

## PORTRAYING THE SPIRIT'S PERSONALITY OF MINAHASAN CHRISTIAN WITH ITS ANCESTRAL SPIRIT TRADITION

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**Abstract:** This paper attempts to portray the Spirit's personality of Minahasan Christian with its ancestral spirits tradition. Minahasan culture contains beliefs and rituals relate to ancestral spirit activities, such as *kampetan*, *foso*, *mu'kur*, and *mumper* that negotiated with the Spirit's personality of the Holy Book. The Spirit's personality seeks an opportunity to engage with Minahasan Christian. The concept of intelligence, wisdom, and skill of the Spirit share possibility and constructive contribution toward the belief of the ancestral spirit of Minahasan Christian. Conversely, Minahasan culture openly receives works, characters, features, and impacts rather than a real figure and appearance of the Spirit. This paper concludes that the Spirit's personality is not the opposite of Minahasan's indigenous tradition. Instead, it offers a new perspective and acts as a companion or partner of their ancestral spirits tradition.

**Keywords:** Minahasan; Christianity; culture; ancestor; pneumatology.

**Article history:** Received: 15 September 2020; Revised: 23 November 2020; Accepted: 14 January 2021; Available online: 01 March 2021

### How to cite this article:

Rumbay, Christar Arstilo. "Portraying the Spirit's Personality to Minahasan Christian with its Ancestral Spirits Tradition Hues". *Religio: Jurnal Studi Agama-agama* 11, no. 1 (2021): 101–115. <https://doi.org/10.15642/religio.v11i1.1610>

## Introduction

In Indonesia, the Minahasan people are more open and welcome to strangers compare to other indigenous tribes. The historical record reveals that the Minahasan owns hospitality and still welcomes Westerners after the war.<sup>1</sup> They express acceptance towards newcomers with their culture, worldview, lifestyle, merchandise, and religion. This hospitality and acceptance made visitors come to explore the land of Minahasa. Consequently, Minahasan's cultures have intense dialogue and negotiations with another worldview, including Christianity. However, the people of Minahasa have a special concept called '*ton*', which means "man". It contains the meaning of humanity. This concept suggests that strangers should respect the culture and life system of the Minahasan people. It also means the way Minahasan considers the equality of human beings, which made them hospitable towards others.

According to Paul Renwarin, the meaning of *ton* applies to all beings who stay in the same spatial.<sup>2</sup> It applies to animals, plants, human beings, and supernatural power. Marhaeni Mawuntu also emphasizes that *ton* also means the life system of Minahasans in a broader sense, such as how they should relate to others; including a neighbor, relatives' tribes, consumed animals, and plants, and most importantly, relation to ancestral spirits and the highest god.<sup>3</sup> Therefore, Minahasans reflect a unique anthropological worldview, hospitality, and equality, where these attitudes lead to the development and spreading of Christianity in the place.

Nowadays, most Minahasans are Christians.<sup>4</sup> However, there are debates concerning their identity as to whether Minahasan is considered Christian or vice versa.<sup>5</sup> The point is that Minahasan Christian continually seeks spiritual experience and involves cultural ceremony that is potentially against Christian teachings. For instance,

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<sup>1</sup> Marhaeni Luciana Mawuntu, *Redefinisi dan Rekonstruksi Ton Kajian Sosial terhadap Identitas Sosial Minahasa dalam Konteks Negara Kesatuan Republik Indonesia (NKRI)*, (Disertasi Program Doktor Sosiologi Agama, Universitas Kristen Satya Wacana, 2017), 112.

<sup>2</sup> Paul Richard Renwarin, *Matuari wo Tona's Dinamika Budaya Tombulu di Minahasa*. Jilid I Mawanua (Jakarta: Cahaya Pineleng, 2007), 20.

<sup>3</sup> Mawuntu, *Redefinisi dan Rekonstruksi Ton*, 119, 122.

