

The Reconstruction of Cultural Values and Local Wisdom of the Tombulu Sub-Ethnic of Minahasa Community in the Walian Village of Tomohon City

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Abstract— *Each local community is an important part of several cultural research objects in Indonesia. This research tries to reveal the existence of several traditions of local cultural values which are still maintained by the Tombulu sub-Ethnic community in Walian village, as well as the background of the local community, while still maintaining and preserving these traditions and culture. The approach used in this research was a qualitative descriptive approach by using participatory observation and in-depth interviews. Some traditions that have been maintained until now are the tradition of gratitude/thanksgiving. Thanksgiving is a phenomenon, because of its virtue. For the Tombulu sub-ethnic community, thanksgiving for what is given by nature is believed by the Minahasa people as a gift from the Creator as the Preserver of the Universe that should be grateful. This tradition was created, as a form of offering part of the harvest as part of Opo Wananatas. Another tradition is Mapalus. This tradition is a traditional system of mutual cooperation with the procedure of cooperation in rotation by each member for the public good. Mapalus activity is a shared awareness to work, think, et cetera. The Maengket dance tradition is performed to enliven the harvest ceremony as an expression of gratitude and joy towards God Almighty for the harvest they got. The background of Community still maintains traditions and culture in the Tombulu sub-ethnic, because they are considered as ancestral heritages, which must be maintained. The tradition of thanksgiving, mapalus, Maengket is considered as an identity for the Minahasa ethnic community, especially the Tombulu sub-ethnic group which is believed to have cultural meanings and values behind its implementation. The meaning and values are no other than as a form of gratitude to God Almighty for every providence and guidance in daily life.*

Keywords— *Reconstruction, culture, local wiscom*

I. INTRODUCTION

Most anthropologists suggest that in every society, both in remote areas and urban areas have varied cultural heritage and have different characteristics from one area to another. Some of these cultural heritages are still clearly tangible, and

some are still living in objects/artifacts. This inheritance in some communities in Indonesia is still preserved and well maintained. Reference [1] says that culture as a whole of human knowledge as a social creature used to understand his environment and experiences and guides his behavior. Culture consists of universal elements, namely: language, technology, economic system, social organization, knowledge system, religion, and art. Reference [1] also details the culture of three forms, namely: ideal, activity, and cultural objects.

Reference [2] argues that culture is also a system of knowledge and belief that is used as a guide in regulating their experiences and perceptions, determining actions, and choosing alternatives. The second concept is a cultural concept is more rational and applicable. Culture is no longer seen at the level of intangible things, but what is behind it. Tangible things are seen as phenomena that emerge from the culture of the people. Each society creates ideal ideals coveted about how members of society should behave, both in thought and action. These images reveal a vision of the good life that has been achieved by the community concerned. These images give shape to their cultural values.

The value itself is something that is considered ideal, a paradigm that states the desired social reality, and it is respected. These values are an inspiration to citizens in their behavior. The value is essentially the belief that an ideal way of life is the best way for society. Therefore, it functions to inspire members of the community to behave in the direction that society accepts. As an ideal image, the value is a means to determine the quality of one's behavior. In this case, values serve as benchmarks or norms [3]. As an ideal description of a community or society, cultural values form a system. Therefore, it is known as the existence of a cultural value system.

In the cultural value system, there are five main elements in human life, namely: (1) the issue of the nature of human life, (2) the problem of the nature of human work, (3)

the problem of human position in space and time, (4) the nature of human relations with nature around, and (5) humans relations with their peers [1].

Like other tribes in Indonesia, the Minahasa tribe also has customs as part of its cultural wealth. The Minahasa community in the Tombulu sub-ethnic has several traditions or customs in their daily lives, for example, in marital activities, death, thanksgiving, and several other activities. All of these activities always follow the customary processes and traditions they have.

However, in its development, the hereditary inheritance also experienced a gap due to the weakening of the control system of indigenous peoples themselves on their cultural heritage or due to the influence of outside groups of the community. Such conditions are understandable, considering that humans continue to experience changes in their lives. Behind the progress obtained from this globalization era, there has also been a setback on the other side, where the status of local cultural values began to erode and encounter the threat of extinction. Yet from the various consensus agreed by the world community that in every development carried out today, it should be based on cultural values, so that it remains strong, not easily fragile and misdirected. Culture should still be preserved, because all the cultural values inherited by the artists, have a very deep meaning and are very meaningful for each generation to be used as a reference in building the nation and state. The value of truth, politeness, love, the value of hard work, honesty and sincerity and self-sacrifice for the whole community, are values that must be used as guidelines in every level of development.

