

House *Mapalus* in Tombatu District, Southeast Minahasa Regency

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Abstract— The main problem of this research is a financial issue that half of society in Silian Village Tombatu District has in terms of building their shelter. This research aims to describe the benefit of “house mapalus” among society. A qualitative method was applied in this research, this research was undertaken over the house mapalus group in Silian Village, Tombatu District, Southeast Minahasa Regency with purposive sampling collection method. Research finding shows that the supporting factor or reason the society altogether joined the house mapalus were: (1) the desire to have a proper house, (2) the lacking of financial support, (3) to help one another as society, (4) to maintain the unity of the society, (5) to lend hand as society, (6) to withstand the cultural value in the society. The advantages that the member of “house mapalus” could benefit covered: (1) to maintain good brotherhood as the program members, (2) to maintain teamwork, (3) to maintain the unity, and (4) to work things out in an easier way.

Keywords— *Mapalus, House, Help each other, Minahasa, Culture.*

I. INTRODUCTION

House or shelter is one of the primary needs and basic rights as a human. The house has some functions in life, most importantly as a shelter from the weather, security, privacy, a place to store or keep things, and a place to work and stay. Thus, the dwelling house cannot be separated from human life, especially as the source of comfort and security. The rights to own shelter must be fulfilled as stipulated in the 1945 constitution. According to the 1945 constitution Article 28 H Paragraph (1) that explained, “Each person has a right to a life of well-being in body and mind, to a place to dwell, to enjoy a good and healthy environment, and to receive medical care.”

The word place-to-dwell referred to a house, which was defined as a building that functions as a place to dwell and to establish a family (Law No. 4 years 1992 Concerning Housing and Settlement). According to the Central Bureau of Statistics/BPS, Indonesia had a lacking-of-house by 13.6 million units or 70% above the data from the Ministry of Public Works and Housing, which were 8.1 million units. The data taken from the Central Bureau of Statistics showed that from more than 240 million of Indonesia's population or 61 million families, there was 22% or 13.6 million households did not

have houses. Thus, half of those who did not have houses still dwelt in the greening area owned by the government, parents-in-laws house, or rented house.

In implementing the 1945 constitution, the government had the obligation to facilitate the society, especially the low-income ones, with regards to having proper houses. It was executed for the low-income society to have access to the house with reasonable prices. This program had been fought by the government to create balance in living as citizens, especially related to a proper house with a reasonable price. Until now, the low-income society has still been faced with varied issues, but among all issues, the one that has not been overcome yet was the sufficient number of proper housing at a reasonable price to the society's financial condition.

In reality, nowadays, low-income society is still struggling with its financial issues to have proper houses to continue living their lives. The government was currently working out the program which was related to the proper housing and reasonable price to fit the financial capability of the society and it had already been stipulated in the 1945 Constitution that guaranteed a proper living in terms of the proper house for each citizen of Indonesia. The government, through the Ministry of Public Works and Housing, kept on raising people's purchasing capacity by providing liquidity facilities of house financing. However, only leaning on the government as the provider of low-price housing would not be appropriate for the national budget constraint, so that it needed corporation between the stakeholders and bank as an intermediary, in facing the challenge to accommodate customer's needs, including serving the funding in the housing sector.

The bank, according to its function as a collector and a distributor of the society's fund, had an important role to play, in terms of providing credit facility or the funding for the house construction. To the low-income or the average-income society who were not able to purchase new houses themselves by cash, the cheap payment house would be the option. One of the options was looking for the facility of house ownership from the public or private bank.

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The issue was not all of the society had a constant amount of monthly income to be deposited to the bank after they had the housing credit in their hand. Most of the Indonesians were farmers. The harvesting time only provided a daily meal, horticulture, usually reaped per 3 months, moreover, if they work for one day meal then there would be no money for the credit.

Thus, if they only leaned on the bank or the government, it would surely be difficult for those who did not have a permanent job and income as well as it would be difficult for the government because there was insufficient funding for the payment. The existence of the society from Tombatu District in Southeast Minahasa, North Sulawesi, had caused them being researched as a society that had shown good role model in dealing with the housing problem by establishing a group called "House Mapalus". By its existence, people in this group had shown their local ability by raising and growing up the ancestral culture in dealing with the social problem. The society did not want to be left behind by dwelling along in parent's house or to the land that did not belong to the society, which was surely not going to create security and comfort to its dweller.

As the society that possessed intelligence, for sure, they would put effort into living a proper life by creating a fun, secure and comfortable environment. Although, they did not have constant income the society chose to establish a group named "House Mapalus group" in the Tombatu District that had shown the ability of the society in assisting the government in implementing the development of the village. The past land-floored, bamboo-walled, and thatched roof had now been turned into a strong and modern house with its fascinating artistic style. This house mapalus group had not only built houses in Tombatu, they even built the ones in Manado or some villages in Minahasa. A local ability that was shown by the House Mapalus Group.

