

# *Mapalus Marantong Culture in West Motoling District of South Minahasa Regency*

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**Abstract**—In the Minahasa community, the term "*Mapalus*" is very well known. In general, *Mapalus* is a system of values and norms that exist in the Minahasa community. We can observe it in the Minahasa community who have a sense of mutual cooperation or helping one another. *Mapalus* culture is also a system of life or the way of life of people in various fields of life so that it becomes an actualization of human nature as creatures that cooperate and have faith in God and are obedient to the values system that exists in society. Basically, *Mapalus* culture as a form of Minahasa community cultural heritage, in this case, *Mapalus* cultural heritage that has been passed down for generations, is applied to the people of South Minahasa, because it is a system of cultural values that are applied in social life, where basically, *Mapalus* has natural and fundamental values in social life and an actualization of the value of human beings as trustworthy creatures and a sense of togetherness or kinship as in the explanation above about *Mapalus*. The Marantong tradition is still practiced today because according to the people of Motoling sub-district, this tradition is still functional in the community as it contains values that teach how to live a good life for the citizens of the Motoling sub-district containing educational values, mutual cooperation, and discipline that make this tradition still exist. This study was conducted using survey research methods by focusing on the research road map to achieve the objectives: (1) to describe the culture of *Mapalus* Marantong in West Motoling Sub-District; (2) to describe the community participation in *Mapalus* Marantong culture. The urgency of this research lies in the absence of a comprehensive research result on the *Mapalus* Marantong culture in the community of the West Motoling District.

**Keywords**—*Budaya Mapalus, Marantong*

## I. INTRODUCTION

Culture will never extinct at any time as long as humans still exist and live in the universe of God's creation, and humans will work to create everything. And the creation of humans is no longer new but can also be said in the form of renovation, rehabilitation, reforestation, and recycling. Then innovation will always appear in human thoughts and is tangible in human works. All human creative works aim to answer the challenges of life experienced so that human life is

getting better and better. It makes human work never ended, along with the journey of human life on earth.

The number of members of the Marantong *Mapalus* group can be made, has been determined, if the number of members is 30 to 60 people, then the requirements to elect the leader of the *Mapalus* group, called Mawali-wali, has been fulfilled. After selecting a *Mapalus* group leader, the leader or mawali-wali appoint one or two people who are among several *Mapalus* members, and who are considered wise to assume office in their duties as Marantong. The task of Marantong in the *Mapalus* group is to be willing to carry out the tasks of the mawali-wali by giving a whip of the three edges of sticks taken from palm trees and then bound together to any members who have violated the rules of work, but before Marantong can carry out his duty, he must first receive the whips of the mawali-wali. Then mawali-wali will give a whip twelve times below the knee and must be witnessed by a number of members of the *Mapalus* marantong, as a sign of the readiness to carry out the duties of Marantong. After Marantong was appointed, the next task is to examine, pay attention to, and act on the workings of each *Mapalus* member who commits an offense.

Based on the description above, the research problems were formulated as follows: (1) How is the process of implementing the Marantong culture in the West Motoling Sub-District? ; (2) What are the values contained in the Marantong *Mapalus* Culture in West Motoling District?

And the specific objectives planned to be achieved are: (1) describing the cultural implementation process of West Motoling Sub-District; (2) describing what values are contained in *Mapalus* Marantong Culture in West Motoling Sub-District. In terms of research urgency, it can be stated that this research is significant to carry out, to document Marantong Culture in West Motoling Sub-District, South Minahasa, North Sulawesi, which needs to be preserved and used as one of a cultural strategy in developing the livelihoods of the Minahasa people.

The word culture comes from the Sanskrit language, Buddhism, the plural form of Buddhism, which means mind or

reason. Culture is a way of life that is developed and shared by a group of people and is passed down from generation to generation. Another term related to culture is customs. There are also differences between culture and customs. The culture has three forms, namely an ideal form, behavioral form, and a physical form reference [1] mentioned that an customs is an ideal form of culture, which is often called "custom behavior" because it functions as a regulator of behavior.

