

Liminality-Ecumenical Space in the Dumia Umbanua Ritual in Kaima Village, North Minahasa

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Abstract

This article wants to see how far the ritual role of village governance, which in Tonsea language is called Dumia Umbanua, creates a Limanalytic Space based on the ecumenical movement of church denominations in Kaima Village, North Minahasa Regency. The implementation of this ritual adheres to the concept of the Minahasa local beliefs of the past, making requests to stones, trees, waruga (Minahasa ancestral graves), giving offerings in the form of offerings is a form of teaching that is far different from the Christian-Catholic religious teachings that exist in Kaima Village today. So the act of letting go of religious identity and taking part in rituals by church leaders is the topic of this research. The theory used is Limanality from Victor Turner who sees the influence of ritual implementation to bring parallels between church denominations in a village regardless of majority and minority positions and religious identity. By doing this in practice, the churches formed an ecumenical movement by leaving their respective sacred spaces and entering the profane space and even creating a space of liminality which can be interpreted as a form of ecumenical-liminal space through the implementation of the Dumia Umbanua Ritual.

Keywords: Liminality Space, Ecumenical Space, Dumia Umbanua Ritual, Minahasa



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INTRODUCTION

In this study, the researcher wanted to examine the influence of the implementation of a ritual in Minahasa, namely the Dumia Umbanua Ritual, namely the ritual of managing the village. It is very interesting in the practice of carrying out this ritual when the Minahasa local beliefs make certain sites as sacred media to be used as a means of meeting with the Creator. The places that are used as sacred sites are in the form of large rocks, large trees, village boundaries marked with tawaang flower plants and the graves of the ancestors as a means of praying and asking for guidance for the survival of today's society. Even though it is realized that the condition of the community has become adherents of Christian and Catholic beliefs in Kaima Village, Kauditan District, North Minahasa Regency. This is evidenced by the establishment of churches and even forming congregational fellowships by five church denominations, namely the Minahasa Evangelical Christian Church (GMIM) as the majority church in the village and followed by the Catholic Church, the Seventh-day Adventist Church (GMAHK), the Pentecostal Church in Indonesia (GPdi) and finally the minority, namely the Church of All Nations (GESBA), took part in the implementation of the ritual. The focus of this research is the paradigm of majority and minority which of course has an influence on the position in society which is not felt in the implementation of the Dumia Umbanua Ritual because the leaders of GMIM as the majority church are aligned with other church leaders. This is very different from other government activities because as the leader of the majority church, GMIM occupies an important role in various village government activities. As well as the act of releasing the identity of religious teaching and a form of participation in the practice of Minahasa local beliefs in the past. This is seen as part of acceptance and forms a liminal space for the unification of the five church denominations at the momentum of the Dumia Umbanua Ritual which is termed with an ecumenical spirit.

Minahasa culture has attracted the interest of both insider and outsider Minahasa researchers. The topic is interesting when there are those who understand that Minahasa culture is a form of infidel action but there are also those who see Minahasa culture, especially the Dumia Umbanua Ritual, as a form of process of building shared responsibility in seeking collective welfare in a village. Understanding of waruga as one of the sacred sites of the Minahasa people. Mu'Kur's theory regarding the understanding of the existence of life after death which is interpreted in the form of the ancestors. Even in the process of acceptance between Christian beliefs and Minahasa local beliefs there is a unification in sacred symbols.

As a result, some of the research that was found has raised issues about the culture and rituals that exist in Minahasa, both about Waruga, about the collaboration between the Manguni Bird as the mythology of the Minahasa people and the largest church in Minahasa land, even to some of the media used in the process of practicing clean-up rituals. clean this village, but so far there has been no research that explains the sacredness of a Dumia Umbanua Ritual – Ator Kampong Ritual in general, not only at the sites in the rite. Furthermore, no one has researched the effect of ritual performance as a means of forming a liminality space based on ecumenical spirit regardless of the position of the masses and religious identity.