As is the case in public life in general, nothing lasts forever, everything changes according to the times. The Tombulu sub-ethnic Minahasa community has also experienced various changes. The reality of change that occurs in society is an important part of the paradigm of social change. It is related to the concept that a change occurs in society from certain conditions to other conditions will certainly bring certain effects to the social institutions of the community. This context can be related to the reality that occurs in the Minahasa ethnic. Without realizing the things mentioned above, as a result of various factors, the heritage of Minahasa marriages, inherited from their ancestors, has now shifted, changed and even forgotten.

Various internal factors such as the advancement of aspects of community education, for example, have become the background of changing attitudes, which are then followed by the desire to change it individually and collectively. On the other hand, the changes that occur are also caused by other internal factors such as economic and time-efficient factors and social factors that result in changes in the social structure that has developed individual and collective relations in the Minahasa community. Likewise, various external factors, such as communication with other areas, technological developments have brought various modernizations to this area.

Based on this fact, the question arises of what traditions and cultures are still maintained by the Tombulu sub-ethnic Minahasa community? Why do local people still maintain and preserve these traditions and cultures? These questions were answered in this study.

The reconstruction of traditions and cultural values at each local community is an important part of several cultural research objects in Indonesia. In the development of science and technology, it also influences every order and cultural values possessed by each element of the community, so this study tries to reveal the existence of several traditions of local cultural values, which are still maintained by the Tombulu sub-ethnic community in Walian village, and the reasons for the local community to still preserve these traditions and culture. With the discovery of several local traditions and cultures that are still used by the Tombulu sub-Ethnic community, the results of this study can be used as a reference to preserving the existing local cultural values.

In general, this study aims to identify what cultures are still maintained by the Tombulu sub-ethnic Minahasa community in the Walian village of Tomohon Municipality, and the background of the local community still preserves these traditions and culture.

The term reconstruction comes from the word construction which is derived from the word "construct" means to build, develop, or make again. Snelbecker said that construction comes from the word "cons-truck" whose existence and nature cannot be directly concluded in an empirical form and therefore can only be explained based on a convergent operation network. The philosophy of life is a way of looking at someone about a thing in life. It is also a fundamental principle that must be possessed by humans and individuals. The Tombulu sub-ethnic Minahasa people also have some principles of life in interpreting the journey of life. These principles contain character values that are passed down for generations. If one generation of interpretation misses, it will have an impact on the next generation. If there is a disintegration of interpretation, such as interpretation of the value of Siri', it will have an impact on the continued existence of philosophy to future generations. It is one of the reasons for the need to reconstruct the values of the local tradition and culture of the Tombulu sub-Ethnic. Thus, the reconstruction of local culture and traditions of the Tombulu sub-ethnic Minahasa intended in this study is to rebuild the principles of life so that they can be explored and developed by the current generation and can be established as character values in the local community.

Clifford Geertz in reference [4] defines culture based on Tylor's view, that; (1) culture is a complex whole of knowledge, beliefs, arts, morals, laws, customs, or any abilities and habits that humans obtain as members of their communities proposing concepts about culture, (2) culture is a pattern of various meanings encapsulated in symbols - symbols that have historically been transmitted, and (3) culture is also a system of conceptions inherited through symbolic expression as a way for people to communicate,

preserve, and develop their knowledge of and attitudes towards life.

In addition Geertz in reference [5] defines culture as a system of meanings and symbols which are compiled ... in the sense in which individuals define their world, express their feelings and give their judgments; a pattern of meaning transmitted historically is manifested in symbolic forms through the means by which people communicate, perpetuate it, and develop knowledge and attitudes toward life; a collection of symbolic tools to regulate behavior, extra somatic sources of information. " Because culture is a symbolic system, cultural processes must be read, translated, and interpreted.

Kluckhohn in reference [6] states that in every culture human beings have universal cultural elements, including social organization systems, systems of living livelihoods, technological systems, knowledge systems, arts, languages, and religions. It was further stated that every element of culture, for example, the livelihood system of life, in essence also contained three cultural forms, namely the cultural system, social system, and artifacts.

