama lokal Minahasa," 121–22.

⁹ Rikson Childwan Karundeng, *Lumales: Menelusuri Jejak Peradaban Leluhur* (Tomohon: Pusat Kajian Kebudayaan Indonesia Timur, 2023).

¹⁰ M.M. Sopacoly, dkk, *Sakralitas Waruga: Situs Suci dan Identitas Kultural Masyarakat Minahasa*, 2018; Vinsensius Exel Moningka, dkk, *Keberadaan Waruga di Benteng Morya (Kajian Historis dan Estetis)*, 2023; RPM Kolibu, dkk. Ornament Variety of Animalson Stone Coffin Grave (Waruga): Trace of Minahasa Cultural Acculturation, 223; Y Lewan, mengajar dan mendorong mereka (tanpa paksaan) untuk menjadi Kristenlor Kearifan Lokal Peninggalan Sejarah waruga sebagai Wisata Budaya di Desa Sawangan Minahasa Utara, 2023.

¹¹ Anselm Strauss and Juliet Corbin, *Basic of Qualitative Research Techniques and Procedures for Devoloping Grounded Theory* (London: SAGE Publications, 1988), 9.

¹² Strauss and Corbin, 9.

that deeply investigates the culture of the community. A further explanation of the ethnographic method can be understood through Brewer's explanation, as follows:

*the study of people in naturally occurring settings or fields by means of methods which capture their social meanings and ordinary activities, involving the researcher participating directly in the setting if not also the activities, in order to collect data in systematic manner but without meaning being imposed on the externally.*¹³

Departing from Brewer's explanation, it is clear that the ethnographic method cannot be carried out without a certain context that is the subject of research. Therefore, the researcher's task is to explore what and how the people who are the subjects of the research think, act, and live their lives in their contexts.

DISCUSSION RESULTS

***Lumales* in Minahasa local religious beliefs**

Lumales, in the local religious beliefs of Minahasa, is carried out as a pilgrimage to remember, appreciate and understand the life experiences of ancestors. Therefore, doing *Lumales* is not just about tracing which locations or places were part of the life of the ancestors during their lives. *Lumales* are mainly about finding, claiming and reconstructing the life values that our ancestors built during their lives as *Tou* to be used by descendants in interpreting their life journey. How the ancestors constructed their lives and their communities, how they organized their lives together as a community, how the relationships they built with the Holy One, and how the rituals they performed became a binding vessel with the Holy One, are part of the ancestral traces traced in the activities of *Lumales*.

Lumales are usually carried out by visiting sacred places, namely *waruga* (old Minahasa cemetery), *tumotowa* (stone marking the establishment of the village), old settlements, certain trees, rivers and mountains. There they give gifts or rages (offerings) such as betel leaves, areca nuts, lime, *tabako*, *saguer*, and hunted animals. In my opinion, the act of giving such offerings is based on Minahasa's understanding of cosmology. An understanding of cosmology that describes the journey of human life and death as curved lines (with cross lines such as the movement of a pendulum clock). The line across the curve places *Kasuruan* (the Holy One) and *kasendukan* (a kind of "paradise" of the local religion) at one point of the curve, and *kayobaan* (the universe / earth where *Tou* lives) and *Tou* (man) at the other point. This curved line also points to the understanding of life and death of Minahasa people which is different from the understanding of modern religion. For Minahasa people, life is a state when humans work and build life in *kayobaan*/earth, while death is when people stop working, stop living life in *kayobaan*, and then return to *Kasuruan* in *kasendukan*. What is interesting about the understanding of returning to *kasendukan* does not mean permanent transfer, because those who have returned to *kasendukan*, can once again return to *kayobaan* to maintain and protect their descendant who are still alive in *kayobaan* and then return to *kasendukan*, and so on (like a pendulum of a clock that moves back and forth between two corner points). The situation of being able to return to *kayobaan* once is understood as part of the power of the *Kasuruan*/the Holy One who gives such freedom to the ancestors. Therefore, the giving of offerings in

¹³ J. D. Brewer, *Ethnography* (Buckingham: Oopen University, 2000), 6–7.