RESEARCH METHODS

In this section, the researcher wants to use two theories from Roy A. Rappaport, namely Ritual and Religion for Making Humanity and Victor Turner's theory about Liminality. And in conducting research, they want to use qualitative research methods in building a descriptive-analytic study by looking at the implementation of the theory in the social situations that occur. Data collection techniques for recorded literature were felt to be lacking due to the access of customary stakeholders in Kaima Village who had not yet published history in written form, so understanding of local culture or history was not written down but remembered so that it was referred to as oral tradition history and in conducting research. So in data collection used observation and interview techniques. As for what needs to be observed in the observation is the systematic implementation, the participants, activities, interactions and conversations. In addition to observations, interviews were conducted between two parties, namely the interviewer who would provide questions and the interviewees who would provide answers to questions. For interviews, credible, qualified and well-informed informants have been identified, such as traditional leaders, religious leaders and the village government.

RESULTS AND DISCUSSION

Liminality Space Based on Ecumenical Movements

Liminality is a form of change in social and cultural transitions. Turner interprets it as a form of death which is illustrated in the form of entering into the wilderness where a person is like the form of someone who starts a new life, Turner also represents this transitional form as a form of someone who has nothing. He also describes that the behavior of actors in this liminality is usually passive and humble so that the transition process can take place in an orderly manner.

In line with the theory explained by Turner, the context of the liminality space that occurred by the five church denominations in the research location carried out a transition process in the form of releasing their structural identities in the non-ritual space at that time. In the placement of their seats aligned, when walking they form a line, when contributing to good activities as a prayer guide, this position is filled by minority church leaders. Identity in the form of religious doctrine does not cover the religious leaders who take part in the

implementation of this ritual, they follow the process in accordance with the prevailing ritual mechanism. This of course requires adjustments and in accordance with conditions where each implementation creates an equal position and even acceptance of different ways of worship, then these rituals can be used as a space for liminality between church denominations which is interpreted as an ecumenical movement.

The existence of death and becoming a naked person from the intent of Turner's theory explains that the position of the leaders of this church denomination experiences nakedness in the sense of removing the clothes that are tied to them in the form of "mass position", "religious identity", "differences in teaching". The position of the masses, namely the number of adherents of the faith in the church where majority and minority status, the status of followers of Christianity do not worship idols, even the status of these different beliefs is released in the clothes of the representative bonds in each church leader when present in the implementation of the Dumia Umbanua Ritual, so that they not being representatives of church leadership but categorizing themselves as one type, one name and even one liminal, namely the ecumenical movement.

Dumia Umbanua Ritual in Kaima Village

Each region has its own cultural identity, as well as Minahasa which is one of the regions in Indonesia, North Sulawesi Province to be precise. Based on the territory, Kaima Village is located in Kauditan District, North Minahasa Regency, North Sulawesi Province which is part of the Minahasa tribe, especially the Tonsea sub-ethnic through the division that occurred at the momentum of Watu Pinawetengan in Nuwu, better known as the Watu Pinawetengan mandate regarding the division of the Minahasa area for enforced throughout the period resulting in nine divisions which constitute 9 Minahasa sub-ethnicities namely Tountemboan, Tombulu, Tonsea, Toulour, Tounsawang, Ponosokan, Pasan, Bobontehu and Bantik. The reality that occurs is that there is a ritual for the Minahasa people that applies in general and is carried out in villages. The Dumia Umbanua ritual is one of the rituals that is still carried out in Minahasa with another name, namely the ator village ritual (cleaning the village) which has the meaning of being a means of giving thanks to the ancestors who are believed to be the Creator and is an activity of requesting the ancestors to guard the village so that avoid danger and disaster. This activity lasted one day, starting with worship in the Minahasa cultural concept, slaughtering a pig, walking around the village area, visiting the graves of village elders, praying at the four village boundary points (north, south, east and west boundaries).

