

TRAUMATIC MEMORY OF DI/TII CONFLICT VICTIMS IN 1951-1966 AS MYSTICAL EXPERIENCE IN LEMBANG KADUAJA, TANA TORAJA, SOUTH SULAWESI

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Abstract

The DI/TII rebellion in Lembang Kaduaja, Tana Toraja, commanded by Kahar Muzakkar, was highly detrimental to the local population. The rebellion caused them to endure suffering until it became a traumatic memory for the community. We employed a qualitative approach to interpret the traumatic memory they interpreted as a spiritual experience. Therefore, phenomenological investigation is employed. The trauma memory will be examined from the perspective of Simone Weil and Dorothee Solle's esoteric theology. The ideas of these two mystics will be compared and contrasted in order to demonstrate that the experience of suffering can also be interpreted as a form of intimacy and hospitality with God and others. Based on the dialogue, we conclude that the trauma memory experienced by the residents of Lembang Kaduaja is a supernatural event. The trauma memory encountered by the community teaches them the significance of living in peace. Tosangrapu and Siangkaran represent two dimensions of the Kaduaja community's response to their mystic experience.

Keywords: *Trauma Memory, Mystical Experience, DI/TII, Simone Weil, Dorothee Sölle, Social Transformation*

Abstrak

Pemberontakan DI/TII yang dipimpin oleh Kahar Muzakkar di Lembang Kaduaja, Tana Toraja, membuat masyarakat banyak mengalami kesengsaraan. Pemberontakan itu membuat mereka menderita hingga akhirnya menjadi sebuah memori trauma bagi masyarakat. Penulis menggunakan pendekatan kualitatif untuk memberikan makna pada memori trauma yang mereka alami sebagai sebuah pengalaman mistik. Oleh karena itu, jenis penelitian yang digunakan bersifat fenomenologis. Memori trauma tersebut akan ditinjau dari perspektif teologi mistik yang ditawarkan oleh Simone Weil dan Dorothee Sölle. Kedua pemikiran mistikus ini akan didialogkan guna membantu dalam melihat pengalaman penderitaan juga dapat dimaknai sebagai bentuk keintiman dan hospitalitas dengan Allah maupun dengan sesama. Berdasarkan dialog tersebut, penulis menyimpulkan bahwa memori trauma yang dialami oleh masyarakat Lembang Kaduaja adalah sebuah pengalaman mistik. Memori trauma yang dialami oleh masyarakat membuat mereka sadar betapa penting dan enaknya hidup dalam kedamaian. Konsep Tosangrapu dan Siangkaran menjadi dua dimensi yang menjadi respon masyarakat atas pengalaman mistik yang mereka alami tersebut.

Kata kunci: *Memori Trauma, Pengalaman Mistik, DI/TII, Simone Weil, Dorothee Sölle, Transformasi Sosial*

INTRODUCTION

Frequently, when discussing religion, paradoxical situations are encountered. On the one hand, religion is a source of various positive outcomes because it is replete with moral teachings. Religion emphasizes egalitarianism, fostering compassion for all living things and fostering harmonious relationships. On the other hand, religion appears frequently with a frightening and cruel visage in a variety of forms of discord and violence. As a result of religious radicalism, history provides concrete examples of the inhumane aspects of religion, such as crusades, terrorism, and other frightening acts (Kimball, 2002).

In the context of Indonesia, specifically in the South Sulawesi region, the Darul Islam / Indonesian Islamic Army (DI / TII) rebellion led by Kahar Muzakkar is an example of radicalism in the name of religion. This event occurred when Indonesian independence was still in its infancy. One of the factors that influenced this event was the line of groups that were harmed by Ir. Soekarno's decision as President of the Republic of Indonesia at the time. These members of the guerrilla army were unhappy with Soekarno's decision not to promote Kahar Muzakkar to battalion commander. This discontent increased when they learned that Soekarno preferred the Pancasila ideology to Islamic law as the basis of the state (Dijk, 1983).

This discontent prompted DI/TII, led by Kahar Muzakkar, to rebel against the central government. Moreover, they continued to conduct guerrilla operations in and out of the forests of South and Southeast Sulawesi. This rebellion affected society, particularly those who adopted Christianity. Because they desired to Islamize all non-Muslims, Kahar Muzakkar and his group targeted the Christian community in their rebellion. Those who denied it would be tortured and possibly put to death. Everything identical to Christianity, including animals, sacred texts, and books, was destroyed. Even religious structures were obliterated by fire (Ngelow & Pandonge, 2008).

