

## The Sarudu of Indonesia

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The Sarudu people live in South Sulawesi, in the marshland not far from Pasangkayu, a very small town that serves as the district seat. They provide most of their needs by subsistence farming and fishing. They need cash to pay school fees, to buy clothing and to buy cigarettes. They get cash by collecting rattan and selling it to traders that come along the main road that runs through the Sarudu area. The area is poor, with plenty of water but very little in the way of medical services. But even poor people are able to build houses, because they can get all the materials from the forest nearby.

No Sarudu Christians are known. The group is entirely Muslim, but they know very little about the teachings of Islam or the Qur'an. Most men go to the mosque on Fridays, but only about 5% of Sarudus actually pray regularly or fast during Ramadan. Islam is really an overlay over their true beliefs. They have shamans to deal with spiritual power, driving out demons, freeing people from curses, contacting the dead and practicing traditional herbal medicine. One custom the Sarudus observe is the circumcision of sons around 8 years old. This is an important family event, with a feast and the imam coming to bless the family. Sarudus are related to the Uma people, who live not too far away in the hills. At least 200 years ago, some of the Umans moved to the marshland and became the Sarudu people. The Salvation Army brought the gospel to the Uma area, but Islam had already reached the Sarudus, and they were uninterested in Christianity.

Sarudus know little about the Qur'an, but they know even less about the Bible and Christian teachings. The New Testament has been translated into Uma, but the Bible is not available in the Sarudu dialect, and it is unlikely that Sarudus would read Scriptures in Uma.

**Primary Religion:**

Islam

**Disciples (Matt 28.19):**

0%

**Churches:**

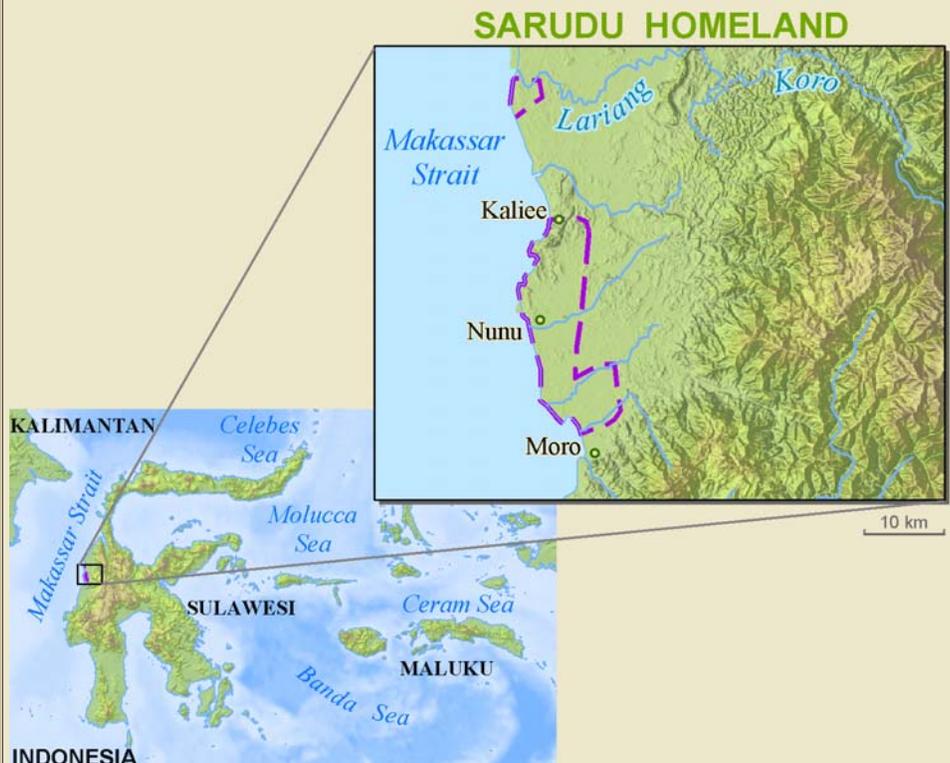
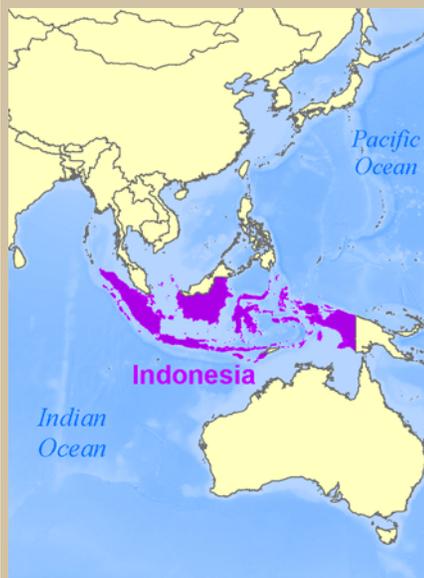
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**Scripture Status (Matt 28.20):**

