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# Tongkonan Leadership Impact and Its Influence on the Church

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**Abstract.** The formulation of the problem to be examined in this study is how the influence of the Tongkonan leadership on the Tallunglipu Congregation. The purpose of this study was to determine how the influence of the leadership of the Tongkonan on the Tallunglipu Congregation. In collecting data in the field, a qualitative research method was carried out by conducting interviews with leaders of the Tongkonan, members of the Tallunglipu Congregation, and the Tallunglipu community, namely through questions relating to the topic of problems discussed by researchers. Tongkonan leadership is a process of leader activities (To parengge ') to be responsible for the welfare and sustainability of Tongkonan and to run all the guidance of Aluk sola Pemali (umpasundun aluk). Tongkonan leadership has a philosophy of "Tallu Bakaa", namely: manarang na kinaa (smart and wise), sugi 'na barani (rich and brave), na bida or bija (aristocratic descendants). These three things must be possessed by children tongkonan. Tongkonan children are bida (bija). Thus, the absolute requirement in the leadership of the Toraja community is "Tallu Baka". The mutual interaction between the leadership of the Tongkonan and the leadership of the Church should go well, be an example and a place of fellowship that maintains harmony and prosperity.

**Keywords:** Tongkonan, Church, Sociological-Theological Review

## INTRODUCTION

Humans are cultural and religious creatures who bear God's image. Humans, as God's image and likeness, have basic features, such as religious and cultural aspects. Culture, as a human privilege, is essentially the ability to generate life. Where humans occupy a unique position of responsibility, a position of potential that must be realized within the context of coexistence. As a result, humans have the potential to lead as creatures created in God's image. Culture is the foundation and beginning point for humans as they create their life. As a result, the appropriate culture must be linked to that obligation. Apart from that obligation, there is still culture once humanity has fallen into sin [1]. Humans are still cultured, but sin has tainted their culture. Humans are positioning themselves as independent rulers, establishing a free society (autonomous) from relationship to God, rather than for the glory of a harmonious relationship with God, fellow human beings, and all creation. Man no longer lives in communion with God and one another (Genesis 4) [2].

Similarly, Tongkonan is a component of Toraja culture that continues to be fascinating to explore. Tongkonan is a traditional Toraja house that is a symbol of brotherhood, as well as a symbol of the Toraja people's leadership and prestige. Tongkonan is only a dwelling, the residence of traditional rulers, which becomes a source of power and customary administration through time. In the Tongkonan community, in the lesser meaning of being a leader, where the Tongkonan has a philosophy known as "Tallu Bakaa," namely: manarang na kinaa (clever and wise), sugi' na barani (wealthy and brave), na bida/bija (descendants of nobility). Tongkonan children are bida / bija, or Toraja society's leaders' offspring [3].

Leadership is essentially only attainable by a descendant of nobility who can cultivate courage and wisdom when

surrounded by money. Because the deepest meaning of Tongkonan is not only seen in terms of its physical form, but the most principle is the values behind the Tongkonan itself, namely fellowship and leadership inheritance, and karapasan values, Tongkonan is the identity of the Toraja people, as well as the determinant and protector of life.

Meanwhile, becoming a leader in the church is a calling. God selects leaders and provides them with the tools they need to serve. To achieve unity in faith and true knowledge of Christ, as well as reaching a level of faith growth and maturity, as per God's plan [4][5][6][7].

Fellowship is one of the values that is always pursued and maintained in the Tallunglipu community, and all of them are geared towards karapasan (harmony), which is the highest value pursued and sought by the Tongkonan people. As a result, everything boils down to the purpose of developing kindred fellowship, congregation, and fellowship with fellow human beings, which is a harmony (karapasan). The Tallunglipu people live in unity and integrity (pa'rapuan) to form ties amongst other individuals to promote unity and integrity, togetherness, peace, and harmony in society and the congregation [8]. This can be seen in church leadership, where the role of Tongkonan leadership can influence congregational leadership to foster a peaceful communion. Tongkonan leadership has promise, which must be reflected in the Tallu Bakaa congregation's leadership. This is visible in church leadership, particularly in the Tallunglipu Congregation, where Tongkonan leadership plays an important role in church leadership.

The Tongkonan leadership and the congregational leadership model friendship, harmony, unity, and togetherness to develop a fellowship centered on Christ as the One to the Church. As a result, this should be a platform for fellowship that promotes family, community, and congregational harmony. In truth, the Tongkonan leadership had both a positive and detrimental impact on the church's life.

## METHODS

The research approach utilized in this study is a sort of qualitative research. At the Tallunglipu Congregation, data were gathered through observation and interviews. The descriptive analysis approach was applied in this investigation. The significance of tongkonan leadership and its influence on the church, where the majority of them are Christians, is discussed in this research. The descriptive technique is utilized to present an overview of the tongkonan's influence as a type of theology.