Lembang Kaduaja, Tana Toraja Regency, South Sulawesi, was one of the localities where the DI/TII uprising occurred. The DI/TII uprising has become a collective trauma for the community and a legacy for every generation. As Elizabeth Castelli explains, traumatic memories can be triggered by a variety of actions in the form of assaults on an individual or group. If the memory is painful for the group, the group will establish *memoria passionis* or collective memory (Castelli, 2004). Memory recollection enables a community to have a shared identity, specifically the identity of the collective suffering recorded in memory (Castelli, 2004).

After the rebellion, numerous Christians lived on the move and even sacrificed their lives for their faith. Due to their fear of the group commanded by Kahar Muzakkar, some individuals pretended or forced themselves to accept the offer to convert to Islam. Those who refused would be tormented until they received the offer, and those who continued to refuse would have their throats slashed and be burned alive. This subsequently became the greatest dread of the people at the time and a traumatic memory. The events between 1951 and 1966 became a terrifying memory that persisted for years. In the period following the rebellion, people grew fearful of everything associated with Islam. When the people of Seko, North Luwu Regency, South Sulawesi were tortured by the DI/TII group commanded by Kahar Muzakkar, they also experienced this traumatic memory. The traumatic memory was retained for years, causing the Seko to fear anything associated with Islam (Ngelow & Pandonge, 2008).

However, an intriguing occurrence appeared when we conducted observations in Lembang Kaduaja. We discovered that current Islamic-Christian relations in Lembang Kaduaja are thriving. In recent years, there have been no instances of discord between Islamic and Christian relations in the community. This is very intriguing to us because, in the past, the traumatic memory of torment perpetrated by DI/TII caused the Christian community to fear anything identical to Islam. This is inversely proportional to the current state of the Lembang Kaduaja community, where peaceful relations exist between Muslims and Christians. The question that then arises is how the memory of the trauma they endured can transform society's Islamic-Christian relations.

Based on this intriguing fact, we wish to view the memory of trauma experienced by the people of Lembang Kaduaja as a mystic experience, to effect a change in the relationship between Muslims and Christians in Indonesia. The events of Lembang Kaduaja will be viewed through the lens of Simone Weil and Dorothee Solle's mystical theology to demonstrate how the experience of suffering can also be interpreted as a form of intimacy and hospitality with God and others. To explain how the Lembang Kaduaja community creates a harmonious transformation, we observe that their suffering can also be interpreted as intimacy with God and hospitality towards others, even presenting a social transformation. Thus, we will connect the two mysticisms to explain how the actuality that occurs in Lembang Kaduaja as a mystical experience result in a harmonious transformation of Islamic and Christian relations.

No previous research has been published that discusses trauma memory specifically in relation to the DI/TII rebellion in Lembang Kadugja. Prior to 2023, there were only a few studies conducted in Lembang Kaduaja on the importance of tolerance and efforts to combat religious extremism, but none that specifically addressed the memory of trauma caused by the DI/TII rebellion in Lembang Kaduaja. For instance, Paisal Umar's research describes how the practice of interreligious harmony in Lembang Kaduaja occurs naturally. The harmony is founded on local wisdom values handed down through the generations, such as mutual regard and cooperation (Umar, 2019). Another example is Naomi Sampe's research on how the people of Lembang Kaduaja surmount religious extremism so that it is not created in their region, which adheres to Islam and Christianity. This research also revealed that local knowledge is a shield for the Lembang Kaduaja people to continue living in harmony despite the reality of religious diversity in their society (Sampe, 2020).

In 2024, there was a study that specifically discussed the traumatic memory caused by the DI/TII rebellion in Lembang Kaduaja. Frans Paillin Rumbi presented his work in an oration at the 60th Anniversary of IAKN Toraja. The results of this study indicate that the DI/TII incident was a conflict that intersected with religion. Survivors came from different religious backgrounds, namely ancestral faiths, Christianity and Islam. This study offers an ethic of remembering that can be used as an effort to reconcile the conflict between Islam and Christianity. The ethic of remembering is not to forget the problem but to use the memory in building a life of mutual acceptance and recovery. The ethic of remembering is needed to convey God's love and solidarity to survivors, as well as forgiveness for the perpetrators (Rumbi, 2024).

