

Mapalus Local Wisdom in Overcoming Inter-Village Conflict

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Abstract— The emergence of various security and public order issues in Southeast Minahasa Regency such as criminal acts, inter-group conflict, and inter-village conflict proves that the level of security and public order is disturbed. This study aims to determine the *Mapalus* cultural value system that applies in Southeast Minahasa and how the application of *Mapalus* local wisdom overcoming conflict between communities in Southeast Minahasa Regency. This type of research is qualitative, with a case study approach. The results found that *Mapalus* cultural values that were practiced in Southeast Minahasa had shifted in values. The shifting of *Mapalus* values shows that the modernization of people tends to cause a crisis of values. The emergence of a crisis of values in the form of family values and cooperation among Indonesian people is an actual example that can be found in people's lives in Southeast Minahasa Regency. The crisis of values occurs because, among other things, development activities are conducted gradually, but tend to be revolutionary. The application of *Mapalus* local wisdom in Southeast Minahasa Regency in dealing with a conflict between communities has not proceeded as expected. The fact shows that these changes in cultural values then lead to various shocks in the life of society, nation and state. Issues have a profound effect on efforts to build national unity. If this problem is not resolved, it can be caused by negative consequences for the people of Indonesia. The further consequence is the problem continues as very vulnerable to national conflict and disintegration.

Keywords: *Local wisdom, Mapalus, Overcoming, Conflict*

I. INTRODUCTION

Today in social life there are various problems arisen, such as horizontal conflict which always haunts every society, it can be understood because in our people's lives differences become a logical consequence of a plural society. As a result, various potential conflicts can encourage social disharmony. Koentjaraningrat formulated there are five kinds of sources / potential conflicts in the life of a plural society: first, if two ethnic groups compete in terms of obtaining the same livelihood; secondly, if residents of one ethnic group impose their

cultural elements on other ethnic groups; third if one ethnic group tries to force its religious concepts on members of a different ethnic group; fourth if one ethnic group tries to dominate another ethnic group politically; and fifth, if there is a potential for buried and deeply rooted conflicts between tribes that have traditionally been enemies for a long time [1].

The problem of social conflict, harmonization, cooperation reflected in local cultural wisdom and national integration in this study is not a separate matter, but rather as an integrated socio-cultural phenomenon. If the social phenomena are seen separately, it will result in the emergence of a partial understanding and implications for the level of action resulted in policies deviate from the current needs of society. As a result, such policies do not result in community development but on the contrary occur destruction, violence results in material losses and not infrequently should be redeemed by casualties. The reality occurred lately is a lot of social clashes, both in the form of conflict, violence, even terrorism ruffled social life which we have lost many values of honesty, solidarity, justice, unity, and values others enhance unity and integrity as well as security and order.

Maintaining security and order in the regions, especially in villages from various threats and disturbances such as criminal acts, social conflicts become a shared responsibility. Attention in the defense and security sector is very important because it is related to the demands of the public regarding security and order is the responsibility of state institutions. The government should able to provide a sense of security, certainty, and guarantee in community services. The government should socialize the community empowerment program, so the community can avoid internal threats and interference in the form of conflicts between villages, conflicts between tribes, religions and external threats such as crime, terror or violence.

Society needs conducive security and order condition, and good crime handling. Security disturbances, order, and crime are motivated by problems that are quite complex and involve many issues such as socio-political conditions, injustice, economic welfare disparities, and provocation efforts to exploit ethnic, religious and group differences.

The recognition of Indonesian society is a religious society that does not seem to be followed by the characteristics of life that reflect strong religious values. Likewise, the recognition of social values, such as kinship and cooperativeness turned out to be different from the reality of the current life of a society which is increasingly

individualistic, materialistic, and the fading attitude of solidarity. This attitude is reflected as negative behavior lately such as brawl behavior, violence, likes to damage and suspicious with others who are contrary to the values adopted by the community.