The concept of mutual cooperation that we highly value is a concept that is closely related to the lives of our people as farmers in an agrarian society, thus the mutual cooperation system as a system of mobilizing such power, is very suitable and flexible for farming techniques of small business and limited, especially when the element of money had not yet entered the rural economy [1].

Culture has an important role in character building because culture internally comes from a family environment that has patterns of attitudes and behavior based on experiences passed down for generations. A person's attitude and behavior patterns can become a personality as a mirror of identity that can be seen in social behavior every day. Culture is used as a means of managing the life of an individual who has a pleasant personality in the social environment. The mutual assistance or *Mapalus* activities are not merely community activities that help one another to achieve goals or only as an embodiment of the interaction between humans as social beings. Behind these activities, the noble values instilled from generation to generation, which can be used as a way of life for Minahasa people in general [2].

Lastly, the people of West Motoling Subdistrict in the implementation of "Marantong" supported and respected each other's work, then their togetherness was not only during the work but also outside of work. So it can be said that the people of Tondei village have had a pretty good life. Thus through this *Mapalus*, the Tondei village community also considers that this cultural treasure is very important and very helpful to them, although there are also differences in groups, and differences of opinion, in this community, but the unity that they had still stand.

## II. METHODOLOGY

Qualitative research methods are often called naturalistic because the research is done in natural conditions (Natural Setting). It can also be called an ethnographic method or a skinative method because the data collection and analysis are more qualitative [3].

Data collection techniques in this study carried out continuously from the beginning to the end of the study. Analysis of this data is the process of systematically searching and compiling data obtained from interviews, field notes. And documentation was done by organizing the data into categories, describing units, synthesizing, compiling into patterns, choosing what is important and what will be studied, and making conclusions so that it is easily understood by oneself or others who research and record what is stated by the informant.

The data analysis technique used was by analyzing and reducing descriptive data obtained in the field, then categorized for examination and then interpreted in reference [4], 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 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). Dependability. 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 [5].

Research can be said to be objective if the results have been agreed upon by many people. Similar to the dependability test, the test can also be done together. Testing confirmability means testing the results of the study, not to have the process, but the results.

## III. RESULTS AND DISCUSSION

What has been conveyed by key informants is that in its implementation, all members of the community who want to join *Mapalus* must obey the rules agreed upon in the deliberation before carrying out work.

In its implementation, *Mapalus* Marantong has two methods of work that are so important and both of them have good meaning for the people of Motoling Sub-district, as well as in their implementation the values of togetherness are always reflected, through togetherness there are also rules made in the form of deliberation.

*Mapalus* is the dominant culture of the people of North Sulawesi. *Mapalus* simply means a form of collaboration or mutual cooperation in working to accomplish something. The term *Mapalus* itself is a combination of the words *ma* (mutual) and *palus* (pour, spill). Thus etymologically *Mapalus* means spilling or pouring one another. The concept of "Si Tou Timou Tumou Tou" in the life of Minahasa / North Sulawesi people, from the beginning, has grown and developed in the form of *Mapalus* or *Maendo* (Tountemboan) work ethic. *Mapalus* is a traditional culture in the Minahasa area, a culture of mutual assistance or help that develops in the Minahasa [6].

In this process, there is also an awareness of each *Mapalus* member that how important is a leader in carrying out *bermalalus*, the leader in question is the person who is raised or also a wise person in judging every mistake made by each *Mapalus* member, or also those who called *Ma Wali-wali*. In this implementation, some elements are so important, as already written above that togetherness is a very dominant value in *Mapalus* culture.

When this implementation is carried out, togetherness is always visible in the actions and life in society, not only that, when they do work. They are also always aware that the rules they make are an example that the work done must be in accordance with what they have agreed. The rules that they agree also contain the value of politeness, and respect for one another, so also honesty is always applied because the basis is the rules.

#### IV. CONCLUSION

The *Mapalus* culture of Marantong in West Motoling sub-district has undergone a slight change due to the factors that cause these changes, therefore this *Mapalus* culture needs to be preserved because this culture contains many meanings in the community. The value of education, especially for young people, is the value of discipline and responsibility.

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