



Strengthening the “*Misi Keugaharian*” as A Faith and Cultural Responsibility towards The Environment for The Toraja Church Women's Fellowship (PWGT) of the Bua Tallulolo Kesu' South Toraja

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Abstract: *Environmental crises and degradation have become prominent issues in the past decade, exacerbated by misinterpretations of religious values and local wisdom. Rather than acting as stewards of the environment, humans have contributed to ecological problems. This Community Service Program collaborates with PWGT Bua Tallulolo, who have been identified as lacking the resources and capacity to address the environmental crisis effectively. The primary goal of this Community Service Program is to provide guidance and support in understanding the church's mission and its relationship with religious attitudes toward environmental stewardship through the "Misi Keugaharian" program. The service-learning approach was employed in this PKM, comprising four key stages: The program began with assessing core challenges faced by PWGT, followed by socialization and coaching on "Misi Keugaharian," enhancing participants' understanding of integrating ecological values. Continuous mentoring supported practical application while the evaluation phase reviewed feedback and observed behavior changes, confirming the program's impact and providing insights for future initiatives. The results of this PKM indicate that the members of PWGT Bua Tallulolo have successfully understood and applied the teachings of the "Misi Keugaharian" in both family and church settings. Moreover, participants have expressed a desire for future Community Service Program initiatives to focus on activities with a more direct and tangible impact on the broader community.*



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Introduction

The church community in Bua Tallulolo, located in Kesu' District, North Toraja, is rooted in inclusive cultural values and religious traditions. In this context, the Toraja Church Women's Fellowship (PWGT) plays an important role in maintaining and developing spiritual and social life.¹ They have long been a pillar of spiritual and social life in society. The strong idea of life-based on Toraja cultural values influences the Torajan people's perspective and behavior toward nature. Various rituals are strictly regulated so that harmony of life between nature, humans, and animals continues to be created.²

However, in recent years, various issues and problems have emerged that have significantly influenced the above harmony context. Torajan people who are genuinely familiar with nature because they practice a *ugahari* life or a simple and unpretentious lifestyle and have a direct concern for and correlation with nature are increasingly invisible to the current changing times. In an effort to better understand this situation, we can identify several of these problems, for example, regarding the crisis of the Sa'dan river in Toraja, which crosses this village.³ The river has become polluted, thereby threatening the lives of the Toraja people, whose lives are more or less determined by the Sa'dan River. The water consumed by the Toraja people has been contaminated with various wastes. Another thing is that plastic waste is used and thrown away in any place,⁴ and the use of chemical fertilizers have damaged the contour and fertility of the soil, adding to the series of environmental damage in Indonesia.⁵

PWGT Bua Tallulolo, as a community in the church and society, should be a pillar and front guard in protecting and preserving the environment as part of its Christian mission and cultural calling. For this reason, it is necessary to look further into the root of the problem. The root of the problem above can be traced as described below.

These problems pose serious challenges for PWGT in carrying out their "*Misi Keugaharian*." Therefore, efforts are needed to overcome this problem and help PWGT rebuild its vision in accordance with its cultural and religious values.

First, there is a shift in cultural values, which is primarily caused by the influence

¹ Kristianto Menjang, Ferdinand Kerebungu, and Siti Fathimah, "Toraya Maelo: Suatu Studi Tentang Wisata Budaya Di Ke'te' Kesu' Kecamatan Kesu' Kabupaten Toraja Utara.," *Indonesian Journal of Social Sciene and Education* 3, no. 1 (January 16, 2023): 10, <https://ejurnal.unima.ac.id/index.php/ijss/index>.

² Rannu Sanderan, "'TOSANGSEREKAN, A Theological Reflection on the Integrity of Creation in the Torajan Context,'" 2021, <https://doi.org/TY> - BOOK AU - Sanderan, Rannu PY - 2021/11/06 SP - T1 - TOSANGSEREKAN, A Theological Reflection on the Integrity of Creation in the Torajan Context VL - DO - 10.31219/osf.io/v5u8e ER -

³ Tenny Tenny et al., "Menuju Teologi Sungai: Kajian Ekoteologi terhadap Pencemaran Sungai Sa'dan di Toraja," *EPIGRAPHE: Jurnal Teologi dan Pelayanan Kristiani* 6, no. 2 (November 30, 2022): 251, <https://doi.org/10.33991/epigraphe.v6i2.392>.