Culture has fulfilled a number of functions which can be discovered through several roles, including; culture: (1) defining values, (2) forming personality, (3) forming behavioral patterns, (4) framing individual views, (5) being a source of knowledge, (6) as information and communication, (7) providing solutions in complicated situations, (8) teaches interpretation of traditions, (9) helps build social-cultural relations determine our careers, (10) explains differences, and (11) culture makes humans more human [7].

The cultural value system in Kluckhohn's view in reference [1] is the highest and most abstract level of customs. It is because cultural values are concepts about something that exists in the minds of most people that they consider valuable, valuable, and important in life so that it can function as a guide that gives direction and orientation to the lives of these people.

II. RESEARCH METHOD

This research is basically to examine what local traditions and cultures are still maintained by the Tombulu sub-ethnic Minahasa community in the Walian village of Tomohon, and the background of the local community still maintains and preserves these traditions and culture. Therefore, the research approach used was a qualitative descriptive approach. According to reference [8], qualitative studies seek understanding of complex data, and can only be found in certain contexts. Assessing from its process, this study is field research emphasizing observation and interview methods. As also stated by reference [9] that qualitative research is research using participatory observation and in-depth interviews. Furthermore, according to Bogdan and Taylor in reference [10], qualitative research is a research procedure that produces descriptive data in the form of words

written or spoken from people and behaviors that can be observed.

This study used a qualitative approach because it is in accordance with the problems studied, and also because (1) the approach in this study is more flexible, (2) can present data directly, the nature of the relationship between informants and researchers, (3) can adjust and be sensitive to cultural patterns encountered. Therefore, to understand the meaning of naturally occurring phenomena related to this study, the researcher acts as a key instrument whose task is to go directly to the informant as a source of data. Observation from within or participatory as part of the emic perspective serves as an instrument to understand and explain what local traditions and cultures are still maintained by the Tombulu sub-ethnic Minahasa community in the Walian village of Tomohon City. And the background of the local community still maintains and preserves these traditions and culture.

In this study, the validity of the data was tested using data triangulation, i.e., researchers used several data sources to obtain similar data, so that a comprehensive understanding of cross-data was obtained. The model used in data analysis took a comparative interactive analysis model, namely the three components of data analysis interact with each other during the research process [11]. This analysis was thus done in the field and recorded in the field notes and the results were then used in the preparation of the final research report.

III. RESULT AND DISCUSSION

1. Tombulu Sub-Ethnic

Tombulu is one of the sub-ethnic groups of the Minahasa tribe who inhabit the middle area of Minahasa, namely in the Tomohon City area and Tombulu Sub-District, Minahasa Regency. Tombulu people use the Tombulu language as their mother tongue. The word Tombulu comes from: "Tou Un Wuluk", where 'Tou' means Person; 'Un' is a pronoun, and 'Wuluk' means Bamboo.

J. Hickson in his book "Naturalist in North Celebes" published in 1889 wrote as follows: "Tombulu, the people of the bamboo, the houses of the Tombulu were defended by pointed sticks of bamboo stuck in the ground, all around the village", which is freely translated: "Tombulu means bamboo tree man, Tombulu housing is given a defense of sharp bamboo sticks embedded in the ground around their village". Meanwhile, according to Graafland in his book "De Minahasa" published in 1898 states: "Tombulu menschen van Bulu, trouwens volgens de leer der alifoeren stamen, de Minahasser van hen af ... bamboo 'toto ozen leleputen', which is freely translated:" Tombulu, bamboo man, according to the teachings of several tribes from the Tombulu tribe, there is a bamboo thorn (*schizostachyum durio*) called 'stone fur' in the Tombulu language called: 'toto ozen leleputen' " [12].

Based on the writings of J. Hickson and N. Graafland, it clearly illustrates that Tombuluk, Human Bamboo, got its name because of its settlement called: Wanua, surrounded by

thorn bamboo trees or sharp bamboo as a defense. This name comes from the time when the Tombulu people lived in longhouses. At that time in one village consisted of two or three longhouses. One longhouse is inhabited by up to nine families. Later in the 18th century, longhouses slowly disappeared and were replaced with houses like today where one family inhabits one house. In addition to using bamboo thorns as a defense and protector of the village, there is also a culture of bamboo trees, handicraft arts from bamboo tree trunks, matting, mats, baskets, sosiru, kalasei, roro'ongan, which are remaining today, as found in Kinilow [12].