<sup>4</sup> Jan Sihar Aritonang and Karel Adriaan Steenbrink, *A History of Christianity in Indonesia*, (Leiden: Brill NV, 2008), 419.

<sup>5</sup> Gabriele Weichart, "Identitas Minahasa: Sebuah Praktik Kuliner," (*Jurnal Antropologi Indonesia*, vol.74, 2004), 62.

'*kampetan*' is known as a ritual that entangles ancestral spirits.<sup>6</sup> It implies a space for Minahasan Christian that encourages them to satisfy personal needs concerning spirituality. Consequently, the '*tonaas*'<sup>7</sup> or Minahasan's spiritual leaders, occupy Christianity's constituents in their ritual activities to maintain their identity as Christians. Here, the identity negotiation plays its role where Minahasan Christian is perplexed to identify their social status.

The cultural rituals of Minahasans deal with intense ancestral spirits activities. Minahasans regard ancestral spirits exist and deserved to receive glory, honor, and respect. Moreover, they can intervene in the existing life systems. Unfortunately, this belief is alive among the clergies.<sup>8</sup> Sociologically, it raises individual identity confusion, either arise as Christian, Minahasan, or Christian Minahasan. Theologically, they have no solid concept concerning the spirit itself as it merges with ancient tradition. As evidence, they involve Christianity symbols in the ritual in which potentially leads to syncretism. Further, the spirit's existence becomes obscure as they could not identify the works of the Holy Spirit and ancestral spirits. Indeed, this issue is possibly injuring the Spirit's personality. On the other side, it is a chance for pneumatology to reflect its personality that could be fruitful for the Minahasan Christian context.

Pneumatology should portray its nature among Minahasan Christian. It would help them to identify their identity as Minahasan Christian and confirms the scope and works of the Spirit. Nevertheless, this essay is not a biblical exercise but a systematic-intercultural approach. Minahasan Christian will receive conception on how the Spirit's personality would share fruitful contribution to the tension. However, the nature of spirit and personality are more important than the figure or the physical form, as Minahasan tends to admit values and character rather than the figure itself.<sup>9</sup> Therefore, the

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<sup>6</sup> Gratciadeo Tumbelaka, Izak Lattu, and David Samiyono, "Negotiation of Christian Identity in Kampetan Ritual on Watu Pinawetengan Minahasa," (*Anthropos: Journal of Social and Cultural Anthropology*, vol.6, no.1, 2020, DOI: 10.24114/antro.v6i1.15855), 2.

<sup>7</sup> Tonaas is known as the ritual leader of a certain area in Minahasa. They have a special duty to lead spiritual ceremonials—for instance, kampetan rituals and other related activities. See, Gratciadeo, etc, Negotiation of Christian Identity.

<sup>8</sup> Suh Sung Min, *Injil dan Penyembahan Nenek Moyang* (Yogyakarta: Media Pressindo, 2001), 91-92.

<sup>9</sup> Mawuntu, *Redefinisi dan Rekonstruksi Tau*, 79.

research question is how to portray the Spirit's personality to Minahasan Christian with its ancestral spirits tradition?

This research employs a qualitative method with a comprehensive approach to intercultural-systematic theology. The existing practice of ancestral spirits rituals will be explored to understand how Minahasan Christian reflects such beliefs in the community. This research also analyzes the knowledge of the Spirit's personality; including its background, context, and activity in the scripture. A specific effort to both accounts will receive intense discussion to grasp the possibility that could offer contributions to the tension.

### **Ancestral Spirits Ritual and Activities**

The historical references of Minahasans leave less evidence due to the conflict between sub-ethnics, which causes the extermination of cultural data. Besides, the growth of Christianity arose negative stigma toward ancient belief. *Tonaas-tonaas* destroyed documents related to ancient religion to confirm that they are part of the Christian community who tend to against such beliefs. Therefore, gaining and tracing clues require extra works. In this case, cultural symbols, existing ancestral rituals, *waruga*, and *zendang* are promising evidence that potentially shares contribution.<sup>10</sup> Such pieces of evidence are maintaining by oral traditions and a few academic works.