Lumales must also be understood as respect and appreciation for the ancestors and *Kasuruan* who are believed to keep and protect them.

The background of such a cosmological understanding also explains the strong connection between the Minahasan people and the Holy One. The Holy One does not only exist when humans build their lives in *kayobaan*, but also after humans have the status of returning to *kasendukan*. Therefore, carrying out *Lumales* is also an appreciation of the existence of the Holy One who is present throughout the life of the Minahasa people, even after returning to *kasendukan*. Based on this understanding, *Lumales* is also part of the efforts of the Minahasan people (then and now) to get closer to *Kasuruan Wangko* (God the Greatest), *Amang Kasuruan*, and other names used by the Minahasa people to call the Holy One. Therefore, the *Lumales* tradition has another important meaning, namely as a means of dialogue between Christianity and the Minahasa tradition in an effort to interpret the existence of God as omnipresent among the living and also the dead.

The Study of the Omnipresent God

In Christian teaching, the omnipresent God is the affirmation of God's presence in the whole of human life. In the Old Testament God's presence in the reality of His people is described by using the device of the universe, such as the cloud pole, the fire pole, and the burning bush; Nevertheless, the distinction between God and nature is strongly affirmed, namely God as the creator, maintainer and ruler of the universe and the universe as creation. In the New Testament, God's presence is manifested in the life and work of Jesus Christ in the world, and the Holy Spirit as a comforter.¹⁴ One of the New Testament writers affirms God's omnipresence, namely that God never forsakes us (Hebrews 13:5) and that man cannot run or hide from God's presence.¹⁵

The term Omnipresent began to be used by Christian theologians in the Middle Ages. Two theologians consistently use this term, namely Augustine in his article on "confessions" and Thomas Aquinas in his article on "*Summa Theologica*". Their writings unequivocally proclaim the attributes of God, including Omnipresent. In such theological terms, they introduce God as transcendent and therefore unbound by space and time, hence he exists in the wholeness of the reality of human life. During the Reformation, reformers such as Marthin Luther and John Calvin also placed major emphasis on God's omnipresent nature in the context of the faith and spiritual experience of the people. Therefore, Christianity claims that God exists in all of their existence, both as a people in the Communion of worship and as a personal person in their religious experience.

***Lumales*: Experiencing the Omnipresent God in Christian Minahasa cultural activities**

Lumales for the Minahasa people have become a narrative that binds the socio-religious system of the community. The formation of community collective solidarity makes people's daily lives have a connection with the traditions of their ancestors. According to Lattu, tradition in a strong

¹⁴Compare with J. Wesley Brill, *Dasar Yang Teguh* (Bandung: Kalam Hidup, 2003). 31.

¹⁵Sampitmo Habeahan, *Mengenal Karya Allah Dan Karyanya Bagi Manusia : Menjadi Gereja Presbyterian Injili Indonesia*, (CV: Diva Pustaka, 2023). 16.

oral-based society maintains the values taught by the ancestors so that the narrative of brotherhood is born through tradition.¹⁶ In parallel with Lattu, Niebuhr also explained that Jewish tradition has succeeded in influencing the pattern of Jesus' teaching, making theology able to dialogue with local texts.¹⁷ Minahasa traditions such as *Lumales* can also be seen from the perspective offered by Lattu and Niebuhr, which is a theology based on local narratives that brings together the Christian faith and Minahasan culture on the same footing, namely about the omnipresent God.