Through an oral heritage that has been narrated from generation to generation in Kaima Village, the beginning of the implementation of the Dumia Umbanua tini Ritual is inseparable from the history of Kaima Village which formed civilization as Negeri (the name of the Village during the Dutch Colonialization period) out of Walanakan (Old Tonsea Village) since 1660 through mountains, rivers, rice fields and flat land until April 8, 1770. So that date was determined as the Village's birthday which is celebrated every year with the Dumia Umbanua Ritual agenda in it. It is very clear that the Dumia Umbanua Ritual has an intimate relationship with the life of the Minahasa people. Because in carrying out this ritual, building a legacy of knowledge related to ancestors as people who contributed to building the civilization of Kaima Village life at first, through this ritual people give thanks for the blessings received in the form of a prosperous nature, through this ritual fellow tou (humans)) The Minahasa build togetherness for common prosperity and it is through this ritual that the Minahasa people get to know who they are so that it can be said that this ritual is a form of building the identity of the Minahasa tou. Long before the missionary movement carrying Catholic and Christian teachings entered, the Minahasa already had a local belief in the form of worshipping Opo Empung, namely the name for the Creator - the Creator.

Since ancient times, Minahasa tou have known religion through belief in their ancestors. Opo Empung became the main figure in Minahasa tou worship. Opo Empung is represented as a form of the Creator. In line with the previous discussion, namely the influence of charisma from a founder of a belief or religious movement, this was certainly also owned by the founder of the Minahasa local belief in the past. Even though the process of establishing a religion in ancient times was easy because the ability to think and analyze the Minahasa tou was not influenced by sophisticated knowledge like today, but the enthusiasm in building a belief was the attraction of the leaders of the old Minahasa faith in overcoming social problems and life challenges experienced by the Minahasa tou at that time, so that the real religion is really present in them when the one being worshiped gives a sense of security to the worshiper.

Each Wanua (Village/Kampung) has ancestor worship places (Opo) which vary from rocks, tables and even large trees which are believed to be sacred because they are inhabited by ancestral spirits. It is in this place that the Walian place "offerings" (a term for offerings according to Minahasa beliefs) with the intention of inviting the spirits of the ancestors to ask for blessings. No one knows who will be the recipient of the message by the ancestors, so that one of the Walian will experience a transition into the form of the ancestor (a state of unconsciousness/commonly called possession of the ancestral spirit).

There are two categories of Foso rituals in Minahasa beliefs, namely family foso and state foso. Family foso has the aim of treating family members who are sick and country foso is interpreted as exorcising evil spirits in a country/region/wanua. In the implementation of public foso, the regulations state that no one is allowed to carry out activities other than conducting foso/rituals. One form of foso is the practice of the Dumia Umbanua Ritual, which is a village management/village cleaning ritual. This ritual contains significant Minahasa cultural values because the momentum of its implementation is in the form of thanksgiving for the protection of the ancestors of the village and its contents as well as requests for continued protection. This activity is carried out once a year, Kaima Village practices the Dumia Umbanua Ritual when celebrating the village's birthday in April according to the government's agenda and according to instructions for implementation by the Accusation of Sustainability with the executor, namely the Kaima Village Traditional Council, namely village elders.

There is a term in the implementation of the Dumia Umbanua Ritual, namely Mahe'lur which means persuading the Creator. The Mahe'lu process is the goal of carrying out the Dumia Umbanua Ritual through "offerings" (offerings) in the form of sockets (special taki feathers used as cups), siri, areca nut, cigarettes/tobacco, coffee, saguer, and captikus which are placed on sites the implementation of the ritual is Pasela. This offering is interpreted as a form of gratitude for the Minahasa people for the discoveries made by their ancestors, "those who discovered coffee, saguer, caiptikus which are currently being enjoyed by the Minahasa people". So there is a philosophy that the offerings given are things that have been received by the Minahasa people now.

In ancient times, the implementation of the Dumia Umbanua Ritual had a long process or days and was really prepared. The meaning of carrying out the Dumia Umbanua Ritual is an acknowledgment of the Creator who governs human life so that because of the belief "he who creates he can control the chaos that occurs in the village". Like the relationship between a child and a parent, when a child wants to ask for something to be desired by his parents, he must persuade, at first glance, what Tona'as Rinto Taroreh said. Someone seeks a god or the Almighty because he sees it as a means of protection, this also gives the basis that there is a belief and power over what is worshipped.