2. Some Traditions / Cultures that are still maintained by the Tombulu sub-ethnic Minahasa community in the Walian Village of Tomohon City

Based on the results above, several traditions in Minahasa Culture are still preserved until now as their cultural heritage, for several reasons.

a. Thanksgiving

According to the tradition of the Minahasa community, especially the Tombulu sub-ethnic group, to express gratitude for the blessings given by God Almighty is a must, especially after the harvest. This procession of thanksgiving is usually associated with a religious parade. The thanksgiving is a cultural tradition of the Minahasa community, including in this Walian (Tombulu). Traditions that are rooted as old as the Minahasa people who inhabit the land of Minahasa. So, the true thanksgiving departs from the Minahasa community who live in an agrarian culture, just as the Minahasa land is blessed with fertile land so that humans live on what is planted in nature. The gratitude for what is given by nature, which is believed by the Minahasa people as a gift from the Creator of the universe that should be grateful.

Tombulu Sub Ethnic has a cultural identity that deserves respect and appreciation for its existence. The tradition of thanksgiving is a phenomenon, because of its virtue. For the Tombulu sub-ethnic community, the thanksgiving for what is given by nature is believed by the Minahasa people as a gift from the Creator as the Preserver of the Universe, should be grateful. For example, we in Minahasa assumed that Opo Wananatas, Empung Kasuruan Wangko had fully sovereign over the seeds that were sown on the farm. Because it is a gift from the Creator, so when the harvest is finished, we must give thanks. This tradition was created, offered the part of the harvest as part of Opo Wananatas.

The Minahasa ethnic community of Tombulu indeed comes from cultural groups that already have a system of religiosity. Even for example, in one of their dances, the Maengket dance, one part of this dance includes elements of the harvest thanksgiving ceremony. The Tradition of Thanksgiving is one of the traditions that has remained to the present, from the many cultures displaced by the coming of Christianity into the land of Minahasa. It is possible because this tradition is similar to the one listed in the Bible, so it is interpreted as the embodiment of God's Word.

The tradition of thanksgiving was slightly transformed when Christianity entered the land of Minahasa. It was transformed from the old Minahasa tradition to become more familiar with Christian. Another reason for the transformation of thanksgiving is because of the interaction between the government who wants to take over this celebration. In the past, thanksgiving was carried out in accordance with the harvest season, which by Tonaas would be designed from the beginning when the planting season arrived, but now the tradition has been prepared by the government and the church. It is related to the relation of power where the government and the church unite and then together plan a schedule for the implementation of rummages so that they don't collide with each other. The results for the thanksgiving that will be offered in the rummages have also been transformed to adapt to the form of income derived from livelihood or daily work, or example, rice, and vegetables for farmers, fish from fishermen, and work wages or salaries for employees.

The above tradition is in line with the theory of Stanley Deetz's Phenomenology in Morissan (2009: 31-32), which suggests that the phenomenological tradition focuses its attention on the conscious experience of an individual. The theory of communication that descends into the phenomenological tradition holds that humans actively interpret their experiences so that they can understand their environment through personal experience and directly with the environment. The tradition of phenomenology gives a very strong emphasis on human perception and interpretation and subjective experiences. Proponents of the theory hold that individual stories or experiences are more important and have greater authority than even research hypotheses. The word phenomenology comes from the word phenomenon, which means the appearance of an object, event or condition in an individual's perception. Phenomenology uses direct experience as a way to understand the world. It makes the real experience as the main data in understanding reality. Stanley Deetz in Morissan (2009: 31) suggests three basic principles of phenomenology, namely: a. Knowledge is awareness. Knowledge is found directly from conscious experience. b. The meaning of something consists of the potential of something in one's life. In other words, how you see an object depends on the meaning of the object for you.

b. Mapalus

Mapalus is a traditional system of mutual cooperation with the procedure of cooperation in rotation by each member for the common good. Mapalus activity is a shared awareness to work, think, and others. Mapalus for Tombulu people is called a combination of two words "ma" means doing something, "palus" means joint activities and each member in rotation. When we embed them together, the word mapalus means that people are in turn. Mapalus means working with friends of several people, and working with one another, mutual help based on cooperation to achieve a purpose (serving the public interest), mutual help as when a person got help, then he will help in return [13].