⁴ Saiful Achmad Anum and Ishak Pawarangan, "PENCEMARAN LINGKUNGAN AKIBAT MEMBUANG SAMPAH SEMBARANGAN DAN UPAYA PENGELOLAAN SAMPAH DI TANA TORAJA," n.d.

⁵ "Kerusakan Lingkungan Hidup Di Indonesia | Jurnal Intelijen," accessed January 13, 2022, <https://jurnalinteliyen.net/2018/07/03/kerusakan-lingkungan-hidup-di-indonesia/>.

of modernization. The traditional cultural values that used to be the foundation of *PWGT* in carrying out its "*Misi Keugaharian*" may be neglected or marginalized by the current social change, which emphasizes a hedonistic lifestyle.⁶ This has influenced the way *PWGT* members view and feel committed to their "*Misi Keugaharian*."

Second, there is a lack of clarity in the understanding of the "*Misi Keugaharian*" among *PWGT* members. Some members may not fully understand what is meant by a religious mission, its objectives, and how to carry it out in the context of everyday life. This has created uncertainty in the implementation of their "*Misi Keugaharian*".

Third, *PWGT* may face obstacles related to the resources needed to support their religious mission. These obstacles include limited funds, access to facilities, and support needed to carry out various mission activities.

These problems pose serious challenges for *PWGT* in carrying out their "*Misi Keugaharian*". Therefore, a comprehensive, collaborative effort is needed to overcome this problem and help *PWGT* rebuild its vision in carrying out its "*Misi Keugaharian*" in accordance with its cultural and religious values. One effort is the reconstruction of theological understanding based on social theory.⁷ Another thing is to bring back local cultural wisdom regarding human relations and the harmony of life. Toraja cultural wisdom, such as the ideas of tallulolon and Tosangserahan, can be the basis for understanding how Torajan people should behave towards the universe.⁸

With the commitment and support of the entire community, it is hoped that *PWGT* can continue to act as a pillar of spiritual and social life in society. One of the things offered as a form of PKM of UKI Toraja Christian University to the *PWGT* Bua Tallulolo community is spirituality or the ughahari lifestyle. This has become a prominent theme in women's programming in the church. The Ughahari lifestyle is based on the spirituality of sufficiency and simplicity. Ughahari life is truly a spirit of moderation.⁹ So, people who have been born will always feel satisfied with what nature has prepared. People who live in ughahari are also people who live modestly; for this reason, they will not take from nature or consume more than is needed. A modern life is also a person who knows how to share with nature and give something for the sake of nature's sustainability. Our partners, namely the Toraja Church Women's Fellowship (*PWGT*) at the Bua Tallulolo Congregation, are faced with a series of problems that are affecting the effectiveness of their "*Misi Keugaharian*"

⁶ Endang Sri Budi Astuti, "Spiritualitas Keugaharian: Sebagai Respons Terhadap Pola Hidup Hedonisme Di Era Digital," *Jurnal Teologi Praktika: Sekolah Tinggi Teologi Tenggarong* 3, no. 1 (2022): 24–35.

⁷ Heni Maria Heni et al., "Teologi Sosial dan Lingkungan Hidup: Membangun Kesadaran Ekologis dalam Masyarakat Toraja Masa Kini," *Jurnal Arrabona* 6, no. 1 (August 31, 2023): 108–24, <https://doi.org/10.57058/juar.v6i1.84>.

⁸ M. Hum Sumiaty et al., "The Value of Tallu Lolona and Its Influence to the Life of Toraja People," *Taylor & Francis Online* 9, no. 2 (May 10, 2023): 1–18.

⁹ Henreitte Tabita Hutabarat Lebang, "Spirituality of Moderation: Ecumenical Responses to Human Greed-An Indonesian Experience," *International Review Mission* 11, no. 1 (2022): 56–69.

within the church community.

The location of *PWGT* Bua Tallulolo is in Bua Tallulolo village, Kesu' North Toraja sub-district. The *PWGT* secretariat is located around 100 m from the North Rantepao Toraja - Makale Tana Toraja axis road. North Toraja is one of the division areas of Tana Toraja in South Sulawesi Province. The characteristics of the context of this PKM location are that it is thick with culture because it is one of the traditional areas that has quite an influence on social life. This location is also in the middle of the restaurant and hotel industry. The weather in Toraja is generally cold because it is at an altitude of approximately 1800-2000 above sea level.