The *Lumales* culture by Christianity is accommodated to preserve the heritage in the traditions taught by the ancestors to the next generation. The Minahasa people who have professed the Christian faith continue to practice traditional values and run in a hybrid manner. Some of the GMIM residents we interviewed, described why they still practice *Lumales*, as follows:

“This *Lumales* tradition is very tied to the Minahasa *tou* way of thinking because in it *tou* Minahasa deeply interprets as well as acknowledges the Almighty.¹⁸ The *Tontemboan* people know the term *sumiri* respect and appreciate the recognition of those who are before us (the Creator). It also reminds *tou* that our lives are very meaningful, because everything has a time and a person.¹⁹”

The implementation of *Lumales* is also based on love not only for ancestors who have left good values, but also for parents who have left noble traces such as truth, justice, and love.²⁰ Therefore, the practice of *lumales* today is not only visiting the sacred places of the ancestors, but also the graves of the elderly or those who have done valuable works in their lifetime. *Lumales* in the present day carried out by local GMIM Minahasa trans residents are carried out in their lives as Christians. Therefore, the prayers delivered are Christian prayers, even the implementation of *Lumales* has been led by special ministers (Pastors, Elders, Religious Teachers and Deacons). According to Hommi Bhabha, such a reality can occur in post-colonial societies that make colonial narratives merge through daily practice.²¹ The concept of *Lumales* is a criticism of people's temporary opinion about the difficulty of bringing together the gospel and culture, because the Christian faith can meet the Minahasan culture in the *Lumales* tradition. Therefore, Minahasan Christians who practice *Lumales* do not see this as contrary to Christian teachings. In some places in South Minahasa, *Lumales* have been accommodated as a tradition of the people, as these informants experienced:

“*Lumales* in the Christian era were then led by religious leaders as a form of change and the presence of the Christian faith in Minahasa culture. Religious scholars usually explain *Lumales* as a spiritual pilgrimage process to get closer to God as the creator of

¹⁶ Izak Y. M. Lattu, *Rethinking Interreligious Dialogue, Rethinking Interreligious Dialogue*, 2022, <https://doi.org/10.30965/9783657790203>.

¹⁷ H. Richard Niebuhr, *Christ and Culture* (New York: Harper Torchbook, 1956). 199.

¹⁸ An Interview with Linda Supit dan Jhon Mandey, *warga GMIM pelaku Lumales*, 24 February dan 04 March 2024.

¹⁹ An Interview with Enos Tumewu dan Linda Supit, *warga GMIM pelaku Lumales Wawancara*, 21, 24 Februari 2024.

²⁰ An Interview with Lestari Tingehe, Mercy Wangko, dan Indri Watuseke, *Warga GMIM pelaku Lumales*, 4 April dan 10 April 2024.

²¹ Homi K. Bhabha, *The Location of Culture (Routledge Classics), The Location of Culture*, 1994.

the universe. So, *Lumales* in the sense in the Christian era is the process of faith journey in walking a life that has been strengthened by noble people who have been taught by parents about the value of goodness, which means having the same view as Christian teachings where teaching, guiding, and setting an example to do good and truth as a form of response to faith growth.²²

What the informants said is parallel to what Lattu said, about the oral text meeting the conventional text of Christianity and making it go together. Lattu's opinion explains that *Hebraica* and *Hellenistic* theology need to embrace local narratives so that there is no discourse bias.²³ The theological embrace of local traditions makes the struggle of the community answerable. The development of the world of knowledge in the dynamics of the episteme debate (knowledge) needs to undergo a revolution. Borrowing an opinion from Thomas Kuhn, in the structure of revolution, the discourse does not stop at the debate of a single truth but evolves based on the context and struggles of society.²⁴ The shift in discourse that is more open to the voices of community struggle makes theology can be combined with local narratives. The debate about local narratives and theology has been trapped in a single truth discourse.

The singularity of truth has brought theology into a destructive approach that makes it a method that destroys local texts. Lattu in his theoretical explanation emphasized that local narratives need to be embraced because the imperialism of the canon text has controlled the production of knowledge.²⁵ The imperialism of canon texts against oral narratives makes ideas born from oral society traditions caged because they are considered irrational. In fact, the oral-based society makes its traditions produced through collective memory like in the *Lumales* tradition.