Therefore, the importance of cooperation between security forces and the community is to ensure security, order and the rule of law. In addition to tranquility contains the ability to foster and develop potential and strength of the community in deterring, preventing and overcoming all forms of violations of the law and other forms of violations that disturb the community. Security and public order should be created, strived not only by the security forces (Police, TNI, and security guards) but by all elements of the community should be involved. Security and order are two things that work together and always support each other in a comfortable and peaceful atmosphere. For this reason, community participation in maintaining security and order in society is very important.

Local wisdom has very deep meaning and is a word we often hear lately. Many expressions and behaviors contain noble values, full of wisdom, appear in the local community as an effort in addressing life problems experienced by the community. Local wisdom in the Minahasa Regency, in this case, *Mapalus* culture. *Mapalus* can be called a cultural value among the Minahasa community because this value is known, accepted, and developed with people's lives. *Mapalus* is more abstract, only practices based on the philosophy of cooperation between citizens are concrete and observable forms. Given values, Kluckhohn in Marzali stated value is a conception, explicit or implicit, which is unique to an individual or a group's desire, which influences choices, which are available from forms, ways, and goals of action [2]. The ways and objectives are like the philosophy of the Minahasa people. "Si tou ti mou tu mou tou is seen as social capital to reduce the potential for conflict and at the same time can create security and order, peace and prosperity. Therefore, *Mapalus* culture as local wisdom in Minahasa needs to be explored and developed intensively and continuously to create tolerance between religious people, culture and between ethnic groups [3].

The behavior of maintaining security and order in society has become a habit of the Indonesian people, especially in Southeast Minahasa Regency. This security system is known as "Siskamling" or the Environmental Security System. This activity is conducted alternately or in rotation by the fathers or young men in the village at night.

II. METHOD

This research was conducted in Southeast Minahasa Regency, North Sulawesi Province. This research is focused on the application of *Mapalus* Local Wisdom in Combating Inter-Village conflict in the Minahasa Regency. This type of research is qualitative with a case study approach. Case study because of its particularity, called *Mapalus* Local Wisdom in Minahasa which is applied in overcoming inter-village conflict. Data sources

in this study were selected by purposive sampling, including District Head, Village Head / Chief Village, Police (bhabinkamtibmas), and TNI-AD (babinsa) and the community; Documentation data sources are written materials such as Laws, Governor Regulations, Local Government Policies, report materials, and archives are considered relevant, especially documents relating to the focus of research. For data validity techniques an examination is conducted using the following criteria: a) degree of trust; b) disputes; c) dependency, and certainty. While the data analysis technique uses interactive model analysis [4]

III. RESULT

Security and public order are the primary need of every living thing. Life is peaceful and aspired by many people to be peaceful in a family, environment, and society. To get the meaning of life, it takes an orderly life both in the household, environment, and society. Therefore, community security and order are shared desires and needs to be pursued, planned, and requires community participation to create a comfortable, safe and peaceful life.

Mapalus is one of the local wisdom in Minahasa which until now is considered relevant because it contains the values of mutual assistance, kinship, togetherness, honesty and democratic. The term *Mapalus* echoes the souls of Minahasa people, it becomes a view of the life of the Minahasa people. Narrowly the essence of *Mapalus* is a willingness to collaborate voluntarily among people in work, social and cultural organizations. According to Adam, explained again by Tilaar states the core of *Mapalus* in the narrow sense is "a person's willingness to work together in a group voluntarily to achieve a common goal [5]. The common goal can be in the form of cultivating land owned by someone or other activities related to land management.

The cultural value of the Minahasa *Si Tou Timou Tumou Tou* is the principle of life that was coined by Dr. G.S.J. (Sam) Ratulangi, which contained sublime elements of the Minahasa human personality for centuries. The expression of *Si Tou Timou Tumou Tou* can be interpreted as a perspective of *Si Tou* (human) about himself and his fellow humans in an altered world or a principle of life throughout its history and describes the attitudes and behaviors of the Minahasa people as socio-cultural creatures, and places themselves in community, nation and state life. *Si Tou Timou Tumou Tou* is a philosophical expression of the Minahasa people since Christianity entered the Land of Minahasa, then intellectually reappointed by Sam Ratulangi [6].