The DI/TII rebellion is also discussed in the context of South Sulawesi. For example, Frans Paillin Rumbi and his colleagues explored the collective memory of the Seko community about the DI/TII case between 1951 and 1965 and its relation to Christian-Muslim reconciliation in Seko, North Luwu, South Sulawesi. This research states that the use of *sallombangang* by the Seko community, a philosophy that promotes harmony, can increase understanding of local history, religion, and culture and make the community prioritize harmonious life. This understanding encourages the community to build a more advanced civilization (Rumbi et al., 2023).

All of the above studies have the same focus as this study, namely, on the harmony of relations between Islam and Christianity in South Sulawesi, specifically in Lembang Kaduaja. This research seeks to examine the memory of trauma encountered by the people of Lembang Kaduaja as a mystical experience. This research demonstrates that their mystical experience is capable of bringing Islam and Christianity into harmony. Thus, it can be stated that no research examines the memory of trauma experienced by the people of Lembang Kaduaja as a mystical experience connected to the transformation of harmonious Islamic and Christian relations in Lembang Kaduaja resulting from the DI/TII rebellion. Research conducted by Frans Rumbi also examines trauma memory but with a different approach, namely the ethics of remembering.

RESEARCH METHOD

This study collects data using a qualitative methodology and phenomenological approach. The study of phenomenology will assist in entering the bitter experience of the people of Lembang Kaduaja, which is preserved as a trauma memory (Kahija, 2017).

The data collection process consisted of multiple phases. The first step was to compile information about the DI/TII group, its rebellion narrative, and Simone Weil and Dorothea Solle's mystical theology theory. The data was gathered from diverse sources, including books and articles. The second phase consisted of conducting observations and interviews with the residents of Lembang Kaduaja, particularly religious and community leaders. Therefore, the natives of Lembang Kaduaja, who are considered capable of providing relevant information, are the focus of this study. The third stage is data analysis, which will be conducted in several stages: first, the collected data will be reduced by classifying, directing, removing unnecessary information, and organizing; second, the reduced data will be presented in narrative form; and third, conclusions will be drawn based on the data presented in the second stage.

RESEARCH RESULTS AND DISCUSSION

Traumatic Memory of the DI/TII Rebellion in Lembang Kaduaja

In Arabic, "dar al-Islam" denotes the "home" or "family" of Islam, i.e., the "Islamic world or region." According to Cornelis van Dijk, Darul Islam refers to the Islamic portion of the globe where Islamic faith and Islamic law are practiced, and its regulations are obligatory (absolute). Darul Islam's opposite is Darul Harb, or "the territory of war, the world of the infidels," which they must progressively incorporate into "dar al-Islam" (Dijk, 1983). Darul Islam refers to movements that attempted to establish an Islamic State in Indonesia violently. Sekarmadji Maridjan Kartosuwirjo initially led this organization. He was the *imam* or leader of Darul Islam who announced the establishment of the Indonesian Islamic State in Cisampang, Cidugelem Village, Cigalontong, Tasikmalaya, on August 7, 1949. According to Lukman Santoso, this marked the commencement of a separatist movement (rebellion). Rapidly, the movement spread to Central Java, Aceh, South Kalimantan, and South Sulawesi (Az., 2014).

During the era of the New Order, Islamic organizations collaborated with the government to eradicate the emerging problem of communism, marking the beginning of the DI/TII rebellion. After cooperating, Islamic groups and the New Order government developed tensions. Islamic factions opposed various political policies at the time. The implementation of Pancasila as the sole guiding principle and the recognition of other religions in the State Policy Guidelines (GBHN) caused significant tensions. Islamic groups opposed the established policies. Islamic groups opposed the government, but the "iron fist" of the New Order swiftly crushed them. Eventually, Islamic organizations were tightly regulated by the government in order to maintain the separation of religion and politics (Bakti, 2016).

