



Minahasa Cultural Customs

Anggreni Purba¹; Jeiny Cintia Sinjal², Ingriet Mahgrita O. Mumeekh³, Gracia Crismas Br Sitepu⁴,
April Anto Paska Nduru⁵, Agnes Agnita Lukalemba⁶, Darmawan Edi Winoto⁷

History Education Department, Faculty of Social Science and Law, Universitas Negeri Manado, Indonesia

<http://dx.doi.org/10.18415/ijmmu.v10i2.4356>

Abstract

The Minahasa tribe is an indigenous people originating from the Minahasa Peninsula in North Sulawesi. The people of the Minahasa tribe are scattered in several areas, such as the Minahasa Regency, South Minahasa Regency, Southeast Minahasa Regency, North Minahasa Regency, Bitung City, Manado City and Tomohon City. Due to being the largest ethnic group in this province, the Minahasa people are often referred to as Manadonese. The approach used in this study is a qualitative approach method. Two research data sources were used in this study, namely primary and secondary. The inspection technique used in this method is the source triangulation technique. The source is obtained from exploring the truth of the information using various data sources such as observation. Results show that the Minahasa people do not know their historical origins. Minahasa residents in cities and villages are no longer offered the original cultural elements as seen in other ethnic groups in their various activities. Relations with neighbouring regions, the closest neighbouring areas of the Minahasa area, are the Gorontalo, Bolaang Mongondow and Sangihe Talaud regions. Cultural relations (adjusting to imitate each other) with the existence of Kawim -mawin, sangir people who live sedentary lives in Minahasa and vice versa, this kind of Minahasa people is the same as the relationship of Minahasa people in Gorontalo.

Keywords: *Culture; Tribe; Minahasa*

Introduction

North Sulawesi's Minahasa Peninsula is home to the indigenous Minahasa tribe. The Minahasa tribe is dispersed throughout several regions, including the Minahasa, the South Minahasa, the Southeast Minahasa, the North Minahasa, Bitung, Manado, and Tomohon City. Due to their status as the largest racial group in this province, the Minahasa are frequently referred to as Manadonese. The history of the Minahasa tribe According to the website of the Ministry of Education and Culture, there are multiple theories regarding the origins of the Minahasa tribe. ALC Baekman and MB Van Der Jack argue that the Minahasa people are descended from the Mongolscheplooi race, which is closely related to the Japanese and the Mongols and possesses Mongolian folds that have spread to the Land of Minahasa. The belief system of the Minahasa and the Mongols are similar, specifically the original Minahasa religion Alifuru, which is similar to the practice of Mongolian shamanism, and the knowledge of Walian religious leaders. The Minahasa people belong to a nation that does not have a monarchy, but instead follows a system in

which elected group leaders are the most powerful. There is also a legend passed down from generation to generation regarding the legend of Toar Lumimuut, which is consistent with the opinion presented previously. According to legend, Lumimuut was the daughter of the Chinese emperor, who had an affair with the Mongolian warlord Toar. Due to the disapproval of this relationship, the princess was exiled to Minahasa territory, but they reunited and were married by a Lumimuut companion sent by the kingdom.

Existing Minahasa individuals are believed to be the descendants of Toar and Lumimuut. The term Minahasa was first mentioned in Resident JD Schierstein's report on the Bantik, Tombulu (Tateli), Tondano, and Tonsawang sub-ethnic groups. Tribal characteristics of the Minahasa. The characteristics of the Minahasa tribe are evident in their way of life and cultural outcomes that are still visible today. From Manado, Tombulu, Tonsawang, Tonsea, and Tontemboan to Tonsawang, Tonsea, and Tontemboan, the Minahasa people use a variety of regional languages in their daily lives, according to the Gramedia website. The traditional wooden stilt house of the Minahasa tribe is known as Rumah Walewangko, or "heir house." Meanwhile, traditional Minahasa attire consists of karai for men and wuyang for women.

Theoretical Reviews

Minahasa Cultural Customs

Traditional language culture is an inherited inheritance passed down through the generations. Developed and preserved in order to prevent the loss of the culture, as for those who comprise the culture, namely: climbing gratitude, Kolintang music art, Mapalus activities, Door toki ceremony, Cakalele or kabasaran dance.