The concept of *Si Tou Timou Tumou Tou* is the cultural value of the people of North Sulawesi, especially the Minahasa people who have been passed down from generation to generation. According to this concept contained basic values in life can function as a driving force, controlling life, both in maintaining existence and survival, as well as for self-development.

A teleological concept, Fifth, the dynamic and futuristic-teleological concept has a global direction,

which means realistic. "Si toutimou" is not just life, it grows or "tumou" becomes "tou" or a concrete realistic person. Sixth, the concept refers to a whole human concept or an integral concept about humans. Seventh, the concept of "Si Tou Timou Tumou Tou", besides being an integral concept, also does not fuse individual values in togetherness. anonymous. Eighth, this concept implies in the process of becoming a Minahasa Man, it is a process of me in Minahasa culture. The Minahasa process does not occur in space but within the scope of Minahasa culture. Because of the idea of *Si Tou Timou Tumou Tou* was a source of inspiration for the implementation of *Mapalus* culture and "torang samua basudara" (We are Family) [7].

Likewise, Michael R. Dove, described again by Suwarsono and Alvin in anthropological research on local culture and development in Indonesia, including the Punan in the interior of Kalimantan, the Samin in the interior of Central Java, the Wana in Central Sulawesi, the population Bima and the Ngada community in Flores [8]. The results of Dove's research stated that local culture and traditional religion in some of the tribes turned out to be very instrumental in the development process and social dynamics of community development. Because after all in the daily life of society cannot be separated from religion and culture, even those cultural values are mental factors that determine the actions or activities of a person or group of people.

Starting from some of the opinions religion, culture and social values contained in the life of the community itself is community energy or according to Hirschman calls it "social energy" that can move the community to move [9]. The values and teachings contained in religion, culture or dogma contained in the community are local wisdom which has been the motivation and even the motor driving the community to move.

Mapalus Cultural Value System in Minahasa

The dominant culture of the people of North Sulawesi, especially in the Minahasa Regency, is *Mapalus* culture.

Characteristics of mutual assistance through *Mapalus* in Minahasa are as follows. According to Kalangi, the meaning of *Mapalus* in the general sense is referred to as a form of cooperation or acts of help from people in a village in the form of relatively small groups [10]. The number is around 20 people. They have the same interests. This is met in turn based on the same degree, which is regulated by a customary system to ensure the smooth and achieving the interests of the members concerned. Each *Mapalus* group is led by a chairman, formerly called tu'aimpalus. Thus, *Mapalus* means people who are doing joint activities for the common interest of each member benefits from the activity.

The Big Indonesian Dictionary explains that *Mapalus* is the spirit of cooperation in Minahasa which is used as a weapon against criminals [11]. The understanding contained in this dictionary is a specific *Mapalus* understanding, which means an understanding of *Mapalus* is specific or distinctive, is directed to the spirit of cooperation in general and even which can be used as weapons against criminals.

Philosophically, *Mapalus* contains meaning and very basic meaning. *Mapalus* as local spirit and local wisdom of the Minahasa people who are engraved and cohesive in it: 3 three) types of basic human personal nature in the group as follows: touching hearts, teaching mind, and transforming life. *Mapalus* is the basic nature and life activity of Minahasa people who are called by touching sincerity of the basic and deep conscience (touching hearts) with full awareness and responsibility to make people and their groups (teaching mind) mutually and bring prosperity to every person and group in their community (transforming life). A work system has ethos values such as reciprocal ethos, participatory ethos, solidarity, responsibility, cooperation, good leadership, discipline, transparency, equality and trust [12].

Along with the development of the functions of social organizations that implement activities with the *Mapalus* principle, nowadays, *Mapalus* is also often used as the principle of a social organization in Minahasa. The types of *Mapalus* practiced in Minahasa are: a) money *Mapalus*; b) *Mapalus* mourning assistance, c) *Mapalus* party/marriage, d) *Mapalus* building houses, e) *Mapalus* agriculture, and fishermen; and f) *Mapalus* other community groups such as *Mapalus* security [13]

According to Turang *Mapalus* is a system of community life in various fields of life, as an actualization of human nature as shared work creatures, godliness, and obedience to the value system of society [14]. Therefore, the past *Mapalus* was highly respected throughout the Minahasa community. *Mapalus* is not a "cooperation" that works together for a mere interest, but a whole living "working together" in the fields of economics, culture, organization, and management of joint work, society, religion, defense, and security.