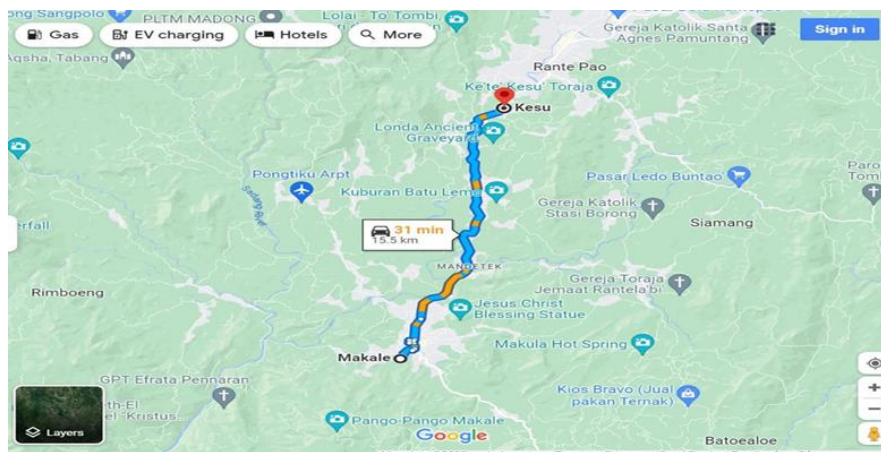


Figure 1. Partner location map

Method

Implementation of PKM activities will involve a proposing team consisting of 1 chairman, 1 lecturer member, and 3 other students. The object of this PKM is *PWGT* Bua Tallulolo, which consists of 7 administrators and 120 members. Implementation of this PKM activity is planned to last around eight months. The targets of this PKM are members of the *PWGT* Bua Tallulolo Congregation in Kesu' Bua Tallulolo District, North Toraja.

In its implementation, this activity uses a service learning approach with steps consisting of observation, socialization, mentoring, and evaluation. The observation stage involves observing the activities of the *PWGT* Bua Congregation, both within the church organization and at home and in community activities, to assess whether the *PWGT* members understand the "*Misi Keugaharian*" and to what extent it is reflected in their lifestyle, program management, and its application in the services of the *PWGT* Bua Tallulolo Congregation. The final activity in this stage is holding a Group Discussion Forum on the importance of socializing the daily life mission.

The Observation Stage is when the PKM Team observes the partner's social context. The team saw that partners had a number of characteristics and contexts in which this religious mission could be carried out.

The Socialization and Coaching Stage is where socialization is held about daily life and how it is understood and applied in the context of environmental awareness. At this stage, it is carried through member information, banners, and flyers in the church. This activity ended with a socialization seminar on the daily life mission.

The Mentoring Stage is, namely, the stage where members are accompanied by whether they understand the “Misi Keugaharian.” This assistance is carried out through group discussions, group prayer meetings, and activities of *PWGT* members both at home and within the *PWGT* organization.

The evaluation stage is the stage where PKM evaluates with partners whether understanding the meaning of the religious mission has an impact on the level of willingness of *PWGT* members to follow up and carry out daily activities. - Analyze evaluation results to assess the extent to which understanding of religious life is in line with the teachings of cultural and religious values. The final part of this evaluation activity is to provide input and recommendations for *PWGT* to continue the livelihood mission in the program, for example, using kitchen waste to make fertilizer as a form of livelihood.

All stages of implementing these activities are explained in the following picture:



Figure 2. Fourth Stage of Community Service Program

Result

Environmental damage is a threat everywhere. Floods, landslides, forest fires, and damage to land structures cannot be separated from the nature of modern humans who never feel like they have enough. Mining exploration, deforestation, and the use of chemical fertilizers have caused the contour and level of soil fertility in North Toraja to decline or defertilize. Environmental damage occurs because cultural and religious values are distorted, and humans are no longer responsible for the initial mission of creation.



Figure 3. Damage to Protected Forests in North Toraja

Referring to the partner priority problems that were explained previously, the proposing team proposed several solutions to be implemented in this PKM program. The following explains in detail the solutions and output targets in accordance with the problems described previously. Regarding the solution to the partner problems described previously, the proposing team proposed several solutions. The following explains in detail the solutions and output targets according to the issues described previously.