## RESULTS AND DISCUSSION

### Result

#### *1. Tongkonan Leadership*

Toraja has leadership; some lead in the community, those who lead in rambu tuka and rambu solo activities, and those who lead in any event. For example, at a traditional Toraja party, there must be a leader in charge of guiding the tuka and solitary homes, because if there is no leader, he cannot accomplish anything. Tongkonan leadership is defined as a leader who is tasked with leading a Tongkonan. The hereditary leadership is charged with looking after the pa'rapuan (relatives), the congregation, and the community [9]. The "Tallu Bakaa" qualities for leadership are: manarang na kinaa (clever and wise), sugi' na barani (wealthy and valiant), and na bida/bija (descendants of nobility). An excellent role model for Tongkonan members is a Tongkonan leader.

#### *2. The Impact of Tongkonan Leadership*

There are several impacts of Tongkonan leaders in Congregational and Social Life [10]. Tongkonan leadership has a good impact on the congregation and the value of oneness (pa'rapuan). Tongkonan leadership influences Tongkonan and church cooperation positively. Tongkonan leadership has a good impact in that it makes it easier to organize all traditional rambu tuka' and rambu solo' procession and rituals. Within Tongkonan, Tongkonan leadership shows identity and promotes familial relationships.

## Advanced Analysis

### *1. Tongkonan Leadership's Positive Impact*

Tongkonan leadership also plays a role in church leadership, where it impacts congregational leadership to foster harmonious communion.

### *2. Tongkonan Leadership's Negative Effects*

Because the Tongkonan leadership is motivated by social stratification, it frequently has a detrimental impact on the congregation, as they believe they have a greater right to lead than others and frequently intervene in the activities of the Church Council when they are not serving on it [11]. As a result, it has the potential to create groupings within the congregation, which could lead to conflict.

## Discussion

The church, as the body of Christ, is made up of those of us who have been called out of darkness and into God's miraculous light (1 Pet. 2:9). It means that we have belonged to Christ as believers in Christ who have been moved from the old life to the new life, where Jesus is the Head of the church and we are the body of Christ who must live in the light and be His witnesses in carrying out God's purpose. As described in Romans 12:4-5, the Apostle Paul compares the Church to the body of Christ: "For just as we have many members in one body, but not all members have the same work, so we, though many, are one body. in Christ; yet each of us is a member of one another [1]."

Christ is the head, who is the source of life for the body (His church), which describes the congregation's unity, because one body cannot stand alone, but must rely on one another. Hands require eyes, feet require hands, eyes require ahead, and so on, for them to complement one another. God created and endowed every human being with the ability to be a blessing not only to himself but also to others.

God formed the church a community that proclaims one body, one Spirit in the bond of peace, one hope, one Lord, one faith, one baptism, one God and Father of all, according to the Confession of the Church of Toraja (Ephesians 4:4-6 ). The church is one in the sense that its unity is not one as the world sees it, but one as God the Father, Son, and Holy Spirit sees it (John 17:21-22) [1]. So that oneness is founded on fellowship and love rather than on worldly power. The church, as God's family and coworkers (Eph. 2:19; 1 Cor. 3:9), is called to live in love, unity, and unity of purpose, not seeking their interests but always acting for the benefit of others (Eph. 2:19; 1 Cor. 3:9). others as well, and one member puts the other ahead of himself (Phil 2:1-4) [1].

God places us amid life with other people who, without a doubt, have a reason and a purpose, namely, to be able to complement each other in all of our flaws and strengths, and in this way, God's task is accomplished. God's task must be accomplished in constructing a life together so that everyone might enjoy shalom, or peace [12]. As a result, Christians should recognize that whatever they accomplish in this life, particularly in constructing a life together, Jesus Christ must always be on the throne and be the Head in all aspects of life [13][14] for those who believe in Him.

In Toraja culture, this element of leadership must be held by a Tongkonan leader, especially in the Tallunglipu area where Tongkonan leadership has social strata and determines the leadership structure, specifically Tallu Baka (barani, kina/manarang, sugi'). The Tongkonan leadership should serve as a platform for family alliances accountable for family harmony, including both blood and flesh family life[15], as well as community and congregational fellowship. Also, to develop a healthy alliance between the Tongkonan, the community, and the Jama'at, he must be a good role model/role model. To achieve shalom, meaning the three vocations of the church: fellowship, witness, and service, and be role models in living in the middle of this world.

## CONCLUSION

Tongkonan's leadership is founded on the "Tallu Bakaa" ideology, which includes manarang na kinaa (clever and wise), sugi' na barani (rich and bold), and na bida/bija (strong and courageous) (descendants of nobility). Tongkonan children have the right to lead, and the Tongkonan leadership model is known as kaparengngesan (descendants of the Angswan). Leadership in the church is servant leadership. A leader is a ministry that God has called to bring peace to mankind and all things for the body of Christ to thrive. The presence of Tongkonan leadership has a positive impact on church leadership, as the Tongkonan leadership role can influence congregational leadership, particularly the Tallunglipu Congregation, to apply/develop the potentials of a Tongkonan leader, Tallu Bakaa, to create a harmonious

and prosperous fellowship known as karapasan.

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