

Mekan Tradition in Tataaran 1 Community Of Minahasa Regency

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Abstract— *Mekan* is a tradition that has long been practiced by the Tataaran I urban-village community. This tradition contains the value of togetherness, religious value, and the value of caring. This study focused on the *Mekan* tradition in the Tataaran I urban-village community of Minahasa Regency. It was used qualitative research methods, with data collection techniques used was interviews and observations. The results of the study showed that the *Mekan* tradition is still preserved because it is still very functional for the community, especially in the family and kinship system that has been established long ago by their predecessors, and the value of togetherness, religious values, and solidarity make this tradition is still practiced.

Keywords— *The funeral tradition, Mekan*

I. INTRODUCTION

Minahasa lies in the northeastern part of the North Sulawesi peninsula, between 0 degrees 51 'and 1 degree 51' 40 'North latitude and 124 degrees 18' 40 'and 125 degrees 21' 30 'East longitude. The area of Minahasa is 5273 Km², while the area of the surrounding islands is 169 Km². The Minahasa area also includes some small islands in the north, such as the islands of Manado Tua, Bunaken, Siladen, and Naen.

In the north, Minahasa's neighbors are Sangir Talaud and Bolaang Mongondow in the south. The Minahasa area is a young volcanic area. Its special characteristics are the steep mountainous edge, interspersed by small rivers that dry out after they flow quickly into the sea. In Minahasa, there are four prominent high mountains, namely Kalabat in the North, Lokon, and Mahawu in the middle, and Soputan in the South. Besides, there are also several other mountains, namely the mountains of Dua Saudara, Masarang, Tampusu, Man Importok, Lolombulan, Lengkoan, and the Lembean

mountains. The rivers in Minahasa include Tondano, Ranoyapo, Poigar and so on.

In the middle of Minahasa, there is a plateau (700m) with Lake Tondano lies in the center. The rice is planted in this flat land and other irrigated lands, while corn is in the mountain cliffs and vegetables, coconut along the beach, and cloves in the higher area. The Minahasa has a tropical and wet climate, with an average rainfall of 2,000 to 4,000 mm. There are two seasons in a year, namely the rainy season which runs from October to March and dry hot season from April to September. Culture is a way of life developed and shared by a group of people and is passed down for generations. The culture is made of many complex elements, including religious and political systems, customs, language, appliances, clothing, buildings, and works of art. As the same as culture, language is also an inseparable part of human beings that makes it much regarded as genetic heritage. When somebody tries to communicate with other people of different cultures and adjusts their differences, it proves that the culture is studied.

The local culture, which is still preserved in North Sulawesi, is an ancestral heritage that has been passed down for generations, and it remains preserved as a tribute for that heritage. The ancestral heritage is usually like traditions, customs, and habits. The traditions are more oriented to beliefs and ritual activities that develop and take root in the community into a culture. The culture can be defined as society defines their world, and society members can perceive their surroundings meaningfully.

The Minahasa community especially those who live in the urban-village of Tataaran I, have a tradition that is still practiced by their neighborhood, namely *Mekan* tradition. Whenever a family is grieving, the surrounding community or

the relatives bring food up to 40 days. They bring packets of food to be eaten together at the funeral home for up to 40 days after the death, even simple food such as boiled and fried eggs. This tradition has been practiced for a long time as intended to cheer up the grieving family and to share the burden of grief.

Society is built by customs, norms, and habits, in the form of traditions. It is a result of the creative thinking process that simultaneously shapes sustainable living systems. The tradition is a set of customs, beliefs, teachings and so on, passed down by the ancestor, and remain preserved to reflect the life of those who possess that culture. The capability of people to create and preserve culture proves that humans who live as a society can expose their culture.

II. RESEARCH METHODS

The qualitative research method is often called naturalistic research since it is conducted in a natural setting. It can also be called an ethnographic method or a qualitative method since the data collection and analysis are more likely qualitative [1]. Phenomenology is known as the flow of philosophy as well as the method of thinking, which studies human phenomena (Human Phenomenon) without questioning the cause of the phenomenon, its objective reality, and its appearance. Phenomenology does not move from phenomena as they appear to be, but they strongly believe that visible phenomena are objects that are full of transcendental meanings. Therefore, to get to the truth, one must break through the visible phenomenon. Phenomenology not only classifies every conscious action carried out, but also includes predictions of future actions, viewed from aspects related to it. Everything comes from how someone interpreted the object in his experience. Phenomenology research involves testing carefully and thoroughly the awareness of human experience. The main concept in phenomenology is meaning. Meaning is an important content that arises from the experience of human consciousness [2].