After Indonesia transitioned from the New Order period to the Reformasi period, the country's internal conditions deteriorated significantly. According to Martin van Bruinessen, the Arab Spring appeared to open Pandora's box, allowing the emergence of conservative Islamic organizations with violent aspirations. As the rules began to loosen, groups that the New Order government had rigidly regulated began to reveal their ferocity (Bruinessen, 2014). This leniency has enabled the emergence of numerous adherents of old ideologies, such as groups seeking to establish an Islamic State, both inside and outside the country. On the territory of the Unitary State of the Republic of Indonesia (NKRI), including DI/TII, radical ideas developed and persisted for a long time as a result (Hikam, 2016). In spite of the fact that the Indonesian National Army (TNI) was able to suppress the DI/TII rebellion at the time, it was not able to eradicate every trace of it. The DI/TII ideology has survived, and Islamic political groups continue to fight for their goal, which is to change Pancasila and supplant it with Islamic law (Daulay, 2015).

Other rebellions led by DI/TII in various regions, including South Sulawesi, demonstrated the tenacity of the ideology to transform Indonesia into an Islamic state (Rumbi et al., 2023). During a dispute between the government and South Sulawesi militants, the rebellion began. For their contributions to the revolution, the combatants desired membership in the TNI. Kahar Muzakkar, the most senior leader in South Sulawesi, also demanded to be appointed military commander in South Sulawesi. These two demands were outlined in the South Sulawesi Guerrilla Union's (KGSS) demands. KGSS desired the establishment of a new division or Hasanuddin Brigade comprised of fighters to be inducted into the TNI, with Kahar Muzakkar as its military commander (Harvey, 1989).

According to Suwelo Hadiwijoyo, neither of the KGSS's requests was authorized by the government because they did not comply with the applicable regulations at the time. This made Kahar Muzakkar and his followers enraged that the government did not recognize their struggle. Finally, on August 17, 1951, Kahar Muzakkar and his followers fled armed into the forest. From that point forward, Kahar Muzakkar renamed his troops the Indonesian Islamic Army (TII), which purported to be a part of Darul Islam (DI). The troops then rebelled in various regions of South Sulawesi and became known as DI/TII personnel to the public (Hadiwijoyo, 2013). Tana Toraja Regency, particularly Lembang Kadudja, was one of the areas affected by the rebellion.

The goal of the DI/TII rebellion in Lembang Kaduaja was to convert everyone in the region to Islam. When the Christian community was worshipping at the time, Kahar Muzakkar's soldiers surrounded them with weapons from every door and window. Those who refused to convert to Islam were subjected to torment and even execution. There were no deaths during the siege because everyone was afraid and chose to accept all the offers made to them (Minggu, 2023).

The community was ordered to accompany the DI/TII forces to the settlement following the siege. From that point forward, DI/TII soldiers threatened all non-Muslim locals. They were tortured into adopting Islam and denying their former faith. Everything associated with Christianity, including swine, was annihilated. Holy texts and all literature about Christianity were destroyed by discarding and burning. Even during that period, bamboo-woven churches were destroyed by fire (Patattan, 2023).

DI/TII forces carried out daily acts of terror. Not only were individuals who refused to convert to Islam tortured but their homes were also burned down. Every night, only the sound of guns firing indiscriminately into houses could be heard. Terrified people could only hide beneath their homes to prevent being struck by DI/TII soldiers' bullets. People were so frightened that they were unable to eat in privacy. Every day, they feared that it might be their turn to be tormented or even murdered (Minggu, 2023). Some individuals pretend to embrace Islam in order to obtain security guarantees from DI/TII troops due to lingering fear (Ulleng, 2023).

When the government learned of this rebellion and dispatched the TNI to provide security, DI/TII personnel continued their reign of terror. At the time, it was challenging to distinguish between civilians and rebels, as DI/TII troops had recruited members of multiple Lembang Kaduaja communities. This also made it difficult for the TNI at the time to quell the oppression of DI/TII forces. Even TNI members who were washing their feet and faces in the water were abruptly stabbed to death by DI/TII troops with knives. The TNI members at that time were unaware of the approaching rebels because they were clothed and spoke like the locals (Filipus, 2023).

Because it was difficult for TNI troops to distinguish between civilians and insurgents, the rebellion lasted a long time. The TNI then evacuated the population to the city of Makale, which was the safest area at the time because neither the DI nor the II could reach it. After hearing the news of Kahar Muzakkar's death on February 3, 1965, when he was shot in the jungle of Southeast Sulawesi, the rebellion in South Sulawesi progressively subsided. This also occurred in Lembang Kaduaja, where residents who had previously joined the DI/TII troops reverted to their prior status as ordinary residents (Ulleng, 2023).