In general, mapalus means a form of cooperative assistance to help a number of people in the same village in the form of a group consist of 10 to 40 people, members of the group have the same interests that will be met in turn according to Adat. For the Minahasa community, the activity of helping appears in the implementation of mapalus culture and is a guideline for the community. Mapalus essentially has an agrarian-ethical Minahasa concept of agrarian origin, related to five orientations: work, time, nature, life, and fellow human beings. Work is a "religious necessity" so it is not for profit, but to meet basic human needs such as food and house. The first insight is about work-related to time. The second insight is that people reap or harvest and rest. The third insight is the moral-ethics of ancient Minahasa people, humans and nature are creations that are interrelated to one another in totality. The fourth insight is about life. The ancient Minahasa people saw life first, not an 'anticipation' of a future for fulfillment of life, but rather a shared harmony and community, and finally, an insight into the attitude of life towards fellow humans, wherein the moral-ethical concept of the old Minahasa religion is in the context of "Maesaustic wo moleoleosan" / mutual love, unity and balance/harmony [14].

Mapalus is a system or technique of cooperation for the common interest in the culture of the Minahasa. Initially, Mapalus was carried out specifically on activities related to agriculture, from clearing land to harvesting or harvesting. But along with its development Mapalus is not only limited to agriculture, but is also applied in every social activity, and in almost all fields of life, such as in traditional ceremonial activities, building houses, making boats, marriages, deaths, et cetera.

Mapalus can be classified in spontaneous and organized activities. Mapalus, which is spontaneous, does not mean that everything that is given either energy or material (material and money) is not expected to be returned, for example, when a family will build a house or open paddy fields, or other activities that are not in the interest of the public, usually many people will help without being asked. Once seen many people who are working, they will spontaneously involve themselves in the work.

For the Minahasa mapalus community or mutual assistance is part of the routine of life that is carried out every day. The mutual assistance tradition is a reflection of the life philosophy of the Minahasa people, "The Tou Timou Tumou Tou" [15]. Mapalus is a system or technique of cooperation for the public interest in Minahasa culture. Initially, mapalus was carried out specifically on activities related to agriculture, from clearing land to harvesting or harvesting. But along with its development Mapalus is not only limited to agriculture, but is also applied in every social activity, and in almost all fields of life, such as in traditional ceremonial activities, building houses, making boats, marriages, deaths, etc... In its implementation, mapalus can be classified in activities that are spontaneous and selfless and organized. Mapalus, which is spontaneous, does not mean that everything that is given either energy or material (material and money) is not expected to be

returned or returned. When a family will build a house or open paddy fields, or other activities that are not in the interest of the general public, usually many people will help without being asked. Once seen many people who are working, they will spontaneously involve themselves in the work.

Mapalus in Minahasa culture and tradition is part of the nature of social solidarity among Minahasa people. This is in line with Durkheim's view in reference [16] which suggests that solidarity is a binding relationship from within each individual in a society based on moral feelings and shared beliefs. Furthermore according to Durkheim that in modern society, it is usually not bound based on equality between people whose jobs are the same, but rather because of the division of labor that makes this modern society interdependent. For Durkheim, solidarity consists of; mechanical solidarity, it is a society or social group that is based on collective awareness, togetherness, and suppressive laws. The ties in mechanical solidarity occur because of similar activities and feelings of having the same responsibility, so the bond is very close. Organic solidarity is a society based on interdependence between individuals and professional expertise. In organic solidarity, a person's motivation is usually triggered by economic factors, such as his role in a group or community, and he wants a salary or at least compensation. Thus, his activities are always associated with economic factors in organic solidarity.

c. The Maengket Dance Tradition

Maengket dance is one of the traditional dances of the Minahasa community. This dance is usually performed in a mass (dancers in large numbers), both male dancers and female dancers. Maengket dance is one of the most famous traditional dances in North Sulawesi and is still maintained today. It is often performed at various events, such as harvesting, traditional ceremonies, welcoming, performing arts and others.

Based on its history, the Maengket dance has existed since the Minahasa community knew agriculture, especially planting rice in the fields. In ancient times, the Maengket Dance was performed to enliven the harvest ceremony as an expression of gratitude and joy towards God for the harvest they got. At the time, the Maengket Dance movement was still using simple movements, but today, it has developed both in terms of dance and kind of performance, yet it did not leave the original version. Nowadays, this dance is not only performed during the rice harvest celebration, but also performed in various events such as traditional events, welcoming events, art exhibition, cultural festivals, and even becomes one of the tourist attractions.