Observation: Understanding and attitudes to life

At this stage, the PKM team first conducts an in-depth study of cultural values and religion and identifies relevant values that can be integrated as a “*Misi Keugaharian*” call; secondly, it surveys the extent to which *PWGT* understands cultural values related to environmental conservation; third, Developing socialization material about the religious mission which can become socialization material. Fourth, make a group to discuss and provide an initial understanding of the “*Misi Keugaharian*.” The final step is to determine alternative resources, including collaboration with external parties to support the “*Misi Keugaharian*”. The expected indicator of achievement is that the number of *PWGT* who attend can understand and carry out an in-depth study of culture and religious teachings related to the daily life mission.



Figure 4. Observation and identifikasi

Implementation: Socialization, Coaching, and Mentoring

At this stage, it is hoped that socialization and coaching will be held. The implementation is in accordance with the study of the context and materials that have been created at the observation and identification stage. Through socialization, *PWGT* can re-understand relevant traditional cultural values. This socialization stage was held using resource persons who understand the “*Misi Keugaharian*.” In this socialization, the groups that had been formed were also given the task of observing and analyzing what could be a direct application of the “*Misi Keugaharian*” within the *PWGT* Tallulolona environment.

Partners are also expected to understand the concept of daily life missions better and their relationship to cultural values. Through efforts to provide external human resources and collaboration with outside parties, it is hoped that Partners will have access to and, of course, the possibility of funding.



Figure 5. socialization and coaching

Groups that have been given an in-depth understanding of the religious mission are accompanied by a personal approach to ensure that the group understands and can then identify the technical aspects of realizing the spiritual mission. Apart from accompanying them, the team also monitors the extent to which the group has enthusiasm or a spirit built from the “*Misi Keugaharian*” that they understand.



Figure 6. Accompaniment

Evaluation

At this stage, an evaluation is carried out on the understanding of cultural and religious values in the “*Misi Keugaharian*” as well as analyzing and assessing the results of the review and the extent to which the *PWGT* members' understanding have developed to immediately determine what activities will be carried out as an application of the daily life mission. This stage is also essential because it can measure changes in members' level of understanding of the “*Misi Keugaharian*.” The final part of this stage is to provide suggestions to members of the groups that have been formed in accordance with observations during mentoring.



Figure 7. Evaluation

Discussion

So far, the church and government have made efforts to deal with environmental damage, for example, by reforestation, cleaning rivers, and installing waste machines. That's not wrong, but it honestly doesn't solve the problem. Because after that activity, the same action is repeated. The approach of the government, social institutions, and even the church seems only to touch the surface of the problem. On the one hand, the Church also does not see ecological issues as crucial issues. Even Alysha J. Farrell, in the introduction to the book *Ecosophy and Educational Research for the Anthropocene*

Rethinking Research through Relational Psychoanalytic Approaches, emphasizes that science and technology are considered to have failed to approach the problem of the environmental crisis.¹⁰

Regarding the natural damage and disharmony that is occurring, Arne Naes quotes an ecophilosopher named Peter Wessel Zapffe, whose main point is that humans are the most tragic creatures because humans are the ones who have reason, who should know everything about the importance of caring for and caring for the earth and everything in it, But humans are also the ones who destroy it.¹¹

The Church also needs to be critical of certain parts of its teachings that must be reinterpreted in the context of current environmental degradation. A feminist theologian named Lynn White,¹² began to criticize the anthropocentrism found in the Book of Genesis 1:28, "God blessed them, then God said to them: "Be fruitful and multiply; fill the earth and subdue it, have dominion over the fish of the sea and the birds of the air and over every animal that moves on the earth." The wrong interpretation of this text causes humans to lose control, becoming not guardians but masters who ultimately destroy. This incorrect interpretation of the text emphasizes that humans are the source and center of everything, so humans can control and utilize nature and all its contents according to human desires and interests without considering the continuity of other creations.

The development of an increasingly modern world in the era of globalization has also resulted in today's society paying less attention to local wisdom, which actually has elements that pay attention to the sustainability of the universe in a balanced way, for example, the concepts of "to sangserekan" and "tallulolona." These ideas, which originate from local wisdom, are important for reclaiming the concept of harmony in God's creation as well as the idealism of the Garden of Eden.

One of the ideas promoted in PKM UKI Toraja, which is not just a superficial ecological approach, is an understanding of marine life. The idea of everyday life as a philosophical-ontological principle can be one approach to the increasingly widespread environmental crisis. This simple and unpretentious lifestyle must depart from spirituality, which views life as a chain that cannot be separated from one another. And humans, as creatures who are nobler because they have reason, must place this as a call to faith, a call to church missionaries. "Misi Keugaharian" is an effort in a religious context to carry out religious teachings with wisdom, love, and devotion to fellow humans. This mission aims to understand, practice, and spread religious teachings in a meaningful and beneficial way for society and the wider community.