The nature of Minahasa cultural customs

1. The Weapon of Gratitude

The nature of the culture of gratitude is when the surrounding community or local people in the village have just finished harvesting and they express gratitude in the form of crops such as rice, corn, cloves, heads, uh, coconuts and others (Wuisang, & Jones, 2011).

2. Kolintang Musical Arts

The nature of the art culture of Kolintang music is used when there is an event in an area, for example the maengket dance (Najoan, Lobja, & Dasfordate, 2020).

3. Mapalus Activities

As for the nature of Mapalus culture, it is a culture that develops in Minahasa, which takes the form of cooperation, in which cooperation or mutual help, which until now has been carried out by the Minahasa people, is also a model of collaborative work with several families or working groups formed in an area or region (Pangalila, et, al., 2018).

4. Door Toki Ceremony

The nature of the Toki Pintu ceremony is that it is carried out with dinner and the Toki Pintu service itself, which consists of transferring treasures to traditional ceremonial processions that are arranged in one day of implementation (Winoto, 2020).

5. Cakalele or Greatness Dance

The nature of this culture is that dance imitates the ancestors' behavior when fighting enemies and is demonstrated through dance. The benefits of Minahasa culture to climb a feeling of gratitude to the almighty God who has given blessings for the main harvest. The art of kolintang so that a dance in Minahasa can be heard typical of Minahasa accompanied by familiar Minahasa music, namely kolintang. Mapalus benefits to build a harmony that helps each other through cooperation the door toki ceremony benefits so that the bride after getting wealth and quickly building a household without the help of parents. The benefits of cakalele dance are that the Minahasa people can develop Minahasa cultural traditions from generation to generation and forget TDK (Winoto, 2022).

Research Methods

The method employed in this study is a qualitative approach. In which case the qualitative approach is descriptive research that typically employs analysts. The THEORY framework serves as a guide so that the study can concentrate on the facts. In conducting research, direct observations of Minahasa cultural traditions were made. In this study, both primary and secondary sources of information were utilized. Primary sources obtained from Mr. Mourits Tumbel's research in Tumulung Village, Secondary sources obtained from the Facebook Group (Minahasa History and Culture Mythology), and other sources brought by residents of Minahasa. This method employs the source triangulation technique, wherein it is determined by examining the veracity of the information using multiple data sources, such as observation. A quantitative descriptive method was used to compile and analyze the collected data based on an analysis of the obtained data. As for the recordings carried out to record the data obtained from the results of direct observation, the author employs quantitative descriptive method to explain a situation to be studied with the aid of literature studies, thereby bolstering the research analysis in drawing conclusions that have been obtained. This action was taken to prevent a study from obtaining data and information obtained from words. The data was successfully extracted, coded, categorized, and interpreted using qualve analysis. This type of analysis model will be explained and analyzed in detail and in depth obtained in accordance with the research problem—the results obtained in tofre so that both teenagers and the community can learn about Minahasa culture and develop an appreciation for it.

Every time we travel to Sulawesi, we hear Tountemboan, Tombulu Tonsaa, Toulour, Tonsawang, and other languages, and we observe Minahasa culture. This is due to the fact that these languages are considered typical Mies and are utilized in everyday speech. Alongside the advancement of technology, Minahasa cultural practices are undergoing change and change.

Result and Discussion

History of Minahasa Cultural Customs

A Brief Overview of the Cultures that Influenced the Minahasa. The Minahasa do not have a clear understanding of their historical origins based on tales about the Toar and Lumimuat people and their distinctive characteristics, such as the Pinawetengan stone, aruga, maengket, and kabasaran (cakalele). According to his essay Ancient Art of Minahasa, Minahasa has readily accepted foreign culture, especially from Westerners, in a relatively short period of time. In general, urban and rural M students are no longer exposed to the original cultural elements present in the activities of other ethnic groups (Javanese, Acehnese, Batak, Toraja, Minangkabau, etc.). Maengket, for instance, is a traditional Minahasa dance; however, the attire and dance do not reflect Minahasa originality, but are instead influenced by foreign culture. Similarly, the original Minahasa woven fabric is no longer known; in fact, according to the accounts of older Minahasa adults, this fabric has been lost. They claim that the fabric is karai momo, made from Manila sisal (manilaheneep). In comparison to the woven Javanese batik (Jogja,

Solo, etc.), Bungis cloth, Minang cloth, Aceh, Batak, etc., all of which continue to demonstrate the authenticity of their respective regional cultures, the fabric worn by women in Minahasa is foreign-made. just.