In the past, the Maengket dance was performed to enliven the Minahasa community's harvest ceremony. This dance is interpreted as an expression of gratitude to God and the happiness of the people for the harvest they got. However, if you look at the form of performances or movements of the Maengket Dance at this time, it does not only describe an expression of gratitude but also describes the daily life of the

Minahasa community. The name of the Maengket dance itself was taken from the local language word "engket" which means to lift the heel of the foot up and down. With the addition of "ma" in this word can be interpreted to dance with up and down.

Maengket dance is usually performed en masse or performed with many dancers. This dance is usually played by male and female dancers in pairs and is led by one woman. In the performance, the dancers dance with their unique movements and sing traditional songs and followed by the music.

3. Background of Community Still Maintain and Preserve their Traditions and Culture

a. As an Ancestral Inheritance

The tradition of thanksgiving, Mapalus tradition, preservation of Maengket dan Kabasan dances for the Tombulu people is considered as an ancestral heritage, which must be maintained. For the Minahasa people indeed come from cultural circles that already have a system of religiosity. The tradition of thanksgiving, mapalus, are some of the traditions that have persisted to the present, from the many cultures displaced by the entry of Christians in the land of Minahasa. Thanksgiving as an identity for the Minahasa ethnic community is believed to have the meaning and cultural values behind its implementation. The meaning and values are no other than as a form of gratitude to God Almighty for every providence and guidance in daily life.

The Mapalus tradition is still maintained because, for the Minahasa community, the activity of helping is the basic nature that must be possessed by every community. The Minahasa community still maintains Mapalus because there are principles contained within it, namely: a) Family, deliberation and cooperation, religious, unity and unity, apart from sustaining consensus, b) help, openness, group discipline, togetherness, usability, and effectiveness. Thus, this mapalus is a system of cooperation based on helping a number of people and the cooperation of a number of villagers in the public interest, around domestic work, agriculture, death, marriage and community service.

In connection with the preservation of Maengket and Kabasaran dances in the Tombulu sub-ethnic community, the above description is in line with the view of Yunan (1996), which suggests that art is human nature to express all desires for beauty. The expression of beauty is manifested in a work of art that can give awe to humans who enjoy it. The forms of beauty admired by humans are very diverse arising from the ability of imagination and human creativity and can provide deep inner satisfaction. In relation to art, humans not only talk with their minds but they directly communicate with their feelings. So, the taste of art does not only belong to the artist because of the real art echoes in other people's feelings.

b. Education

The education factor is one of the supporting factors for a change as well as one of the factors that drive the

preservation of several cultural traditions in Minahasa. The development of increasingly advanced life, encouraging some people to keep trying to maintain this tradition. Many scholars and community leaders who have been in high school are again trying to revive our tradition. Of course with their high education, they already know the importance of these cultural traditions. So, now some figures have opened studios and trained and taught elementary, middle and high school students about the tradition of Maengket dance, Kabasaran and others. Directly or indirectly, there has been a change in mindset, the way of the view of some Minahasa residents, to maintain their customary order. Although the above traditions are utterances and information that have been passed down for generations, they are still eager to maintain these traditions.

Related to this kind of education, it is according to Max Weber's view (in Wulandari, 2009), which emphasizes stratification in society. For Weber stratification is a social force that has a big influence. As in schools, education is a class or status variable. Education will lead a person to get a high status that leading to consumerism that distinguishes from the workers. However, the emphasis here is not on education, but on life elements that separate from other groups. So education as controlled by the elite, and perpetuate its position to get the status and power. This theory emphasizes the role functions of social structures based on consensus in society. The structure itself means an institutionalized and interrelated system. This is also in line with Talcott Parson's view (in Wulandari, 2009: 174-167) about education. According to Parson, who has a view of the function of the school, among others, is that the school as a means of socialization, schools change the orientation of specificity to universality, one of which is the mindset, in addition to inheriting existing culture, it also opens new insights to the outside world and changes the allocation of selection (something that is obtained not by effort, such as blood relations, close relatives and so on) to an adult role that is given an award based on true achievement. As a selection and allocation, the schools motivate achievement in order to be ready in the world of work and can be allocated to those who are excellent. The schools provide equal opportunity. A good school certainly provides equal rights and obligations regardless of who and how the origin of students is.