Partners who have received socialization and guidance on the "Misi keugaharian"

¹⁰ Alysha J. Farrell, *Ecosophy and Educational Research for the Anthropocene: Rethinking Research through Relational Psychoanalytic Approaches*, 1st ed. (New York: Routledge, 2021), <https://doi.org/10.4324/9781003024873>.

¹¹ Arne Naess, "From Ecology to Ecosophy, from Science to Wisdom," *World Futures* 27, no. 2-4 (November 1989): 185-90, <https://doi.org/10.1080/02604027.1989.9972135.h.1-3>

¹² Lynn White, "The Future Compassion," *The Ecumenical Review* 2 (1978): 99-109.

are groups of women (Women) who are in socio-cultural and religious communities. Their daily activities are as housewives; some are also teachers and freelancers, such as running stalls and restaurants. In the partner context, there are at least three studies that can be carried out, such as developing the creative economy, developing village potential, and empowering village communities. The final research is related to community empowerment, which is the focus of this PKM.

This PKM program targets *PWGT* mothers to be trained regarding their understanding of "life's mission." It is assumed that this program can be an activity that creates awareness and knowledge regarding God's task or mission for *PWGT* to stand at the forefront of the church and society, caring for and developing the universe and everything in it. When this is related to Toraja cultural philosophy, it turns out that it is closely associated with the concepts of "tosangserahan" and "Tallu long." The traditional ecological concept contained in the Toraja people's philosophy of life is in harmony with God's duty to humans.

When the PKM socialization program for the *Misi Keugaharian* was carried out, the *PWGT* members were very enthusiastic. They made them aware of their duties and responsibilities as perpetrators of the "Husbandry Mission." They then based each of their actions within the framework of this daily mission. They even began to identify what a direct response or direct action from the PKM program was.

Another interesting thing about this PKM program is that *PWGT* members who are in the Bua Tallulolo village location become information and update agents. Become an information agent when they are involved with other communities and inform other colleagues about the so-called "life mission", whether in the office, in the rice fields, or even to their educational staff if the *PWGT* member is a teacher. Becoming an agent of change is when *PWGT* members who have participated in the socialization and coaching of this "life's mission" can carry out direct actions that do not care about each other and the environment, are arbitrary towards the environment, are not frugal, and so on, become *ugahari*, not greedy, not wasteful, don't care about the environment. Significantly, *PWGT* members have become catalysts in society.

Through this, *PWGT* members who already understand the "*Misi Keugaharian*" will be willing to become an extended hand to provide understanding to other members inside and outside the community. This is what will happen in the *PWGT* group, as research on Muslim religious communities also says. The task of this religious mission is actually the task of all people of any religion in this world.¹³

Conclusion

A "*Misi Keugaharian*" is a mission that emphasizes simple and modest lifestyles and patterns, including attitudes towards the environment. The *Keugaharian* mission aims

¹³ Moh Isom Mudin, Hamid Fahmy Zarkasyi, and Abdul Kadir Riyadi, "Prinsip Ekologis Untuk Kehidupan Berkelanjutan Perspektif Teologi Islam: Kajian Atas Kitab Rasail al-Nur Sa'id Nursi," *FIKRAH* 9, no. 1 (June 23, 2021): 45, <https://doi.org/10.21043/fikrah.v9i1.9018>.

to provide a deep understanding of a simple and unpretentious attitude to life so that every element in life, including humans, animals, and plants, experiences balance. A correct understanding of everyday life will be the mission of every *PWGT* member at Bua Tallulolo.

Conveying this kind of religious message is important in a positive and inspiring way to the community and broader society, and it has become an inclusive mission approach. Apart from that, PKM UKI Toraja actually combines philosophical local cultural values as well as daily life principles, with religious teachings so that they become relevant in the context of people's lives. Hold contextual religious education programs such as the *Msisi Keugaharian* for *PWGT* members so that they understand religious teachings better and can apply them in their daily lives. The implementation of this *Misi Keugaharian* aims to enrich religious appreciation, inspire the community, and provide benefits to the wider community. In this way, *PWGT* can become an agent of positive change in society and carry out religious teachings with love and care.

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