Gratciadeo Tumbelaka declares that the activities of ancestral spirits beliefs exist within *kampetan* ritual in an academic approach. According to the oral tradition, *kampetan* means being possessed by ancestral spirits that aim to recover and recall memories related to values as an identity of Minahasan. Here, the term *kampetan* has no academic reference; therefore, oral tradition plays its role in defining *kampetan* itself. In its practice, *tonaas* speak on behalf of ancestral spirits where Minahasans believe it as their ancestors' instructions.<sup>11</sup> It portrays how Minahasan expresses and involves in ancestral spirits activities. However, it potentially danger the existence of Christian teaching, particularly regarding the Holy Spirit. This obscures the works and distinctions between the Holy Spirit and ancestral spirits. Both of them attempt to confirm their identity in Minahasan culture, and unfortunately, the tension supplies debates and controversy.

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<sup>10</sup> Mawuntu, *Redefinisi dan Rekonstruksi Tou*, 59.

<sup>11</sup> Tumbelaka, *Negosiasi Identitas*, 2.

However, the *kampetan* ritual accommodates the Christian features, and, indeed, it remains controversial among Minahasan Christians. Indigenous Minahasan claims that they are the original society that maintains the cultural tradition. On the other hand, Christian Minahasan insists that such rituals against Christian teaching and considered as an adoration to ancestors.<sup>12</sup> Practically, *tonaas* employs the bible as part of the ritual. Practically, *tonaas* employs the bible as part of the ritual. In the commence of *kampetan*, Christian sacraments take part as the introduction of the ritual. For instance, in a wedding ceremony, a couple does require asking instruction from ancestral spirits where *tonaas* will read bible passage and confirmed by an ancestor who possesses ritual participants. According to the oral tradition, ancestral spirits possess *tonaas* who lead the ritual and instruct participants to obey the scripture. Moreover, such church songs, adoration, and worship are involved in ancestral spirits rituals.<sup>13</sup> Tumbelaka says that *kampetan* reflects transfiguration from the ancestral spirits to *tonaas*. The spirits require *cap tikus*,<sup>14</sup> tobacco, and scripture as their ritual features.<sup>15</sup> It implies how Minahasan Christians maintain their ancient belief. They conduct a ritual to gain instruction and value of life, equips human beings as the mediator for ancestral spirits, and employs Christian features to give modern sense toward such activities. Indeed, *kampetan* considerably against Christian theology, but it is a must to confirm its position in Minahasan culture. On the other hand, Christianity also maintains its teaching among indigenous people of Minahasan. Consequently, the beliefs of ancestral spirits disrupt the core doctrine and identity of Christianity.

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<sup>12</sup> Mawuntu, *Redifinisi dan Rekonstruksi Tou*, 77

<sup>13</sup> Mawuntu, *Redifinisi dan Rekonstruksi Tou*, 74-76

<sup>14</sup> *Cap Tikus* is a traditional drink in which contains of alcohol. Minahasan produces *cap tikus* through a very traditional way. *Cap tikus* itself is common in modern and traditional rituals, even amon religious community. Currently, the state legalizes it as a cultural identity of Minahasa, furthermore, it helps to increase and develop economy activities. See, Juita Lendo, "Industri Kecil Kelompok Tani Cap Tikus Masyarakat Desa Tokin Baru Kecamatan Motoling Timur Kabupaten Minahasa Selatan," (ACTA DIUNRNA KOMUNIKASI: vol.3, no.4, 2014) and Jospin Losa, Femy Tasik, and Antonius Purwanto, "Peranan Orang Tua Dalam Mengatasi Kenakalan Remaja Akibat Meminum Alkohol Cap Tikus: Studi Kasus di Desa Talawaan Kecamatan Talawaan Kabupaten Minahasa Utara," (Jurnal Administrasi Publik, 2018).