c. Religion

The beliefs of the community in the past, especially in the Tombulu Sub-ethnic community, are still partly related to traditional ceremonies related to the worship of ancestral spirits and certain objects deemed to contain power. By the coming of celestial religion in the Minahasa community also had a major influence on the continuation of these traditions. The presence of Catholicism and Christian Protestants in Minahasa is considered as the main guideline in the daily life of the Minahasa community. The presence of Catholicism and Christian protestants in Minahasa, especially in the Tombulu sub-ethnic region, has greatly influenced the lifestyle of the

people, but the presence of these religions does not become an obstacle in the effort to maintain these traditions.

Related to the role of religion, the existence of several traditions in Minahasa can be explained in the theory of structural functionalism. In this theory, we see religion as an adhesive entity of social relations. Through tradition practiced regularly by its adherents, religion is a great force that forms a collective belief. This collective belief is practiced through tradition and can increase the potential for social solidarity and the social integration of the people who embrace it. While Max Weber sees religion as a social institution that influences other social institutions such as education and the economy. Max Weber conducted a study of how the belief system adopted by a person becomes the basic framework of thought to create wealth and economic prosperity. However, in religion, there is also a theory of conflict as proposed by Karl Marx. Marx saw religion as an instrument used by the elite class against other classes below it. Religion is critically seen by Marx as an ideological tool of the authorities to spread the doctrine of justification for its exploitation of the people at large. Meanwhile, the symbolic interaction theory views that religious differences emerge in different societies with different historical contexts. The difference is none other than because it is influenced by different interpretations that form different meanings in each religion. From this perspective, the sacred texts of religions are no longer seen as absolute truth but are the result of historical and contextual interpretations.

d. Government policy

Although previously government policies sometimes harmed local communities in maintaining their culture and traditions, lately, the government has tried to support every community group that wants to improve or reconstruct their cultural traditions. Local government policy also began to slowly pay attention to the preservation of local culture, which is owned by the Minahasa community, especially in the Tombulu sub-ethnic group. At present, the local government has included local content curricula in schools. Of course, this is very encouraging for cultural activists because they ultimately continue to work in training and developing traditions that are considered to be extinct. Also, the local government has tried to restore the position of adat and customary institutions in the life of the Minahasa community. In addition to the local government, there are also NGOs and non-governmental organizations that have also long tried to elevate and try to revive traditions in the Tombulu sub-ethnic group. This certainly confirms that this kind of development is expected so that this cultural heritage can be maintained.

This certainly confirms that this kind of development, without regard to local traditions, will further worsen the Minahasa customary system and culture, especially in the traditions in Tombulu. Such a thing can be found as explained in a theory of change and social action mentioned by Clifford Geertz which states that an activity carried out in a planned manner which is also equipped with a structure will more easily reach a target.

IV. CONCLUSION

1. Based on the results above, it can be concluded that several traditions in the Minahasa Culture are still preserved as cultural heritage in the Tombulu sub-ethnic.
2. 1. Some traditions that have been maintained until now, are the tradition of gratitude/thanksgiving. Thanksgiving is a phenomenon, because of its virtue. For the Tombulu sub-ethnic community, thanksgiving for what is given by nature is believed by the Minahasa people as a gift from the Creator as the Preserver of the Universe that should be grateful. This tradition was created, as a form of offering part of the harvest as part of Opo Wananatas. Another tradition is Mapalus. This tradition is a traditional system of mutual cooperation with the scheme of in turn cooperation by each member for the public good. Mapalus activity is a shared awareness to work, think, et cetera. The Maengket dance tradition is performed to enliven the harvest ceremony as an expression of gratitude and joy towards God for the harvest they got.
3. 2. The background of the community still maintains and preserves traditions and culture in the Tombulu sub-ethnic, because they are considered as ancestral heritage, which must be maintained. The tradition of thanksgiving, mapalus, maengket is considered as an identity for the Minahasa ethnic community, especially the Tombulu sub-ethnic group which is believed to have cultural meanings and values behind its implementation. The meaning and values are no other than as a form of gratitude to God Almighty for every providence and guidance in daily life.

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