Mapalus as the local wisdom of the Minahasa people who have religious values, human values, unity values, democratic values and values of justice, work together to achieve common goals. *Mapalus* places humans as social creatures who need each other with their fellow humans. Through *Mapalus*, humans discover the fullness of their existence as humans about others. Local wisdom, in this case, *Mapalus* culture is seen as social capital to reduce the potential for conflict and at the same time create security and order in people's lives, for community safe, peaceful and prosperous (Wawointana, 2016).

Realizing that *Mapalus* is one of local wisdom, which has positive values, it is important to apply *Mapalus* local wisdom in overcoming inter-village conflict

Mapalus Local Wisdom in Overcoming Inter-Village Conflict

Various forms of local wisdom are owned by ethnic groups in Indonesia which as a whole have a passion to maintain harmony in every relationship and social interaction occurs, then social life in each region should be able to avoid various conflicts, both large-scale conflicts or large-scale conflicts small or between individuals. In reality, conflicts can threaten social life in any region at any time.

More and more cases of conflicting seeds such as dehumanization occur at a certain level, which is not only conducted on different ethnic groups but even between ethnic groups. However, the condition of dehumanization occurs in a personal context, as well as the various wisdom is generally held only by parents as a legacy from their ancestors. The current generation who give themselves 'modern' label tends to leave the values of local wisdom and choose new values which they believe through TV, magazines, the internet, and other media.

Continuity of wisdom values do not run as expected from one generation to the next becomes one of the factors influencing the waning of several cultural values (local wisdom) for each ethnic group. That is because some of the previous generations lacked longer teaching the values of local wisdom to their children. The previous generation (parents) should continue to teach their children how to understand and preserve the values of their ancestors.

Local wisdom of the Minahasa community with *Mapalus* culture has enormous potential to be a model in creating a pluralistic or multicultural security and order society [15]

Mapalus as the local culture of the Minahasa community can be very effective in providing great motivation in regional development, including in the field of security and order. Likewise, Surapong Kongsat explains indigenous local wisdom has an important role in developing the community and life of Lam Ta Kong farmers from the past to the present [16]

Mapalus, which has been understood as a culture of mutual assistance, can help in the community but have not been able to overcome various problems in the community such as economic, political, socio-cultural and security and public order problems and conflicts occur such as conflicts between villages. The application of *Mapalus* local wisdom in Southeast Minahasa Regency in dealing with brawls between villages has not proceeded as expected. The fact shows that these changes in cultural values then lead to various shocks in the life of society, nation and state. This change is a problem of society. Issues had a profound effect on efforts to build national unity. If this problem is not resolved, it can have negative consequences for the people of Indonesia. A further consequence is the problem continues as very vulnerable to national conflict and disintegration

IV. CONCLUSION

Mapalus local wisdom practiced in Southeast Minahasa has experienced a shift in values. The shifting of *Mapalus* values shows the modernization of people's lives tends to create a clash of values. This clash of values occurs because the process of mixing from traditional values to new values has finished yet either resulting in a crisis of togetherness and family values. The crisis of shared values occurs because, among others, development activities are not conducted gradually, but tend to be revolutionary, which tends to require changes in a comprehensive and fundamental. The application of

Mapalus local wisdom in Southeast Minahasa Regency in overcoming inter-village conflict has not proceeded as expected. The fact shows changes in cultural values cause various shocks in social life. Issues have a profound effect on efforts to build a national unit. If this problem is not resolved, will be negative consequences for the people of Indonesia, especially in Southeast Minahasa Regency. A further consequence is the problem continues as a problem which very vulnerable to national conflict and disintegration.

Various problems and conflicts between villages that often occur can be solved through *Mapalus* local wisdom. The presence of *Mapalus* as local wisdom in Minahasa has cultural values that are very effective in supporting the implementation of development and maintaining security and public order. Through this *Mapalus* various problems, both socio-cultural, economic, political and Kamtibmas problems can be solved in this *Mapalus*.

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