None in mother-tongue

**Population (date):**

4,000 (1990)



## The Sarudu of Indonesia

Item Name	Item Note	
<b>Have They Heard The Gospel?</b>		<b>Profile Summary</b>
Comment (Call Themselves Christian)	0% would call themselves Christian.	
Believe In Jesus As God & Only Savior (%)	0%	
Prophet/Good Man, But Not God's Son (%)	100%	
Believe In The Local Traditional Religion (%)	>75%	
Have Not Heard Who Jesus is (%)	100%	
Number Of Pastors	0	
Number Of Missionaries Working	0	
Response To The Gospel	They have not been reached with the Gospel.	
Number Of Communities	Most live in one desa (township-group of 11 villages) called Sarudu, other scattered villages, e.g. Benggaulu.	
Number Of Churches	0	
Is The Word Of God Translated?	No, they do not have any Scriptures in their mother tongue. The New Testament exists in Uma, published in 1996. Sarudu is a dialect of Uma. At least 200 years ago a group of Uma people moved down to the coast. Over time their language diverged and they became known as the Sarudu people. Today the Umas and the Sarudus each value their own dialect over the other, and it is unlikely that Sarudus would read the Bible in the Uma dialect.	
Any Hinderance To Scripture Distribution?	<p>About 90% of Sarudu speakers are literate in Indonesian because they learn it in the government primary schools, which are mandatory through 6th grade. However, it may be that very few actually read on a regular basis.</p> <p>At this time there are no Scriptures in an appropriate language for the Sarudu community. Most people would probably not want to use the New Testament in Uma, a related dialect. Most young people could read simple Indonesian, but most people older than 60 do not know Indonesian above a survival level.</p> <p>There is little spiritual hunger. People know very little of Islamic teachings, let alone Christian concepts, which will make it difficult for them to understand what they read. There is social pressure against becoming a Christian.</p>	
Forms Of Gospel Presentation Available (Summary)	<p>The whole Bible is available in Indonesian. About 90% of the younger Sarudus are somewhat literate in Indonesian, but only about 50% are functionally literate. There are short wave radio programs in Indonesian, broadcast by the Christian Missionary Alliance and the Far Eastern Broadcasting Corporation (FEBC). Most people in their 30s and younger speak Indonesian pretty well, but most of those older than about 60 do not speak it well at all. The New Testament exists in Uma, a related dialect. Sarudus make fun of Umas for the way they talk and vice versa. The Sarudus would probably not accept literature in Uma and would not understand it very well. They would probably rather read it in Indonesian.</p> <p>As of April 2003 the Jesus Film in Kaili Ledo is in progress, with at least 80% of the script translated. Many Sarudu people probably speak some Kaili Ledo in market situations because they have contact with Kailis, their close neighbors.</p>	
What Kind Of Missionaries Are Needed?	<p>Cross-cultural outreach is definitely needed for language development and mother tongue literacy work. Ideally this would be an Indonesian team such as from Kartidaya.</p> <p>Right now it seems hopeless to get an Indonesian church to do evangelism among the Sarudus, because the Christians are afraid to share the gospel with Muslims.</p>	
<b>Population All Countries</b>		<b>Group Description</b>
World Population For This People	4,000	
World Population (Date)	4,000 (1990)	
Comment (World Population)	Probably some in the city of Mamuju or some of the coastal towns such as Pasangkayu.	
<b>Countries Where People Group Lives</b>		<b>Group Description</b>
Country Name	Indonesia	
<b>Geography &amp; Environment</b>		<b>Group Description</b>