<sup>15</sup> Tumbelaka, *Negosiasi Identitas*, 2.

Indeed, the Christian worldview resists syncretism.<sup>16</sup> However, *kampetan* transforms to Christian activities where the teaching itself against any practices of ancestral spirits. Surprisingly, Suh Sung Min insists that the ancestors' beliefs and practices alive among church ministers.<sup>17</sup> They consider it as the implementation of need and reincarnation of complex faith. Life system of ancestral spirits similar to the existing world where they deserve authority and responsibility.<sup>18</sup> Minahasan believes that ancestral spirits exist and alive among the people. Therefore, human beings need to respect and share adoration to them as the ancestors.<sup>19</sup> These beliefs and traditions construct the identity of Minahasan but dangers the existence of Christian doctrine, especially on pneumatology. A field study shows that more than 30% of Christian Minahasan apply these practices in their religious activities.<sup>20</sup> Therefore, Christian teaching is urgently encouraged to firm its position among Minahasan cultures.

Ancestral spirits are considered '*mu'kur*', where the distinction between spirit and soul is blurred. Theologically speaking, the gap and distinction between them are clear.<sup>21</sup> However, the debate on spirit

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<sup>16</sup> Syncretism is the marriage of two contrast concepts and owns probability of sharing danger. In the religious sense, it is an incomplete unity where the other identity should submit to the other as the consequence of its mixing. Indeed, syncretism is not allowed in missiology, theology, and religious approach. In contrast, contextualization confidentially offers a reliable alternative to accommodate certain cultures to receive a religious worldview. See, Roalind Shaw and Charles Steward, *Syncretism/Anti-Syncretism: The Politics of Religious Synthesis* (London: Routledge, 1994), 185, Ross Kane, *Syncretism and Christian Tradition: Race and Revelation in the Study of Religious Mixture* (Oxford: Oxford University Press, 2021), and Vadym Skurativskiy, "Ancient Syncretism and Modern Syncretism," (*The Culturology Ideas*, vol.1, no.1, 2020, DOI: 10.37627/2311-9489-17-2020-1.45-53).

<sup>17</sup> Min, *Injil dan Penyembahan Nenek Moyang*, 90.

<sup>18</sup> Josef Manuel Saruan, *Opo dan Allah Bapa: Suatu Studi Mengenai Perjumpaan Agama, Suku dan Kekristenan di Minabasa* (Jakarta, 1991), 82-83.

<sup>19</sup> N. Graafland, *Minabasa Masa Lampau dan Masa Kini*, transl., Joost Kullit (Bandung: Lembaga Perpustakaan dan Dokumentasi, 1986), 121-122.

<sup>20</sup> Min, *Injil dan Penyembahan Nenek Moyang*, 92.

<sup>21</sup> The Scripture shares the words *soul* and *spirit* in massive numbers and uses them interchangeably.

In Hebrew, soul is *nephes* and spirit is *ruah*, while in Greek, soul is *psyche* and spirit is *pneuma*. Soul expresses the idea of breathing creatures where life is present both in physical or mental (see, Matt. 16:26, Deut. 6:4-5, Mark. 12:30). In the other side, spirit refers to the connection of man and God, conviction, relation to God (See, 1 Pet.3:18, Col.2:13, Eph. 2:4-5, 1 Cor. 2:12-14, John. 4:24). See also, Maira Roazzi, Melanie Nyhof, and Carl Johnson, "Mind, Soul and Spirit: Conceptions of

and soul applies to academic and cultural works as well. Gatut Murniatmo regards *mu'kur* as spirit,<sup>22</sup> while Denni Pinontoan considers it a soul of the ancestor who has died but still engages in the existing life system.<sup>23</sup>