Foreign cultures began to enter Minahasa roughly in the 16th century. In the sixteenth century, Spain occupied Minahasa. The Minahasa refer to them as Tasikela because they originate from the Castile region of Mindanao (Philippines). The Spaniards eventually left Minahasa when they were defeated by the Dutch in 1660. However, many elements of their culture, including the Malayo Menado language, are still visible among the people of Minahasa. Spanish (nyora, kawayo); Minahasa clothes considered to be traditional by the Minahasa are in fact Spanish-style clothing (see the statues of Kurengkeng and Saraum in Tondano), etc. Fr. Diego de Magellan brought elements of the Catholic religion to Minahasa alongside the arrival of the Spaniards. Then, in 1617, Pastor C. Pinto arrived to spread the Christian faith in the Tanawangko (Tombariri) regions, followed by Pastors Klas Polamino and P. Poega (1619), who conducted evangelism in Manado, Kali, Kakaskasen, Tomohon Saroinsong, Tondano, and Kema.

In 1675, a Protestant Dutch pastor named Montanus conducted evangelism in Minahasa. In 1831, two pastors named Schwars and JC Riedel collaborated to spread Christianity in Minahasa.

They belong to the NZG (Nederlandsche Zending Genootschap). Catholicism and Protestantism have had such an impact on the people of Minahasa that their influence can still be observed today. This is due to the fact that the two sects not only engage in evangelism in Minahasa, but also establish schools, clinics, and hospitals for the local populace. Not only did they impart religious elements to the Minahasa, but also educational and medical (health) ones. The Dutch rule in Minahasa also appears to have influenced the social life of the Minahasa people in other ways, such as language, dress, government systems, knowledge systems, equipment, and transportation. Similarly, the arrival of Islam in Minahasa around the middle of the 19th century brought Islamic cultural elements to Minahasa. Relations with Surrounding Cultures Gorontalo, Bolaang Mongondow, and Sangihe Talaud are Minahasa's closest neighboring regions. Maluku, Central Sulawesi, Kalimantan, and the Philippines are neighboring countries that are further away (Wawointana, et al., 2016).

Relations with Regional Culture of Gorontalo

Gorontalo migrants arrived in Minahasa at the turn of the 20th century in order to make a living (small traders). They reside permanently in Manado, Bitung, Amurang, and Tondano. However, the majority of group-dwellers are concentrated in Girian, Kema, and Bitung (North Minahasa). In addition to living according to their native culture, they also incorporate aspects of their culture into the group's life, such as language, kinship system, marriage, death, art, circumcision, etc. However, their culture had little impact on Minahasa culture. Even seba as a minority, they are the ones who adopt and imitate the indigenous population's culture. If a Gorontalo woman marries a Minahasa man or vice versa, the woman will typically adopt her husband's social group. In other words, if a Muslim Gorontalo woman marries a Minahasa man, she typically joins her husband's family and lives as a Minahasa individual. In contrast, if a Minahasa woman marries a man from Gorontalo, she becomes a citizen of Gorontalo and lives as the Gorontalo people do (Nelwan, et al., 2018). By marrying, cultural integration is achieved. On the other hand, permanent Gorontalo residents of the Minahasa ethnic group strive to adopt the lifestyle and culture of the region. With the presence of these two ethnic groups, there will be integration between them, particularly in the urban community's daily life (Manado and Gorontalo).

Relations with the Bolaang Mongondow Area

Bolaang Mongondow is the culture that is most closely related to the Minahasa culture. Due to the proximity of these two regions, there has been contact between the two ethnic groups, both

biologically (marriage) and culturally (integration) since ancient times. Due to the conflict between the two ethnic groups, there has been population movement since day one (17th century) (Tumbelaka, Lattu, & Samiyono, 2020).