The Role of Ritual Against Liminality

Rituals help social and personal life to exist, protect social life and individuals personally from social psychological infections (social psychology: things that are contrary to the social spirit). And at the same time self-giving in ritual practice is a form of self-informative, that is, a context in which participants inform themselves about changes in their circumstances but can also be interpreted as a statement of self-giving in engaging in ritual practice. With the ritual, Rappaport sees it as a form of helping to limit worldly coherence to a level that can be tolerated in the form of creating an acceptance. So it is very true that Rappaport is a follower of the Durkheim school because through the theory of meaning the ritual he wrote is in harmony with Durkheim's theory, namely the ritual of acceptance.

In the context of the research location, the role of ritual is very helpful in witnessing the unity between church denominations in Kaima Village because with the legitimacy of its application to eliminate social infections related to village protection in accordance with what is the goal of the Dumia Umbanua Ritual, another value is eliminating social infection from in terms of the image of the majority and minorities that have been wrapped in the life of the community. As well as the release of religious identity attached to the religious leaders who were present at the ritual. The religious identity in question is the establishment of life choices, the paradigm of thinking that feels that one does not want to do things that are inconsistent with the teachings of one's religion has been sidelined by the understanding of the religious leaders present. So the only way to enter into equal distribution of positions against a background of church denomination in just one category, namely the ecumenical movement, is through the door of liminality which is called ritual, especially the Dumia Umbanua Ritual, so in essence the application of this ecumenical liminality is assisted by the role of ritual created by religion. tribes that were originally local beliefs of the local community and experienced a transition to Christianity. So that the awareness to open oneself to unity in the form of the ecumenical movement is actually not a new thing but is a form of returning to the real liminal space in accordance with the original Minahasa identity. So to adapt to a liminal situation is not a new style, because long before Christianization entered and is now referred to as an ecumenical group, rituals have created equal status for all elements of society.

It can be concluded from these three theories that the purpose of ritual is a form of unification because we all know that the social psyche that breaks the spirit of social spirit is the gap in social status in the public space so that ritual exists as a means of solving it by self-giving from ritual participants which is called self-informative and from In this case, life that is distant in the public space, especially social-public in the village of Kaima, can experience tolerance through conditions of liminality as a form of acceptance, equity, equality in social position regardless of personal position. The data obtained was sourced through observing the implementation of the Dumia Umbanua Ritual which was held in April for the last five years. In observing the situation that occurred, the church leaders were given the same position and were not singled out in the sense that the sitting position was not in the front because the traditional assembly as the executor of the ritual was in front. There was a moment when the committee gave room for the church leadership to lead in prayer and the majority church leadership during several moments of prayer guidance (opening prayer, closing prayer and convivial/dining prayer) were not delivered by the majority church leadership. This is very striking, but it draws the conclusion that the government also provided space for minorities and representatives of the majority gave acceptance to these actions so that the ecumenical-based liminal space with the value of acceptance at that time was very much felt.

In telephone interviews conducted by researchers with the informants mentioned above, data were obtained in the form of; The implementation of the ritual this time gives even more value to unity and respect for tolerance not only among fellow church denominations but between the church and the Minahasa people's local beliefs which are very closely related to animism. More specifically, through information from the Organizing Committee, it was conveyed that a common thread from ancient times where the ritual of managing the village was seen as having benefits, namely making the village far from anger, whether it be natural disasters or evil threats from outside the village. In addition, this ritual also contains a request to the Almighty for plant fertility and good harvests and to protect plants from animals that destroy plants. Another benefit is keeping away or healing the village from pests or diseases that hit the community or their pets.