1966 was the year when exiled individuals began to return to Lembang Kaduaja. They resumed their routine. However, following the DI/TII rebellion, the community was severely traumatized. Even volunteers from the government and church who arrived to provide aid terrified them. They believed that the volunteers were members of Kahar Muzakkar because, at the time, the news of Kahar Muzakkar's death could not be verified. After all, the terrorist's body had not been shown. Even at that time, there were some individuals who, for a time, could only leave their homes to engage in activities because they still recalled the terror of the rebellion led by DI/TII troops (Minggu, 2023).

The DI/TII incident has left the victims with traces of trauma. According to Jeffrey Alexander, trauma is not natural; instead, society shapes it (Alexander, 2012). Initially, Greek trauma, or wound in English, was referred to as a bodily injury (Caruth, 1996). Nevertheless, according to Caruth, trauma is not only a physical injury but also a lasting injury to the memory (Caruth, 1996). In the meantime, Hess explains that trauma is ingrained in the psyche, memory, and soul of victims of violence, causing them to interpret violence as an ongoing reality (Hess, 2009). Trauma is incomplete damage. Trauma provides the realization that a life of suffering following an act of violence does not necessarily end with the conclusion of the suffering event. Both individuals and communities continue to bear the scars of post-violence (Susanta, 2022).

In the context of post-DI/TII events, the traumatic memories that continue to be preserved and passed on to the next generation continue to strain the relationship between Islam and Christianity in Lembang Kaduaja. This tension exists as a result of Christians continued traumatized recollections of the atrocities perpetrated at that time, which causes them to view them with suspicion. In addition, the facts demonstrate that at that time, there were DI/TII personnel whose identities were unknown and who later became ordinary citizens. This tension persisted in Lembang Kaduaja for many generations (Filipus, 2023).

Mystical Theology

Alister E. McGrath writes in his book that theology is never founded on a single source. According to him, theological endeavors are grounded in at least four sources: the Bible, experience, tradition, and reason. These four factors contribute to the development of theology. Each source must have its unique appearance and characteristics. Nonetheless, these four sources consistently reveal God's revelation; this is one thing they have in common (McGrath, 2011). In this study, we will focus on experience as a source of transcendental theology. Two examples of Luther and Paul's encounters with God are provided below. As the source of their theology, these two mystics will demonstrate how they discovered the significance of God's presence.

For our first example, we chose Martin Luther, one of the reformers. Luther begins his discussion of mystical theology with the purpose of human existence in God's eyes. Luther saw in one of his most famous statements, *simul justus et peccator* (simultaneously righteous and sinful), how Christ was flawlessly one with creation in order to litigate sin. When reading Luther's works, the reader will see how Luther's faith endeavors to restore the tenuous bond between Creator and creation. On this basis, Luther taught self-emptying in union with God and shared in Christ's crucifixion (Christian, 2016).

In addition, Luther's comprehension of mystical theology is demonstrated by his observation of a small leaf blowing in the wind. Luther's experience, according to Joas Adiprasetya, was not a straightforward one. Luther was reminded of God's continued providence for all of creation through the experience he recounted in his writings in 1529. Luther's experience demonstrates that encountering God can also be experienced indirectly. Lastly, it can be said that mystical theology is not only concerned with a relationship with God but also with a hospitality towards all of creation (Adiprasetya, 2018).

Another example is the experience of Paul of Tarsus, also known as the Apostle Paul. Saul was initially a figure who was devoted to Jewish teachings. This put Saul at odds with all of Jesus' adherents at the time. When Saul learned that there were so many disciples of Jesus in Damascus,

he decided to travel there and executed them all. According to Acts 22:6-10, while traveling, Saul met Jesus face-to-face. Galatians 1:12, 17, and 2 Corinthians 12:7 document and interpret this encounter as a supernatural occurrence. Following the occurrence, Saul altered his name to Paul. Alan C. Mitchel stated that Paul's mystifying experience was not his will. The supernatural occurrence occurred outside of Paul (external) (Mitchel, 2013).

Paul's transcendental experience later transformed him into a devout Christ-follower who proclaimed the gospel. Paul then altered his perspective on life and mortality. Paul, in his proclamation of the gospel, viewed life not only as a biologically functioning human organism but also as the way humans live in Christ, the source of life. Paul observed in Romans 8:9 that true life is when humans are crucified alongside Christ. This life will transform into a spiritual existence. This concept implies that Christians should experience Christ's suffering during His death and resurrection (Mitchel, 2013).