In contrast, the culture of Minahasan does not share a significant distinction between soul and spirit. *Mu'kur* would apply to both soul and spirit as Minahasan accentuates character, personality, and work rather than the figure itself. In their culture, a human consists of *owak* (body) and *gegenang* (soul), and *mu'kur* applies to the ancestor's soul.<sup>24</sup> Therefore, the point is not about whether *mu'kur* is soul or spirit, but its implication in rituals. Minahasan believes that the existing world and life have a strong connection to life after death. They maintained this to respect the culture. In the next stage of life, *mu'kur* extends its existence and activities while its *owak* and *gegenang* are destroyed. A man who had a unique ability in their life receives honor as *mu'kur* with the title of '*opo*'.<sup>25</sup> In its tradition, within three days, the *owak* and *gegenang* separate with *mu'kur* and celebrated a ritual, calls 'three nights ritual.' Surprisingly, the church adopts it and transforms to Christian worship. Here, the essentiality of *mu'kur* is prominent because Minahasan performs a ritual called '*foso*' to honor *mu'kur*.

The philosophy of *foso* relates to thanksgiving and solicitation to receive protection from *mu'kur*. Further, the superiority of *mu'kur* manifests in '*waruga*'. It reflects that the soul of the ancestor life forever even if the body is destroyed. The soul is alive and requires a special place in the mind of Minahasan. Practically, it should receive respect and room for being continuously connected to the human

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Immaterial Identity in Different Cultures," (*The International Journal for the Psychology of Religion*, vol.23, no.1, 2013, DOI: 10.1080/10508619.2013.735504) and Clara Ho-Yan Chan, "The translation of 'spirit' and 'soul' in the Mandarin Bible Union Version," (*Translation and Interpreting*, vol.9, no.2, 2017, DOI: 10.12807/ti.109202.2017.a06).

<sup>22</sup> Gatut Murniatmo, *Kbayanah Budaya Lokal: Sebuah Pengantar Untuk Memahami Kebudayaan Daerah di Nusantara* (Adicita, University of California Berkeley, 2000), 46.

<sup>23</sup> Denni H.R Pinontoan, "Menuju Teologi Identitas: Kajian atas Rekonstruksi dan Representasi Moral Kristen Barat terhadap Makna Mu'kur di Minahasa," (*Indonesian Journal of Theology*, vol.3, no.1, 2015, DOI: <https://doi.org/10.46567/ijt.v3i1.63>), 3.

<sup>24</sup> Pinontoan, *Menuju Teologi Identitas*, 4.

<sup>25</sup> Bert Supit, *Minahasa, Dari Amanat Watu Pinawetengan sampai Gelora Minawannua* (Jakarta: Penerbit Sinar Harapan, 1986), 62.

being.<sup>26</sup> Besides *foso*, ‘*mumper*’ is another practice of the ancestral spirit or soul. According to Pinontoan, *mumper* serves offerings as a sign of invitation, acceptance, or conduct communication to *mu’kur*. The church community maintains its tradition by practicing it on thanksgiving or Christmas night. The host prepares offerings as though welcoming visitors such as a table, plate, coffee, tobacco, alcohol, and meals.<sup>27</sup> It implies that both Minahasan culture and Christian teaching have no solid ground that could help them to identify their own identity among the people. Traditional belief degrades the church worldview. Conversely, Christian dogma tends to negotiate with indigenous culture to display a hospitable theology and religion.

### The Spirit’s Intelligence

The book of Isaiah consists of massive references to the Spirit. Isaiah 11:2 prepares the Messianic message where the Spirit shares intense activities and fully developed in the New Testament (Luke 3:22 and John 1:32-34).<sup>28</sup> Mary Obiorah and Favour Uroko argue that Isaiah 11:2 strongly relates to Isaiah 61:1 because the fulfillment of the Messianic mission, a promise of outpouring Spirit, applies to the text.<sup>29</sup> It donates three characters which similar to the Spirit’s feature; wisdom, counsel, and knowledge. They echo the missiology aspect of the Messiah and indeed denotes the Spirit’s intelligence. According to James L. Crenshaw, the Old Testament supplies the nature of wisdom itself. It reflects the nature of advice and instruction. The Old Testament relates to the parenthood relationship. Parent and children connection in a family form and focusses on individual rather than society in general.<sup>30</sup> It shares the role of fatherhood in a family system where the counseling approach is equipped to denote instruction toward family members. Here, counsel as the nature and personality

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<sup>26</sup> C. T. Bertling, “De Minahasische ‘Waroega’ en ‘Hockerbestattung’” dalam *Nederlatuhch-Indie Oud en Nieuw XVI*, Juni 1931, (Den Haag, 1931), 1.