It is different from the experience felt by the person from the focus under study, namely a religious figure from the majority church who conveyed his impressions while participating in the implementation of the Dumia Umbanua Ritual in the last few years when he served the church in Kaima. Going around the village, all elements of the FKUB (Forum for Religious Harmony) prayed at the village boundaries (Tonsea language: Pasela) with the aim of village control/border control. The understanding from a long time ago was that village boundaries in the east-west area and settlement boundaries in the north-south area could not be less and could not be exceeded. Because if it passes, it is understood that it will result in an epidemic/disaster, for example if it crosses the settlement boundary then there will be mixing with large animals and if it passes from the village boundary it will disturb the neighboring village area. The reason: If in the past this ritual was understood to be able to overcome problems or epidemics that the community could no longer control and overcome, then a village management ritual had to be held. For example, in the past, if there was a drought in the community's business, a village management ritual would be held by praying to God to ask for rain. Through the detailed information provided, it is very clear that these religious figures had eliminated themselves and carried out self-informative practices with local Minahasa beliefs and through this situation were led to cultural romanticism so that they entered from the liminality space with other church leaders and formed an ecumenical movement.

The informant also gave an impression of the value in the contribution of religious leaders to the practice of carrying out the Dumia Umbanua Ritual in that the meaning of living together as an ecumenical movement is to pray at points on sacred sites understood as a form of prayer with all religious people, another meaning is to pray within village boundaries. According to the ritual guidelines, this is a form of building togetherness with fellow community leaders but also with the understanding that from here, praying at the village boundary to ask for God's grace to ask for the welfare of the village community.

The ritual of managing the village is currently carried out every village anniversary and is preceded by a prayer with the church denomination. Apart from that, so that the whole community, especially the young people, can know the customs of Kaima Village since ancient times, it has one of the rituals, namely the Dumia Umbanua Ritual. The general meaning is that through this momentum it is used to pray for all that is good for the village of Kaima with the same goal as taught in the prayers of each church denomination in Kaima collaborating by applying existing cultural customs as a symbol for church denominations in establishing good relations for the sake of one common goal, namely for the good of Kaima village. Because, with the village arrangement ritual in the framework of the anniversary of Kaima Village in relation to building inter-religious relations through the FKUB, it is to strengthen friendship and cooperation between religious communities in the village by praying together for the prosperity and welfare of all the people of Kaima Village.

Through this research, the concept of ecumenical-liminality that is built through ritual space produces:

1. The memory of the kindness of the ancestors who have struggled in seeking a civilization and settlement of Kaima village that is enjoyed today.
2. The eradication of the majority-minority social status of church members in a church where the privileged position of the majority church does not occur in the ritual procession.
3. There is acceptance of local beliefs, in which the mechanism for carrying out rituals is far different from Christian and Catholic teaching on how to thank God, how to ask God for blessings and how to pray to God.
4. Appreciation for the performance of the ancestors who have taught goodness as a legacy from generation to generation and used as the foundation of religion. Like how to teach to know gratitude through the meaning of offerings (offerings).
5. The spirit to move forward together as one unit of society regardless of religious pluralism.

CONCLUSION

The issue of religious identity is not a new topic but has been discussed many times and has a variety of types, ranging from majority to minority, religious teaching, not even being open to other religious groups to indicators of frequent social inequality. In this study, researchers focused on research on religious position in the public space in Kaima Village, North Minahasa Regency, which formed an ecumenical movement by releasing the sacred space of their beliefs and entering the profane space to produce actions that form ecumenical-based liminality.

The creation of this situation was caused by the practice of implementing the Dumia Umbanua Ritual which is an activity facilitated by the government with its participating elements, namely the entire community. At this moment, the position of the church is equalized regardless of which has a large number of followers and which only has a few followers of the church's beliefs through the generalization of the contribution, position and role of religious leaders in the ritual space. Even from the side of the church leaders entered the reception room by releasing their religious doctrine that was contrary to the practice of carrying out the ritual.

This is in line with Rappaport's theory which says that in carrying out a ritual, self-informative or surrender will be created by informing or placing oneself in full ritual identity and implies the existence of an acceptance ritual so that from this action the theory put forward by Turner about liminality or transition is created. ritual-based social culture.

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