The experiences of the two mystics mentioned above demonstrate that experience is one of the sources of theology—Luther with his meticulous attention to detail and Paul with his visions. Consequently, mystical theology refers to theology that emphasizes the experience of being close to God.

Trauma Memory of Lembang Kaduaja Community as Mystical Experience

In this section, we will concentrate our discussion on the mystical experience of the oppression memory of the Lembang Kaduaja community. To be able to view trauma memory as a mystical experience, we refer to the 20th-century philosopher and contemplative Simone Weil. Many of Weil's writings address human frailty and relate it to the presence of God.

Since infancy, Weil has been surrounded by numerous social issues in his neighborhood. This contributed to Weil's heightened social sensitivity. At the age of five, Weil decided not to consume sugar. She did this to show her support for the service members suffering from food shortages during the First World War. Weil realized that he could not enter the war, so he decided to share the soldiers' suffering, specifically their hunger. In fact, after observing his peers not wearing socks because their parents were only laborers and unable to afford them, Weil made the decision not to wear socks himself. Such occurrences influenced Weil's line of thought and persisted into adulthood (Weil, 1959).

When Weil reached adulthood, he became a prominent activist and taught in numerous locations. Due to his strong sense of community, he also worked as a laborer from 1934 to 1936. He did this in order to experience the pain of a factory worker subjected to inhumane working conditions. Weil endured his discomfort at the time so that he could continue operating the factory machines where he worked. These experiences prompted Weil to expand his conceptualization of humanity's relationship with God (Hollingsworth, 2013).

In his book *Waiting for God*, Weil explains the essence of his beliefs regarding the relationship between man and God. Weil's prose in the book is characterized by a single word, "*malheur*." According to him, *malheur* is not a common form of anguish but rather the most severe form. *Malheur* is the human soul's cry of despair in response to intense mental or physical suffering. Therefore, *malheur* is distinct from anguish. If someone experiences *malheur*, they will encounter a vacant, lonely, and hollow situation. When this work was translated, the translators had a difficult time finding a suitable replacement for *malheur*. *Malheur* is a French word that is translated as ailment. However, the translator believes that this ailment is not as severe as *malheur* (Weil, 1959).

Therefore, when someone experiences *malheur*, they will feel as though God has abandoned them. Nevertheless, according to Weil, this is the gateway to God. When an individual feels abandoned by God, God is present in the void. This story is based on Weil's belief that God only created love. God's compassion manifests itself in a variety of ways, and malice is one of them. According to Weil, God proclaims both suffering and pleasure without necessarily combining the two. Humans cannot comprehend the concept of friendship with the Creator unless they experience both pleasure and

suffering. Weil views *malheur* as a divine process that is both simple and complex based on this understanding (Weil, 1959).

In addition to *malheur*, another important word in his book is “yearning” (the translation of Weil’s book uses the word “looking”). Weil believes that when humans undergo a vulnerability, such as suffering, they will inevitably covet. Weil uses hunger as an example of suffering, arguing that when humans experience hunger, they desire the food they require. Despite the fact that humans cannot promptly eat when they are hungry, they must be craving food at that time. In this example, Weil explains that the desire for God’s presence is comparable to the hunger for sustenance. This means, according to Weil, that the desire to encounter God is not a choice but a necessity. The example of Weil is a reminder to humans. People sometimes neglect to desire God’s presence during times of suffering. When experiencing hunger, humans neglect to desire God’s presence as well as other forms of suffering, as they only desire food (Weil, 1959).

So, for the context of the anguish endured by the people of Lembang Kaduaja, the memory of the trauma they experienced is a spiritual exercise, according to Weil’s theory. Trauma-causing suffering involves not only the need for recovery but also the process of locating a helper figure. When suffering causes trauma, the people of Lembang Kaduaja experience cries of suffering that result in a void and void-like situation. However, according to Weil, the memory of a traumatic event can serve as a conduit that draws humans closer to God. Consequently, the trauma memory of the Lembang Kaduaja is a spiritual experience. The trauma memory encountered by the people of Lembang Kaduaja is, therefore, a mystical experience.