# The Sarudu of Indonesia

Item Name	Item Note
Location	South Sulawesi province, Mamuju District, Pasangkayu and Budong-budong Subdistricts. Most Sarudu's live in the coastal lowlands near the western coast of Sulawesi, between the mouths of the Lariang and Budong-budong rivers, and includes marshlands where sago palms grow.
Ecosystem Type	Tropical Forest
Elevation	100-200 Ft.
Longitude	119 E
Latitude	2 S
Climate	Tropical with two seasons: Dry season, June to September; rainy season, December to March; average humidity, 72%; annual rainfall 1,000-1,500 mm (info-indo.com).
Comments (Geography & Environment)	The ecosystem is reported to be 'Tropical' marshland, a flat area a bit inland from the coast.

## Language & Linguistics

## Group Description

Comment (Language)	Sarudu is reported to be a dialect of 'Uma', a linguistically related language.
Comment (Alternate Names)	Umas call them 'Ehe ngani', which means 'like that', because that's a phrase the Sarudus use a lot when speaking. This is a pejorative term.
Percent Monolingual (%)	<10%
Comment (Second Language)	<10% are reported to speak Kaili, and very few speak Bugis. 90% speak Indonesian, at least at FSI level 3.
Comment (On Other Mother Tongues)	It is reported there is no other mother tongue among this people group, and that there are no other people group speaking Sarudu as their mother tongue. The Sarudu speakers are very proud of the differences between their language and Uma. They prefer to speak Sarudu over Indonesian, but they will probably change in the next generation or two to become primarily Indonesian speaking.
Comments (Related Languages)	Uma, Kaili and Topoiyo are reported to be related languages.
Comments (Neighbor Languages)	It is reported that the neighboring languages, Baras and Da'a, are dialects of Kaili, and that another neighboring language, Ledo, is a prestige dialect of Kaili.

## Literacy

## Group Description

Adult Literacy Percentage	50%
Comment (Attitude to literacy)	Adults are apathetic about literacy for themselves, but they have a strong desire for their children to go to school and become government workers or teachers, or something other than just farmers. The rough guess is that about 50% are functionally literate.
Literacy Attitude	Indifferent
Active Literacy Program	Yes
Comment (Active Literacy Program)	There are government primary schools within 2 hours walk of every village. Education for children is mandatory up through 6th grade, and the Indonesian government is now recommending that children go to school through 9th grade.
Publications In Vernacular	None
Comment (Literacy)	Although Sarudus and Umas can generally understand each other's speech, they tend to ridicule each other's dialects.

## Economics

## Group Description

Subsistence Type	Agriculturalists
Comment (Subsistence Type)	This people group are subsistence farmers. They use the slash & burn method, plant dry field rice, corn, manioc/cassava, and sago, and subsistence stream fish.
Average Annual Income	There is very little income. Mostly people live by subsistence farming, but they do need money for grade school fees, clothing and cigarettes.
Occupation	Subsistence farmers.
Income Sources	They sell rattan that they get from the forest.
Products / Crafts	None
Trade Partners	Their trade partners are merchants in towns along the coast. These merchants are Kaili, Bugis, Mamuju, and Chinese.
Modernization / Utilities	There is electricity at night in villages along the main road. Some people have televisions with parabolic antennas.