The culture was closely related to the society. According to reference [1], culture is a whole complexity, which found knowledge, belief, art, morals, law, custom, other abilities that can be possessed by someone for being a member of the society. References [2], [3] concluded the definition of culture based on Clyde Kulckhohn's opinion and found out several meanings of culture as namely: (1) the culture is a total human's way of living his life, (2) the culture is the social inheritance someone gained from his society, (3) the culture is a way of thinking, feeling and believing, (4) the culture is the abstraction of behavior, (5) the culture is a set of theories of an anthropologist that explains how someone naturally acts, (6) the culture is a storage of what are learned, (7) the culture is a life orientation tool that has already been repeatedly standardized to overcome problem, (8) the culture is a lesson of how to behave, (9) mechanism to a formative behavior, (10) a set of techniques to adapt with either external environment or

other people, (11) the culture is a historical precipitation and (12) the culture is a mapping of behavior, competitor or matrix. Furthermore, according to Radcliffe Brown in reference [4], culture is a set of regulations or norms, altogether owned by the member of society. Those who apply these norms would be considered accepted and deserve.

Mapalus work ethic is a shared work ethic in God [5]. The ethics of mapalus contained meaning of using all abilities (the root of the word Palus in local language meant "to devote") or could also mean "to work until all the job is completed" (the root word Palus could also be defined as "Completely finished").

It was explained in the definition that the work ethic of mapalus was work hard and work completely, it could not only be "just to work", to work sluggishly, to work half-heartedly or to work but not complete the job. Therefore, nowadays, if they were found sluggish mapalus group or the one that did not complete the job, they would be punished by their leader (in local language: Padron Tua) in form of being hit, being given heavier load or other punishments [6]

Mapalus was a social and cultural insinuation that reflected the system of the social and cultural value of Minahasa [7], [8]. Mapalus was established by the members of a society based on the principle of "from, by and to the member" and was applied with the spirit of togetherness and the mutual balance of right and responsibility. According to Grafland (1987) in reference [5], mapalus was all about working together, having meals together, singing together to help to prepare a party, dance either at home or in the garden. Some farming mapalus dances were found called by a different name according to a different area; it was called maeraan, motoroan and marawis in Tombulu, meanwhile, in Kumelembuai and other villages around Kumelembuai, it was known as maranoan and maandoan [5].

Philosophically, there were some principles and bases that encouraged the Minahasan to preserve and apply the culture of mapalus in any aspect of life. Turang (1991) in reference [8], stated 4 principles of mapalus namely: (1) the principle of the family spirit, (2) the principle of the consensus and deliberation, (3) the principle of teamwork, and (4) the principle of the religious. Besides all those principles, some principles also applied to the life management of the Minahasan. Turang (1991), stated 5 principles of mapalus namely: (1) helping each other, (2) openness or inclusiveness, (3) group discipline, (4) togetherness, and (5) resource and result.

II. RESEARCH METHODS

A qualitative method was applied in this study, conducted in the house mapalus group in Silian Village, Tombatu District, Southeast Minahasa Regency, with a purposive sampling collection method. The informants were 10 members of "house mapalus" in the Silian Village. The research focus was on the implementation of "house mapalus" at Silian Village, Tombatu District, Southeast Minahasa Regency. The method used for data collection included: (1) Observation, (2) Evaluation, and

(3) Documentation. There were some techniques of the study analysis employed in this research: (1) data collection through evaluation process activity, (2) Data classification based on the determined category in this research, (3) Data analysis and description, and (4) conclusion making.

III. RESULTS AND DISCUSSION

The result of data analysis showed that the motivations of the community in joining house mapalus as stated by some informants, as follows:

3.1. Supporting Factor of Joining House Mapalus

The desire to join house mapalus in the village was our own, by looking at how good the program, which was to assist in providing a dwelling house as an important need of the society as a member of the organization. My motivation to join house mapalus was because we had no proper house to dwell as a family, therefore, we decided to join in house mapalus activity in our village.

Joining the house mapalus, for us, was so important for the sake of our financial condition because we had already been planning to build house, but we never got to build one since we did not have sufficient financial support to do so until we joined this organization and the members, in togetherness, back us up by giving hand to us according to the objective of this organization.

We were driven by the spirit of this organization, which was togetherness to help one another. Hence, this activity had raised and maintained the spirit of teamwork as the cultural legacy as one society.

By the limitation of financial condition in terms of building a house, we then were driven to jump into house mapalus, which the goal was to help each other: the society members who were experiencing a difficult time in terms of funding for building the house.

Our motivation in joining house mapalus activity was to maintain the spirit of unity as the community members, especially dealing with houses as a place where the community dwelt.

By joining this activity, we were able to help one another as community who are facing the lacking-of-funding problem to build house for in this activity, each member ought to hand the materials that were needed to build a house, according to the foal of this organization, so that the society would be able to overcome the financial issues.