Bolaang Mongondow is the culture that is most closely related to the Minahasa culture. Due to the proximity of these two regions, there has been contact between the two ethnic groups, both biologically (marriage) and culturally (integration) since ancient times. Due to the conflict between the two ethnic groups, there has been migration of people for a very long time (17th century). The Bolaang Mongondow attacked the Minahasa and gained control over the South Minahasa region. Numerous of them are married to Minahasa individuals. After building their strength, the Minahasa drove the Gorontalo back to their homeland. In addition, numerous Minahasa emigrated to Bolaang Mongondow and intermarried with the locals. There is now evidence that among the Minahasa and Bolaang Mangondow populations, even though they practice different religions, there are descendants of several of the same clans. For instance, the clanlineagem) of Manoppo, Mamangkey, is traced back to Minahasa, who fled to Bolaang Mangondow. Likewise, Catholic and Protestant religious missions were able to establish themselves in the Bolaang Mangondow region via the Minahasa language. In this way, the Minahasa culture is related to the Bolaang Mangondow culture, which has unwittingly adopted and imitated the Minahasa culture (Lobja, et al., 2019).

Relations with the Sangir Talaud Area

It is believed that the cultural relationship between Minahasa and Sangir Talaud began when the Minahasa people arrived from South China via the Philippines and Sangir Talaud islands. It is possible that they and island residents share some words, as evidenced by the similarity of some words (language). Sangir in the Minahasa language, for instance the terms ina', ama, and opo (mother, ancestor, and father) are identical to the terms in the Miahasa language in terms of the use of kinship terms. In addition to this relationship, there is also a cultural relationship (adapting to imitate each other) with the existence of marriage and marriage; the Sangir people who live permanently in Minahasa and vice versa have the same relationship as the Minahasa and Gorontalo people (Tumbelaka, Lembong, & Langie, 2019).

Minahasa Cultural Customs

Each region has its customs or culture and the Minahasa tribe in Manado. There are 5 of their unique Cultures

a. Thanksgiving

Tradition dictates that the Minahasa people of Manado must express gratitude for the blessings bestowed by God Almighty, particularly after the harvest. Typically, Prisesi thanksgiving is associated with a religious procession.



b. Mapalus Activities

It is the Minahasa people's traditional system in the form of gotong royong, in which each member works in turn for the common good. Mapalus activities are a shared consciousness to work, think, and interact with others.



c. Door Toki Ceremony

Specifically, the traditional marriage ceremony of the Minahasa tribe, the majority of whose members are Protestant Christians. The event consisted of a dinner and a funeral service. Toki Pintu itself is comprised of both treasures and traditional ceremonial processions that are executed in a single day.



d. Cakalele or Kabasaran Dance

It is a dance that imitates the behavior of the ancestors when fighting enemies and is performed by dancing. Cakalele dance is an art form of the Minahasa people that is traditionally performed by Manado people at events such as cultural arts performances and when greeting guests.



Conclusion

A Brief Overview of the Cultures That Influenced the Minahasa. The Minahasa people are unaware of their historical ancestry. Minahasa city-dwellers and village-dwellers do not, in general, exhibit the same cultural elements as other ethnic groups in their various activities. For instance, maengket is a traditional Minahasa dance, but the attire and dance do not reflect the originality of Minahasa culture because they have been influenced by foreign cultures. Minahasa's introduction to foreign culture began roughly in the 16th century. The Minahasa refer to them as Tasikela people due to their origin in mindanau. In 1675, a Protestant Dutch priest named Montanus conducted evangelism in Minahasa. The Dutch rule in Minahasa also introduced other cultural elements, such as dress, language, knowledge, equipment, transportation, etc., to the local population. It now appears to have an impact on the social life of the Minahasa people. Similarly, the arrival of Islam in Minahasa around the middle of the 19th century brought Islamic cultural elements to Minahasa. In terms of proximity to adjacent regions, the Gorontalo, Bolaang Mongondow, and Sangihe Talaud regions are the closest neighbors to the Minahasa area. Maluku, Central Sulawesi, Kalimantan, and the Philippines are more distant neighboring regions, whereas Maluku, Central Sulawesi, and Kalimantan are closer.