# The Sarudu of Indonesia

Item Name	Item Note	Group Description
<b>Community Development</b>		<b>Group Description</b>
Health Care (Quality)	Poor	
Comment (Health Care)	There are very minimal government clinics in Pasangkayu & Karossa, where people can also buy malaria medicine. The government has a hard time getting people to work in these clinics, because health workers can make more money and be in a better situation in areas that aren't so poor. The Salvation Army has clinics in other parts of Sulawesi, for example the Uma area, and they find it easier to employ health workers because they have a Christian motivation.	
Diet (Quality)	Fair	
Comment (Diet)	The staple food is sago. People also plant dry field rice, corn, and manioc/cassava. They fish in streams for family consumption.	
Water (Quality)	Good	
Comment (Water)	There is plenty of water available from streams. It must be boiled to be potable.	
Shelter Description	Even poor people are able to build a house, because they can get all the materials from the forest/swamp. Poor people have thatch roofs; others have corrugated iron. Traditionally houses were built on stilts. Now people who can afford it pour a cement slab, but when floods come, houses on stilts are better.	
Electricity	There is electricity at night in villages along the main road. Some people have televisions with parabolic antennas.	
Energy/Fuel (Quality)	Good	
Comment (Energy)	Most people use firewood. There is plenty of it, because the population is low.	
Clothing	People buy clothing from towns and small stores in villages. There are government subsidies for poor people.	
Transportation	Transportation is mostly walking. Enterprising Bugis offer public transportation in the form of cars and motorbikes. Once a person reaches the market it is possible to catch a bus to town.	
Infant Mortality Rate	Unknown	
Life Expectancy	Unknown	
Leading Cause Of Death	Tuberculosis and malaria	
Comment (Community Development)	A linguist who has worked in the Uma area recommends distributing Shell books on health & nutrition in the Sarudu language. Education on preventing and treating malaria, tuberculosis and other common diseases is needed. Better agricultural practices for better crops would be helpful to the community. Small books with stories in Sarudu and translations into Indonesian would help to improve the literacy level.	
<b>Society &amp; Culture</b>		<b>Group Description</b>
Family Structures	Family structure is labeled 'Uxorilocal'. A newly married couple usually moves in with the wife's parents until they have a child or two. Then they build a house of their own. The family is focused around the wife, and her mother's relatives are considered more closely related than the relatives on the father's side. One cannot marry a close relative of one's mother, but it is easier to marry a close relative of one's father. There are strong taboos related to in-laws. A person may not say the name of his or her mother-in-law or father-in-law, sit in the seat of one's father-in-law, or wear his clothes. A few generations ago this caused a problem when the Indonesian government began pushing people to take family names instead of just one name. The name of the husband's father became the family name, which meant the wife had to say her father-in-law's name.	
Neighbor Relations	The neighborhood consists of people who are related, who all work together planting each other's plots. Each day during the planting season the neighborhood gets together to plant one person's plot and that person provides food for all the workers. They consider it more fun for everybody to work together.	
Authority / Rule	Formerly there was a village chief chosen by each village, but now the government appoints a kepala desa (chief) for the whole desa (township). The government does a good job of appointing people who are respected in the desa.	
Cultural Change Pace	Rapid	
Comment (Cultural Change Pace)	The reason for the rapid cultural change is the main road connecting Palu and Makasar (formerly Ujung Pandang), which passes through the Sarudu area. The road is a branch of the Trans-Sulawesi Highway. Construction was begun in the late 1980s and finished in 1995 or 1996.	
Identification With National Culture	Similar	

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Item Name	Item Note
Comment (Identification with National Culture)	Those people 50 years and above probably feel their culture is distinct from the national culture. But the community is moving toward more integration, as the younger people are interested in politics.
Self Image	Depressed
Comment (Self Image)	Sarudu people tend to feel inferior, with little hope of advancement for their children besides getting a good education and moving to the city. Their marshland is not worth very much.
Judicial / Punishment System	Unknown
Celebrations	Sarudus celebrate the Muslim holy days, e.g. Idul Fitri and Idul Adha. Beyond that, the informant does not know.
Recreations	The young people probably love soccer, the national sport.
Media	Many people have battery-operated radios. Villages that have electricity would probably have one television.
Local Language Broadcasting	None
Attitude To Outsiders	Very receptive
Comment (Attitude To Outsiders)	Sarudus have lots of contact with Bugis and Kailis especially.
Attitude To Change	Very receptive
Comment (Attitude To Change)	The Sarudu people want more money and education for their children.

### Youth

### Group Description

Labor and tasks (6-12 year olds)	Fetch water, firewood, babysit siblings, and chop open coconuts and grate them.
Youth Problems (Teens)	Materialism
Youth Greatest Needs (teens)	Education and good jobs.

### Education

### Group Description

Comment (Primary Schools)	It would be very surprising if the Sarudu area doesn't have a primary school in every desa (administrative group of villages), which is the government's goal.
Comment (Language Of Instruction)	The first few grades are taught in Sarudu if they have teachers that can speak Sarudu. After that, instruction is in Indonesian.
Comment (Language Of Textbook)	The textbooks of instruction are in Indonesian.
Number Of Schools > 90% Homogeneous	50% of the schools are homogenous.