The Relationship between Mystical Experience and Social Transformation

Using the perspective of Simone Weil, we have described how the Lembang Kaduaja community has encountered mysticism in the aftermath of trauma. Dorothee Solle, a German mystic of the 20th century, will be referenced in this section. Solle is intriguing because she challenges the notion that transcendental theology is an exclusive experience with God. According to her, mystical theology shouldn’t be restricted to the idea that it can only be practiced in solitude. Mystical theology is not identical to the monastic life of asceticism. According to Solle, this is also possible in interpersonal relationships and coexistence with others (Sölle, 2001). For this paper, the trauma memory of the Lembang Kaduaja people can be viewed as a mystic experience located in their community experience.

The formation of Solle’s theology cannot be divorced from his personal history. Solle’s childhood resembled that of Weil in that it was also spent during a time of conflict. As a teenager, Solle lived in Germany and witnessed a great deal of war-related suffering, including cold, hunger, and even mortality. After the conflict, this reality became even more prevalent. This resulted in a sense of remorse among the German populace, who believed they had participated in the murder of Jews. Solle’s theological framework was influenced by the actuality of suffering in this society. In addition, Solle was influenced at the time by the German theologian Dietrich Bonhoeffer. Bonhoeffer’s theology prioritized the oppressed at all times. For this reason, Solle’s later works focused on the oppressed’s suffering and resistance. These experiences then shape the theological framework of Solle. Ultimately, Solle’s theology consistently speaks about and through human existence in the community (DioGuardi, 2013).

Solle asserts that everyone has the potential to be a clairvoyant. To be able to claim that a person or group has had a mystical experience, it is necessary to pass through a series of stages, beginning with the “Via positiva,” also known as affirmative or positive theology (Greek: *kataphasis*). This, according to Solle, will lead people to the threshold of mystical experience. The beginning of a person’s mystic experience is when the world’s goodness moves them. Only those who are attuned to the changes occurring around them will experience intrigue. Second, “Via negativa” is also known as apophatic theology (Greek: *apophasis*) or negative theology. The indescribable experience of encountering God requires indescribable endeavor as well. This theology is exemplified by Paul’s

experience of union with Christ through love (Galatians 2:20; 2 Corinthians 5:13) so that his life in Christ was intimate (Sölle, 2001).

In addition to the two preceding phases, there is a third, designated “*via transformativa*.” According to Solle, a mystical experience should have a transformative influence on an individual or group’s life and social environment. God transforms a person or group through supernatural occurrences that are not random. Through the transcendental experience, God demonstrates His omnipotence by altering the world order through those who have a relationship with Him. This indicates that social transformation is a crucial component of the mystical experience. This is due to the fact that participation in defending the subjugated is the only way to demonstrate that a person has had the experience of being one with God (Sölle, 2001).

Based on the preceding narrative, it is inevitable that Solle’s mystical theology is inclusive. This is because, in Solle’s view, transcendental experience does not separate a person from social issues. God uses the mystical experience to dispatch His people into the world to bring about social transformation (Sölle, 2001, p. 111). Thus, Weil’s argument that God only creates love is supported by the positive changes in the world brought about by God’s transformation of His people.

Although Solle asserts that everyone is destined to become contemplative, he believes that not everyone is capable of having a mystical experience. Solle recognizes that there is something that can prevent a person from having a transcendental experience; he identifies “ego” as the culprit. According to Solle, the ego is a human figure that perpetually imprisons itself. Solle views the ego as a prison warden who maintains the confinement of his captives. This is what causes a person’s attention to be exclusively focused on himself. This is what then prevents a person or group from undergoing social transformation, as the ego renders a person incapable of interacting with others (Sölle, 2001).

So, according to Solle, if a person wishes to have a transcendental experience and be capable of social transformation, they must reduce their ego, which is the self-centered drive. This is because if a person is only focused on themselves, this action will actually lead them away from God. This story was inspired by Solle’s contemplation of God’s act of sacrificing His ego in order to adore His creation so that humans may discover God in the world (Sölle, 2001). This implies that when a person sheds the ego by loving the world, they undergo a mystical experience, namely a union with God, who hears the laments of the oppressed, thereby bringing about social transformation. This is what transpired in Lembang Kaduaja, as detailed below.