Gorontalo migrants arrived in Minahasa at the turn of the 20th century in order to make a living (small traders). In addition to living according to their indigenous culture, they also embody it in their group life, including the language of the kinship system, marriage, death, art, and circumcision. The culture of the Bolaang Mongondow area is most closely related to the Minahasa culture. Since these two areas are adjacent, there has been contact between the two ethnic groups since ancient times, both biologically (marriage) and culturally (integration).

The cultural relationship between Minahasa and Sangir Talaud was suspected when the Minahasa people first came searching for southern China through the Philippines and the Sangir Talaud Islands, possibly among them and those who settled on the islands, as some words are similar (language). sangir in the Minahasa language, for example, the terms Ina, Ama, and opo (mother, ancestor, and father) are identical to the terms used in the Minahasa language. In addition to this relationship, there is also a cultural relationship (imitating each other) with the existence of Kawim-mawin, sangir people who live permanently in Minahasa, and vice versa, this type of Minahasa people has the same relationship with Minahasa people in Gorontalo.

References

- Pangalila, T., Ngarawula, B., Sadhana, K., Lonto, A. L., & Pasandaran, S. (2018, October). Local wisdom si tou timou tumou tou in forming tolerance of Tomohon city people of North Sulawesi. In *1st International Conference on Social Sciences (ICSS 2018)* (pp. 811-814). Atlantis Press.
- Winoto, D. E. (2020). The Conception of Intercultural Learning Media and Education. *International Journal of Multicultural and Multireligious Understanding*, 7(7), 111-120.
- Winoto, D. E. (2022). Model Pembelajaran Socio-Cultural untuk Meningkatkan Sensitivitas Kebhinekaan. *Jurnal Civic Education: Media Kajian Pancasila dan Kewarganegaraan*, 6(1), 20-29.
- Nelwan, J. E., Widjajanto, E., Andarini, S., Djati, S., & Sumampouw, O. J. (2018). The role of mapalus culture by Minahasa Ethnic in North Sulawesi to the coronary heart disease incidents. *International Journal of Scientific and Research Publications (IJSRP)*, 8(3), 10-29322.
- Wawointana, T., Akib, H., Tahmir, S., & Kerebungu, F. (2016). Role of local institutions "mapalus" as a basis of public service in the field of security and public order in minahasa, Indonesia. *The Social Sciences*, 11(13), 3370-3374.
- Tumbelaka, G., Lattu, I. Y., & Samiyono, D. (2020). Negosiasi Identitas Kekristenan dalam Ritual Kompetan di Watu Pinawetengan Minahasa. *Anthropos: Jurnal Antropologi Sosial dan Budaya (Journal of Social and Cultural Anthropology)*, 6(1), 1-9.
- Lobja, E., Umaternate, A., Pangalila, T., Karwur, H., & Burdam, Y. (2019, November). The Reconstruction of Cultural Values and Local Wisdom of the Tombulu Sub-Ethnic of Minahasa Community in the Walian Village of Tomohon City. In *International Conference on Social Science 2019 (ICSS 2019)*(pp. 832-839). Atlantis Press.
- Wuisang, C. E., & Jones, D. S. (2011, July). Challenges in conserving indigenous culture in Minahasa: culture, genius loci and the Indonesian environmental planning system. In *Proceeding paper of 3rd World Planning School Congress (WPSC)-Planning's Future-Futures Planning: Planning in a Rea of Global (Un) Certainty and Transformation, Perth (WA)*(pp. 4-8).

- Tumbelaka, S. S. X., Lembong, H. S., & Langie, J. (2019, October). The effect of leadership and organizational culture on organizational commitment (Studied in PT. PLN Control and Power Plant Unit Minahasa). In *Journal of International Conference Proceedings (JICP)* (Vol. 2, No. 2, pp. 176-187).
- Najoan, M., Lobja, X. E., & Dasfordate, A. (2020, October). Mapalus Cultural Reconstruction in Tompasso Baru Village South Minahasa Regency. In *3rd International Conference on Social Sciences (ICSS 2020)* (pp. 125-130). Atlantis Press.

Copyrights

Copyright for this article is retained by the author(s), with first publication rights granted to the journal.

This is an open-access article distributed under the terms and conditions of the Creative Commons Attribution license (<http://creativecommons.org/licenses/by/4.0/>).