### Church Growth

### Status of Christianity

Reached Status	Reported
Reached Classification	World A
Total Baptized	0
Lay Leaders	0
Bible Schools	0
Christian Clinics/Hospitals	0
Christian Literacy Centers	0
Comment (Church Growth)	It is estimated there are 11.11% evangelicals, but their '% adherents' field is empty. There is no report or knowledge of any believers.

### Religion & Response

### Status of Christianity

Religious Practices & Ceremonies	Circumcision of boys around 8 years old. This is an important family event, with a feast and the imam coming to bless the family.
Attitude To Christianity	Indifferent
Comment (Attitude To Christianity)	There does not seem to be many who want to know God better, if any. They seem apathetic and more concerned about making it economically, and there is no translation yet in the language of this people group.
Attitude To Religious Change	Indifferent

## The Sarudu of Indonesia

### Item Name

### Item Note

Comment (Attitude Religious Change)	<p>In Indonesia it is not as perilous to become a Christian as in some Arab countries, but many Christians are afraid of sharing the gospel because church buildings are sometimes burned or bombed, and Christians are sometimes persecuted. Although it is legal to change one's religion in Indonesia, usually the only socially acceptable reason is marriage to someone of a different religion.</p> <p>Also, there is family pressure against conversion to the point of estrangement and the silent treatment, but not to the point of murder or disowning. A new church probably would not get permission to build a church building unless the village chief was on their side, and they would likely get the runaround from the village chief, the district, etc., as each authority passed the buck to someone else.</p>
Resistance / Receptivity	Materialism is becoming a force in Sarudu culture. The young people are more focused on acquiring things than on seeking spiritual truth.
Religious Analogies & Bridges	In the related Uma culture, if a person committed a crime and was sentenced to death, their family could redeem them by killing a water buffalo as the person crawled under it. The last time this was practiced was in the 1940s. A common belief throughout western Indonesia is that blood sacrifice is required to appease the spirits, very similar to the scapegoat sacrifice in the Old Testament. Passages like Hebrews 9:22; "without the shedding of blood there is no forgiveness" are very easy to translate into Uma because there is one word expressing the concept of shedding blood to atone for sin. The same is likely true of the Sarudu language.
Spiritual Climate And Openness	This people group is quite closed to the gospel. It is not politically correct to talk about Christianity, because it is too controversial a subject. Christians are afraid their churches are going to get burned or bombed.
Comment (Religion)	<p>A small minority of Sarudus, perhaps only 5%, actually fast during Ramadan and pray on a regular basis. But many of the men go to the mosque on Fridays. This is really just a social event and that's all. Sarudus' observance of Islamic practices tends to be lax, and their beliefs are well mixed with animism. Islam is what they do on Fridays; the real religion concerns people's view of inner spiritual power and how to obtain and concentrate it.</p> <p>They fear evil spirits and curses. Sickness is very often perceived to be the result of witchcraft. For spiritual problems they go to the shaman, who is responsible for driving out demons, freeing people from curses, contacting the dead, and practicing traditional herbal medicine. For example, if someone is sick, the shaman might determine that some relative is jealous of the sick person and has cast a spell to make them sick. Then the shaman would do something to free the person from the curse.</p>
Items For Prayer	Pray that God will move the Indonesian churches to focus on people like this people group and become bold enough to reach out. This might take some shaking of the church and the whole country to make people more open. On the other hand, please pray for stability so that churches will be able to work freely (1 Timothy 2:1-4).

### History Of Christianity In Group

### Status of Christianity

Comments (History of Christianity)	The Sarudu's were reached by Muslims before any Christians came to Sulawesi with the gospel, perhaps in the 1800s. The Salvation Army came to Sulawesi in the 1910s, evangelized the Uma people and other peoples living in the mountains, and brought medical clinics to those they evangelized. By that time, the Islamic influence had closed the Sarudu people to the gospel.
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### Scripture

### Status of Christianity

Translation Status	Definite
Available Scripture	None
Form Of Scripture Available	None
Other Forms Of Gospel Available: Literature	No
Other Forms Of Gospel Available: Recordings	No
Other Forms Of Gospel Available: Film/Videos	No
Other Forms Of Gospel Available: Radio	No