Trauma Memory as a Mystical Experience that Transforms Islam-Christian Relations in Lembang Kaduaja

The trauma memory encountered by the residents of Lembang Kaduaja as a result of the DI/TII rebellion is challenging to accept as a divine gift. Nevertheless, as Weil explains, when humans experience fragility, such as suffering, they can sense the presence of God. This is demonstrated by Weil’s use of the experience of starvation as an illustration. Weil has provided an example of how God can also be encountered through the experience of starvation. When people experience hunger, they will realize that they desire not only food but also a companion in life. When a person desires sustenance for reasons other than hunger, it demonstrates the closeness of their relationship with God.

Weil’s example is also applicable to the Lembang Kaduaja people. According to the data we gathered from a number of informants when they suffered as a result of the DI/TII rebellion and the resulting trauma, they desired not only rehabilitation but also a life-guiding figure. When suffering causes trauma, the people of Lembang Kaduaja experience a lament of suffering that results in a situation that is empty and devoid. This is what brings them closer to God since, according to Weil, that dimension can serve as a means to approach God. So, according to Weil, this is what causes the inhabitants of Lembang Kaduaja to establish a mystical dimension of intimacy with God in their memory of trauma.

In addition to Weil's perspective, the Lembang Kaduaja community's experiences must also be viewed from Solle's vantage point. Solle considers a new event to be mystical when an individual or group is able to diminish the presence of ego and bring about a social transformation. This, according to Solle, is the purpose of transcendental experience, and we observe it in Lembang Kaduaja. Based on Solle's conception of *via transformativa*, we discovered two mystical experiences in the trauma memory that transformed the previously tense Islamo-Christian relations in Lembang Kaduaja.

First, the community's history of trauma has prompted parents to inculcate tolerance in their children at an early age. This is done so that the atrocities of persecution from the past do not reoccur. Parents teach their offspring to respect the social differences they encounter. This causes the community to establish a close family bond known as Tosangrapu. This idea is the foundation for developing relationships in the community, fostering a sense of mutual responsibility among its members. This relationship began to diminish existing tensions by reducing each individual's ego in order to prioritize self or group interests. This relationship-building continues to be cultivated to the point where it becomes a community norm. Whoever ultimately destroys the family harmony that has been established has violated the pemali (customary) norms. Those who violate will be mediated until they regret their actions, and if they do not, they will face social sanctions (Ulleng, 2023).

Secondly, the community's memory of traumatic events provides new perspectives on relationships. People recognize that mutual respect alone is insufficient to eliminate societal barriers. For this reason, they gradually supported and advanced one another in numerous ways. This concept was initially conceived as a result of the community's difficulty in meeting its requirements due to the rocky soil conditions, which made it difficult for the community to cultivate plantation/agricultural land. This difficulty then made them realize the significance of mutual aid. Eventually, the community helped each other cultivate the land and developed a strong relationship without putting ego first. This concept is still practiced and known as "Siangkaran" in the modern community. (Minggu, 2023).

The trauma the people of Lembang Kaduaja endured as a result of the DI/TII rebellion compelled them to recognize the significance of living in harmony. Tosangrapu and Siangkaran become two dimensions that represent the community's reaction to their spiritual experience. This makes harmony a tradition for the people of Lembang Kaduaja that must not be violated. This is why the trauma memory they experience has the potential to transform Islam-Christian relations that had previously remained tense due to the DI/TII rebellion. This is because their suffering led to an intimate relationship with God and a spirit of hospitality towards others.

CONCLUSION

The rebellion commanded by Kahar Muzakkar of the DI/TII group in Lembang Kaduaja, Tana Toraja, caused a great deal of suffering and became a traumatic memory for the community. The trauma memory they experienced cannot be readily attributed to God. Nevertheless, according to Weil, the people of Lembang Kaduaja established a mystical dimension of intimacy with God in the trauma memory as a result of the screams of anguish they endured and the void and void-like situation. This causes them to desire not only recuperation but also a companion in life.

When a person or group is able to reduce the presence of ego and bring about a social transformation, a new event can be considered a mystical experience, according to Solle, who expands on Weil's perspective. Based on Solle's conception of *via transformativa*, two things were discovered in the trauma memory as a mystic experience that transformed the previously tense Islamic-Christian relations in Lembang Kaduaja. First, a strong family bond (Tosangrapu) must be formed so as to avoid repeating the tragic events of the past. Second, the establishment of an all-encompassing relationship of mutual assistance (Siangkaran). These two factors were able to eliminate ego in the community, allowing the Islamic-Christian relations, which had previously remained tense, to recover and become harmonious gradually.

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