

ABSTRACT

Yulianus Yakobus Watu, NPM 16.75.6008. **The Concept of *Mata Golo* in Toda Society and the Reality of the Human Body as a Temple of God: a Critical Review.** Essay. The Study Program of Catholic Theology-Philosophy, The University of Catholic Philosophy Ledalero. This study serves to (1) explain the concept of *Mata Golo* in Toda Society, (2) explain the human body as a temple of God, and (3) critically examine the concept of *Mata Golo* on the Toda Society in relation to the human body as a temple of God.

Human and culture are one indivisible whole. Culture is a work of human ingenuity and is also a hallmark of human himself. Culture in the first place is born of the human endeavor to survive. Furthermore, culture is also a sign that denotes or identifies a community. In this case, cultures vary from one group of people to another. These differences are affected by the way people interact with their surroundings in that one goal of surviving and surviving. Thus, culture is simultaneously a characteristic of a group of people that distinguishes one community group from another. This was the indirect result of the cultural application.

In an effort to survive, a culture is then passed on and passed on from one generation to the next. As an inheritance, a society of people will surely preserve and care for it because it is linked to their very existence. Furthermore, these conservation efforts refer to a social consciousness of the identity or characteristic of the group. However, as the age grows, some of the legacy of a culture is lost because it is no longer relevant to the context of the times faced.

As the above explains, a community and cultural group have unbreakable relationships. The Ngadha people in particular are the Toda people are civilized society. Even today the toda people live in these modern times, the toda people still apply, preserving and preserving the culture of their earliest ancestors. The problem then is that of the humanly inherited cultures, the Toda society continues to preserve cultures that are no longer relevant to the present context of life. One of those cultures was a magical culture that was clearly visible in the death ritual of *mata golo*.

Mata golo himself was an accidental death, was killed, or killed himself and by the Toda society called it as an unnatural death. In the *mata golo* ritual, there was a ceremony that dishonored the human body, the body is laying of to the outdoor. These and most other ceremonies are the result of the Toda's people belief of satan or in the Bajawa called *nitu*. People believe that unnatural deaths are the result of the *nitu*. The occasion was not intended for the safety of the dead but rather for the safety of the living members of the family to avoid dying as the victims did. The Toda people are devout Rohuman Catholics, who accept Jesus and the teachings of the Church. In this case, the ceremony of laying the human body outside from the home was in terrible circumstances and much of the programs in the *mata golo* ritual, contrary to the teachings of the faith of the church. The laying on of the body outside the house itself was very disrespectful of the nature of the human body as a temple of God.

The doctrine of faith, emphasizes that human, in this case, his body, is the temple of God because of the Holy Spirit that originally dwelt in the human body. On this basis, treatment of human body in *mata golo* ritual can be criticized as a form of abuse of the body as a temple of God. Moreover, belief in satan or *nitu* as a cause of unnatural death or of *mata golo* was criticized as a form of pagan remnants. Related

to this, Toda's people should be able to receive Jesus and the teachings of the Church intact. It means that what the church allows to do should be done properly and that is contrary to the teachings of the church should be avoided. Belief in satan or *nitu* that causes harassment of the human body can be eliminated and replaced with belief in the resurrected Jesus Christ and that a ritual of death is to pray for the spirits of the dead instead of the living. Furthermore, treatment of the bodies of victims placed outside the home is a form of abuse of the human body as a holy temple of God.

Key words: culture, *mata golo*, *nitu*, ritual, human body, temple of God, resurrected of Jesus Christ, trust, and redemption.