This study was conducted in the Tataaran I Urban-village of Minahasa Regency. According to Spradhy in reference [1], the population/subject is called a "social situation" which consists of three elements: place, actor and activity that synergistically interact with each other. It was used purposive sampling, a sampling technique with data sources based on certain factors. The subject of the research was the community leaders in the Tataaran I Urban-village of Minahasa Regency. The reason for choosing them as key informants were because they knew clearly about the problems investigated, with the following research questions:

Data collection techniques were employed continuously from the beginning to the end of the study. The data were analyzed by systematically searching and compiling the data obtained from interviews and field notes, and documentation was conducted by organizing the data into categories, describing it into units, synthesizing, composing into patterns, choosing what was important and what would be examined,

and making conclusions that make it is easily understood by oneself and others who investigated and recorded the statements of the informant [3].

The data analysis technique used was to analyze and reduce descriptive data obtained from the field, the data then was categorized to be examined and interpreted. According to reference [1] data analysis is the process of systematically searching and compiling data obtained from interviews, field notes and other materials, so that they can be easily understood and their findings can be shared with others.

The validity of the data used in research, namely:

1. Credibility

Data credibility or trust in qualitative research data includes, among others, extended observations, increased perseverance in research, triangulation, discussions with colleagues, negative case analysis and checks.

2. Transferability

This transferability is an external validity in qualitative research, the value of this transfer pertains to the question, to what extent the research results can be applied and used in other situations.

3. Depenability

Something reliable research is if other people can repeat or replicate the research process. The method is carried out by an independent auditor or supervisor to audit the overall activities of researchers in conducting research.

4. Confirmability

Research can be said to be objective if the results of the study have been agreed by many people. Similar to the dependability test, so that the test can be done together.

III. RESULT AND DISCUSSION

South Tondano is a sub-district of Minahasa Regency, North Sulawesi province, Indonesia. It lies in the central part of the Regency, with its capital, Tondano. Manado State University (UNIMA) Campus is located in Tounsaru Village.

The soil in this sub-district is of latosol and alluvial type with a pH of 5-7.5, located at an altitude of 500-1000 meters above sea level. Its topography is generally flat to sloping. South Tondano Sub-district has great potential in developing the tourism sector, especially because of Lake Tondano is nearby Urongo and Paleloan village. However, Lake Tondano's water discharge is shrinking, and urgent action is required to overcome the silting process. In Tataaran Patar Village, there is tourism potential, in the form of hot spring containing sulfur. It is managed by the village government and local communities on a micro and small scale.

Culture is the whole idea and work of humans that must be accustomed to learning, along with all the outcomes of mind and works. The word culture comes from the word "colere" which means to cultivate, to do. From this meaning, the notion of culture developed as all the efforts and actions of humans to cultivate land and change the nature [4].

In Indonesian society, there are still various kinds of traditions that are still well implemented and that have been lost, for example the tradition of rejecting marriage, traditions in marriage, the Lebaran tradition and many other traditions that cannot be mentioned thoroughly. These traditions contain cultural and moral values that have a good purpose to create a society of good character and civilization.

Tradition is anything (such as customs, beliefs, habits, teachings, etc.) that were passed down from their ancestors. (Big Indonesian Dictionary, 1984; 1088). The same thing was also expressed by Badudu, who stated that tradition was a custom carried out from generation to generation and was still implemented in the existing community (J.S, Bedudu.2003: 349).

The community has an important role in shaping the socio-cultural status of the community through its education, work and daily habits, and the culture will be formed for a long time. Society is all the unity of human life that is sedentary and bound by a unit of customs and a sense of shared identity [5]). Meanwhile, according to Sarjono Soekanto the community is a group of people who live together and mixed for a long time, each of whom has desires, feelings that will eventually lead to regulations that will shape a culture [6].

In general, the *Mekan* tradition has long been carried out in the Minahasa community, with the values contained within it, so that making this tradition still exists and continues to be carried out in the social life of the people of Tataaran I.

Culture is closely related to the community. Melville J. Herskovits and Bronislaw Malinowski argued that everything exists in the community is determined by the culture of the community itself. This is called a Cultural-Determinism.

According to Andreas Eppink, culture contains the whole of understanding, values, norms, science and the whole of social, religious structures, et cetera., in addition to all the intellectual and artistic statements that characterize a society.

Culture contains the entire understanding of the culture of social values, social norms, knowledge and overall social structures, religious, and others, in addition all the intellectual and artistic expression that characterizes a society.

This tradition has been maintained by the people of Tataaran I because it is considered to be still functional especially for their kinship system and harmony that has been

built since a long time ago. These good values that make this tradition maintained.

IV. CONCLUSION

The *Mekan* tradition is still preserved until today because this tradition is still very functional for the Tataaran I Urban-village community, especially in the kinship system that has been built long ago by their predecessors, and the values of togetherness, religious values, and solidarity make this tradition is still practiced. Those who still preserve this kinship system is recommended to keep preserving it along with the development era so that it is not easily influenced, for this tradition teaches many positive values.

For people who still maintain this kinship system to continue to be preserved along with the development of the age so as not to be influenced young because with this tradition teaches many positive values

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