The *Lumales* tradition for the Minahasa people is an oral tradition in the form of the practice of visiting sacred places. For the Minahasa community, *Lumales* form a collective narrative that is produced based on oral work. *Lumales* in their understanding make the Minahasa people connected to the narratives taught by the ancestors so that they experience the ancestral experience with the Holy One, as well as their experience now. The Minahasa people understand the concept of the Holy as the highest substance with the mention of *Kasuruan Wangko* and other designations formulated by the Minahasa sub-tribe. The etymological root of *Kasuruan* comes from the word *suru'* (seed) in the philosophical sense that it is the source of all seeds of life. *Kasuruan* is the entity that has the most power to determine the life of the universe in *kayoba'an* (earth). Cosmology about *Kasuruan* is understood by the Minahasa people as the oldest ancestor who can emanate everywhere. The

²² An Interview with Rolly Tumiwa, Deitje Wilar, Lestari Tinghe, Mercy Wangko and Indri Watuseke. These informants are special ministers at GMIM who serve as pastors, elders and deacons., 26 February, 02 March, 04 April dan 10 April 2024.

²³ Izak Lattu, "Kekristenan Poliponik: Mendialogkan Teologi Dan Budaya Lokal," *Theologia : Jurnal Teologi Interdisipliner*, 2009.

²⁴ Thomas Kuhn, "Thomas s.," 1962.

²⁵ Izak Y.M. Lattu, "Teologi Tanpa Tinta: Mencari Logos Melalui Etnografi Dan Folklore." In *Membangun Gereja Sebagai Gerakan Yang Cerdas Dan Solider*, Fransiskus (Yogyakarta: Sanata Dharma University Press, 2020). 87-97.

Lumales tradition is part of the way society interprets God, the omnipresent Kasuruan Wangko who also has the power to control the universe through natural signs.²⁶

CONCLUSION

Lumales are a tradition that produces a society that interprets God who is omnipresent and at the same time has the power to control the universe through natural signs. God's infinite understanding makes the mindset of the Minahasa people interpret *Kasuruan* as an entity that can be present everywhere. The *Lumales* tradition in the sense of the Minahasa community is a sacred tradition because it binds the spirit of the community's religiosity with the Almighty substance. The *Lumales* narrative is a Minahasa cultural concept that criticizes the *logos* culture produced through the production of canons, that the presence of God does not stop there. The omnipresence of God is also described in the oral tradition, one of which is *Lumales*. The *Lumales* tradition enshrines the spirit of wisdom in Christian transcultural identity by prioritizing theological and philosophical values regarding knowledge born from oral culture. Oral societies accommodate cultural knowledge based on stories from the past and then transmit it through oral culture. Speech culture is then manifested in meaningful cultural activities, one of which is *Lumales*.

²⁶ Gerakan Emansipasi and Place-lore D I Minahasa, "ENDOGAMI :'' 7, no. 1 (2023): 119–35.

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Wawancara

1. An Interview with Rinto Taroreh, salah seorang *Tonaas*/pemimpin ritual dan pemimpin Komunitas adat *Waraney Wuaya*, Manado, 6 Januari 2025
2. An Interview with Lestari Tinghehe, Mercy Wangko, dan Indri Watuseke, Warga GMIM pelaku Limales, 4 April dan 10 April 2024.
3. An Interview with Enos Tumewu dan Linda Supit, warga GMIM pelaku Lumales Wawancara, 21, 24 Februari 2024.
4. ¹An Interview with Lestari Tinghehe, Mercy Wangko, dan Indri Watuseke, Warga GMIM pelaku Limales, 4 April dan 10 April 2024.
5. An Interview with Rolly Tumiwa, Deitje Wilar, Lestari Tinghehe, Mercy Wangko and Indri Watuseke. These informants are special ministers at GMIM who serve as pastors, elders and deacons., 26 February, 02 March, 04 April dan 10 April 2024.