<sup>27</sup> Pinontoan, *Menuju Teologi Identitas*, 6.

<sup>28</sup> Bible Commentary of Andrews Study Bible, New King James Version, Andrews University Press, 2010), 875.

<sup>29</sup> Mary Obiorah and Favour Uroko, “The spirit of the Lord God is upon me’ (Is 61:1): The use of Isaiah 61:1–2 in Luke 4:18–19 (*HTS Theologiese Studies/Theological Studies*, vol.74, no.1, 2018, DOI: 10.4102/hts.v74i1.5038), 1.

<sup>30</sup> James L. Crenshaw, *Old Testament Wisdom: An Introduction*, third edition (Louisville, Kentucky: Westminster John Knox Press, 2010), 4.



of the Spirit in Isaiah 11:2 is highlighted. While wisdom as intelligence is considered the ability of a specific being that available to those who want to learn. Robin Gallaher argues that the book of Proverbs demonstrates that wisdom must be pursued to experience its power.<sup>31</sup> In sum, exploring the wisdom in Isaiah 11:2 expresses several major points; the Spirit has personality and ability to share wisdom and knowledge that is considered as intelligence.

Significant penetration to the subject was shared by Jacobus Gericke. He articulates the connection between wisdom and knowledge by saying that wisdom is knowledge combined with humility. He develops his argument from Job 40:4-5.<sup>32</sup> It displays a high level of intelligence as the wisdom itself is a formulation in which contains knowledge and humility, and if so, the Spirit bears a large portion of intelligence. The Spirit can decide wicked and truth and offers directions to Messiah. The saint in the Old Testament or current believers performs their intelligence in humility. Therefore, Isaiah 11:2 identifies the Spirit's intelligence in the family system and acts as the leader in a specific group that shares advice and knowledge toward the family member. The Spirit's intelligence portrays fatherhood intelligence.

John Owen says that the Holy Spirit is the author of all gifts, intelligence, and skills.<sup>33</sup> It implies that the Spirit performing energies, powers, abilities, and intelligence. Owen refers his argument to this account:

“First, there is nothing *excellent* among men which is not ascribed to the Holy Spirit of God, as the immediate *operator* and efficient cause of it — whether it is *extraordinary*, and in every way above the production of natural principles; or whether it consists in an eminent and particular *improvement* of those principles and abilities. Second, Whatever the Holy Spirit worked eminently under the *Old Testament*, it respected our *Lord Jesus Christ* and the gospel, generally and for the most part, if not absolutely and always. And so it was *preparatory* to

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<sup>31</sup> Robin Gallaher Branch, “Proverbs 31:10–31: A Passage Containing Wisdom Principles for a Successful Marriage,” (*Koers, Bulletin for Christian Scholarship*, vol.77, no.2, Art #49, 9 pages, 2012, DOI: 10.4102/koers.v77i2.49), 2.

<sup>32</sup> Jacobus W. Gericke, The Concept of Wisdom in the Hebrew Bible: A Comparative-Philosophical Analysis (*Verbum et Ecclesia*, 32(1), Art #513, 6 pages, 2011, DOI: 10.4102/ve.v32i1.513), 2.