The existence of the program and the activity in this organization, the value, and the spirit of unity among the society would be well-maintained for we had eye-witnessed, that nowadays, the value and the spirit of unity of the society were slowly decreased by the on-going development of this era.

We joined the house mapalus because this activity was similar to another activity of social gathering called arisan wherein people helped one another, for we were one of the families that were currently facing financial issue in building our house but through the existence of house mapalus, each

member of this organization were assisted in dealing with the problem.

By joining the activity of house mapalus, we as the society member were maintaining and improving the culture that had already been cultivated in society.

Based on the opinions presented above, it could be concluded that house mapalus activity was driven by the desire to bring a proper house into reality, the financial issue, desire to help each other, to maintain the unity as a society, and preserving cultural value.

There was some reason as the influential factors of why people joined the house mapalus activity, namely: 1) the desire to make a proper-to-live house into reality, 2) the lacking financial support, 3) to help one another as the society member, 4) maintain the spirit of unity among the society, 5) to assist one another as society, 6) to preserve the cultural value in the society.

Which factor were the most affecting one for the society to join the "House Mapalus" activity? According to the answers from the informants, it could be expanded that the most affecting factor was the element of "to help each other as the society member" especially in building up a house. The place and the program of "House Mapalus" were the facilities to preserve the cultural values that had already been cultivated for such a long period of time in the life of the society, which was to help each other. Thus, cultural values in this modern era were still honored for the society was aware of the advancement did not need to weaken or disperse the value that the society had been keeping and living in which was helping each other or was more known as "Mapalus"

3.2. The benefit of joining "House Mapalus"

By joining the activity of house mapalus, the confraternity among the social life will be preserved that might cause the burden on the job became lighter. The sticking out benefit of this activity could be experienced by the act of helping each other in doing a work wherein each member performed good cooperation either in executing the work or in choosing the job.

Surely, we benefited from this activity such as making our job easier. The House Mapalus activity had made a heavy job felt easier. The most maintained benefit of this activity was the teamwork in finishing the task.

The activity of House Mapalus had made the sense of brotherhood strengthened, well-maintained, and cultivated in life as the society of the village. It tightened the brotherhood among the society especially the member of this small organization is undertaking the task to each member as well as emerged the spirit of unity as the society, particularly, as the organization member. Through House Mapalus activity, many things could be well-finished. The unity was so important.

According to the findings, the benefits gained by the member of the "House Mapalus" covered: 1) To maintain the brotherhood among the program participants, House Mapalus activity had brought them into good brotherhood relationship that led to the smooth process of working, without any internal obstacle. 2) To maintain cooperation, the House Mapalus activity raises the trust to cooperate that would become the base in undertaking a task as a team. 3) To maintain unity, the sense of unity was also as important as any other thing to be

raised. 4) To make the task easier. Those were the finding obtained from the House Mapalus participants in the Silian Village, Tombatu District, Southeast Minahasa Regency.

3.3. The obstacles in the “House Mapalus” activity

According to the research finding concerning question number 4. What were the obstacles in the “House Mapalus” activity, if there was, please give some explanations? Based on the results of the study, it could be explained that, in general, the informant responded that there was no obstacle they met, everything went well without any obstacle.

IV. CONCLUSION

According to the results of the study, it can be concluded as follows:

1. People’s motivation in joining the “House Mapalus” in the Silian Village, Tombatu District, Southeast Minahasa Regency was based on several points, namely 1) the desire to make a proper-to-live house into reality for house was one of the basic needs as human and it was so normal to have a place to dwell and to do activities 2) the lacking of financial support, sufficient financial support was an affecting factor regarding to build up the house. 3) to help one another as the society member as shown in the program of the organization 4) to maintain the spirit of unity among the society for the unity was an important part of living alongside as the community member 5) to assist one another as community, 6) to preserve the cultural value in the society; another important motivation obtained from this activity was the spirit of unity and the spirit of helping one another manifested in the form of “House Mapalus” in the community of Silian Village, Tombatu District, Southeast Minahasa Regency.
2. The benefit obtained by the society who joined the “House Mapalus” in Silian Village Tombatu District Southeast Minahasa Regency covered: 1) To maintain the brotherhood among the program participants, House Mapalus activity had brought them into good brotherhood relationship that led to the smooth process of working, without any internal obstacle. 2) To maintain cooperation, the House Mapalus activity raises the trust to cooperate that would become the base in undertaking a task as a team. 3) To maintain unity, the sense of unity was also as important as any other thing to be raised. 4) To make the task easier. Those were the finding obtained from the House Mapalus participants in the Silian Village, Tombatu District, Southeast Minahasa Regency.

3. According to the results of the study, there was no distracting obstacle in the implementation of the “House Mapalus” program, it meant that everything went well without any distracting obstacle.

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