<sup>33</sup> John Owen, *On the Holy Spirit*, edited by William H. Goold (Thomas Nelson Publisher, 1982), 15.

completing the great work of the *new creation* in and by Christ.”<sup>34</sup>

The text expresses facts that the Spirit owns all competence and intellectual skills to intend for the Messianic works and new creation. However, intellectual gifts as one of an ordinary power of the Spirit, including political skill, morality, and nature, where extraordinary power conducts prophecy, involves writing the Scripture and performing miracles.<sup>35</sup> Further, Exodus 31:2-6 denotes the Spirit’s intelligence. Wisdom possesses to Bezalel and Aholiab to perform understanding and knowledge, and display artistic works. The intelligence in this passage relates to creativity and strongly contains the nature of creation in the first chapter of Genesis. The word *ruah*, who is involved in the creation, reflects their interest in aesthetics and beautiness.<sup>36</sup>

According to Owen, Bezalel and Aholiab own natural or biological competence, but the Spirit led them to the next stage of skills where they could develop, heightened, improved, and strengthened, intending to employ all these competencies for God’s order.<sup>37</sup> Diane Bergant says that it is eminently essential sharing similar aims and intentions between God’s and human plan.<sup>38</sup> As the chief of craftsman, Bezalel performs construction ability (Ex. 25:40) where the word ‘ability,’ however, associates with wisdom, including ‘*hokma*’, closely relates to wisdom instead of ability skills.<sup>39</sup> The wisdom here means the ability to perform artistic and aesthetic work. The Spirit’s role in sharing intelligence is to ensure that the intelligence will be employed according to God’s plan. However, the context of the text bears a ceremonial sense that relates to God’s

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<sup>34</sup> *Ibid*, 126.

<sup>35</sup> *Ibid*.

<sup>36</sup> See, Bible Commentary of Andrews Study Bible, New King James Version, Andrews University Press, 2010, 114.

<sup>37</sup> Owen, *On the Holy Spirit*, 150.

<sup>38</sup> Dianne Bergant, *The Collegeville Bible Commentary, Based on the New American Bible: Old Testament* (Collegeville, Minnesota: The Liturgical Press, 1992), 108.

<sup>39</sup> David G. Firth and Paul D. Wegner, *Presence, Power and Promise: The Role of the Spirit of God in the Old Testament* (Nottingham, England: Intervarsity Press, 2011), 106.

temple.<sup>40</sup> Therefore, God instructs man to build the place of worship following His directions.<sup>41</sup>

Furthermore, Exodus 31:2-6 expresses how the Spirit's intelligence testifies an artistic intelligence. Artistic and aesthetic relationship to the competence and ability to create or express something forces developing ideas and producing new arts.<sup>42</sup> However, the Spirit's participation in creation portrays a perfect and most remarkable work in human history,<sup>43</sup> because the verb is *bara*,<sup>44</sup> it requires the highest level of intelligence, where the Exodus of Bezalel and Aholiab properly receive similar power. In sum, the Spirit performs intelligence in the Scripture, and God employs it to fulfill His orders.

### **The Encounter between Minahasan Culture and Christian Dogma**

The encounter between Minahasan culture and Christian dogma share negotiations. On one hand, ancestral ritual accommodates Christian symbols and features to perform friendship to the church community. On the other hand, Christianity shares hospitality toward such ancestral beliefs of Minahasan makes it hospitable to any culture. However, this encounter potentially danger the identity of both the culture and religion, since the Minahasan accepts Christianity as the sub-ethics war during the 18<sup>th</sup>

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<sup>40</sup> *Ibid.*

<sup>41</sup> See, Torah presents the specific instruction to build the tabernacle, see Genesis 25 to 31. See also, Bible Commentary of Andrews Study Bible, New King James Version, Andrews University Press, 2010, 114.

<sup>42</sup> Valentyna Levytska, "Analysis of Artistic Aesthetic Creativity and Children's Art Education Based on the Scientific Sources," (*Proceedings of National Aviation University*, no. 2, vol. 59, 148-152, 2014, DOI: 10.18372/2306-1472.59.6879), 148. See also, Mahmoud Ahmed Darwish, "Dialectic of Artistic and Aesthetic Relationship Between Creativity and Receive," (*Journal of International Academic Research for Multidisciplinary*, vol. 4, issue 10, 107-128 2016), 107-108.

<sup>43</sup> I. Leon Harris, *The Holy Spirit as Communion: Colin Guton's Pneumatology of Communion and Frank Maachia's Pneumatology of Koinonia* (Eugene, Oregon: PICKWICK Publication, 2017), 186.

<sup>44</sup> See, Ralph D. Winter, Stephen D. Morad, Beth Snodderly, *Ancient World: Creation – 400 BC* (California: Institutes of International Studies, William Carey Library, 2006), 147. *Bara*, created., 'The word *bara's concordance study* shows that people are the subject of *bara*, being told to *bara*. The other meaning of *bara* closely relates to creation as blessing and cleansing.

century.<sup>45</sup> Minahasan attempts to seek protection from a stranger, especially Westerners who spread Christianity. As evidence, before the war, Minahasan strongly resisted any missiological activities.<sup>46</sup> It means that the Minahasan ancient beliefs are against the Christian's worldview, but compulsion exists to gain political support. Therefore, in some way, they meet in syncretism.

Fortunately, the indigenous belief of Minahasan, where they consider ancestral spirits' activity, is an opportunity for Christian teaching to perform the Spirit's personality. Further, Minahasan respects character, personality, and work rather than a figure or physical form. Therefore, the Spirit's personality who own intelligence, artistic, and aesthetic work, wisdom, and worldly skill should receive special attention. These features, characters, and works of the Spirit offer a new worldview and perspective to Minahasan who looking for a definite identity among the culture and church community. The Spirit's personality contributes to the value that can share a new perspective toward Minahasan's ancestral spirits practices. However, receiving the Spirit's personality does not disrupt ancestral spirits rituals as it performs their cultural identity. The church community should consider such ancestral practices as a social glue and not a competitor that could danger and degrade religion or theology.

Suleman says that religion presents as a companion of Minahasan culture and not to replace any traditions.<sup>47</sup> Further, R. Mulyawan argues that Minahasan is hospitable and receives diversity.<sup>48</sup> Displaying the Spirit's personality should not portray superiority because Minahasan respects the value of equality and they do not consider a figure status. Instead, it regards the functions and works of the Spirit.<sup>49</sup> Therefore, portraying the Spirit's personality to Minahasan Christian with its beliefs on ancestral spirits does not against the culture. Conversely, it could offer a new perspective to the Christian community on how to deal with the ancestral tradition of Minahasan.

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<sup>45</sup> Mawuntu, *Redefinisi dan Rekonstruksi Tou*, 96.

<sup>46</sup> Mawuntu, *Redefinisi dan Rekonstruksi Tou*, 94.

<sup>47</sup> F. Suleman, "Keberagaman Budaya dan Agama di Kota Manado," (*Endogami: e-jurnal Ilmiah Kajian Antropologi*, vol.1, no.1, 2017).

<sup>48</sup> R. Mulyawan, "Penerapan Budaya Mapalus Dalam Penyelenggaraan Pemerintahan di Kabupaten Minahasa," (*Jurnal Ilmu Pemerintahan*: vol.1, no.1, 2015).

<sup>49</sup> Mawuntu, *Redefinisi dan Rekonstruksi Tou*, 94-96.

## Conclusion

The Minahasan Christian has no significant barriers and obstacles portraying the Spirit's personality. In contrast, it offers possibility and perspective due to the culture and tradition of Minahasan expresses the sense of hospitality. Moreover, as the Spirit shares intelligence, wisdom, and worldly ability, it could engage the ancestral spirit's beliefs and traditions. Displaying the works of the Spirit is prominent rather than highlights its figure and realistic appearance. In sum, displaying the Spirit's personality to Minahasan Christian offer confidence contribution that could be fruitful for both the culture and religion. It supplies a new perspective where the Spirit's personality and ancestral spirits ritual could engage.

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