



Minahasa Community Local Wisdom; Study of Social Construction of Inter-religious Harmony

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Abstract. This study aims to see how the community views the religious reality in Minahasa, what factors encourage the creation of inter-religious harmony in Minahasa, and how the local culture of the Minahasa community responds to religious diversity can influence community life and inter-religious harmony in Minahasa. In addition, this study also looks at how these cultural elements influence the reality of disease and health. This research is descriptive qualitative research, with data collection through observation, interviews, and documentation studies using data analysis techniques by Miles and Huberman; data collection, data classification, data presentation, and data verification or concluding. The results of the study show that the creation of harmony is due to several factors: 1) the philosophy of *Sitou Timou Tumou Tou*; *torang samua basudara*, the philosophy of *Maleo-leosan*, *Maesa-esa'an*, *Mangenang-puddle*, *Masawang-sawangan*, *Matombo-button*, *Malinga-lingaan*, *mapalus* culture is deeply ingrained in Minahasa society; 2) The pattern/lifestyle of the Minahasa community that is open in their social interactions; 3) Support for very strong and intensive local government participation in terms of religious harmony and one of the mottos in supporting the realization of a tourism-friendly area in North Sulawesi; 4) The nature of being wary of provocative things; 5) Have a strong attitude of tolerance through understanding their local culture in building harmonious and peaceful relationships between fellow human beings. On the other hand, this local culture also contributes to forming a work system and working principles based on mutual cooperation packaged in mapalus culture. Where mapalus is a symbol of the presence of the Minahasa community which in its social implementation enters fields as a working relationship in the economic, social and religious fields.

Keywords: local wisdom · social construction · harmony · religious people

1 Introduction

Humans will absorb what's happening around them, then analyze and interpret each as a results of observation and skill, which may be accustomed predict or as a basis

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for creating selections. Of course, this native information contains a substantial worth within the community so the reality is often alive and thought of the community's cultural identity. as an example, native information regarding respecting others is symbolized by ancient recommendation. This is often definitely the most attraction to find an answer to unite individuals so the condition of the community is comparatively harmonious, as is that the case with Minahasa Regency.

Minahasa is one in all the districts within the class of quite high heterogeneousness in North island Province. as a result of in Minahasa Regency, one in all the leading public universities in Indonesia, specifically Manado State University. Therefore providing a chance for newcomers to the realm as students and employees. The gap of on-line enlisting additionally supports this condition while not having to be sons and daughters of the realm, creating it potential for all job seekers to flock to Minahasa in search of labor or alternative factors.

This in fact leads to the range of the community's social organisation, one in all that is within the facet of diversity in clutch beliefs or religions. The existence of this non secular diversity, it's plain that negative frictions can simply seem within the interior of social life and the other way around, it's additionally potential that this diversity will produce non secular harmony and tolerance.

Uniquely, when other regions become locations of crises of internal and inter-religious harmony, the harmony of religious communities in North Sulawesi, especially Minahasa in general, remains harmonious and well-maintained, of course, disputes and peace are two things that cannot be separated in social life in a pluralistic society. Even though there was a dispute, it didn't become a prolonged conflict [1].

Many other writings have discussed the benefits of local wisdom in local communities, one of which is Sartini's writings on local wisdom which are local (local) ideas that are wise, full of wisdom, of good value which are embedded and followed by members of the community [2]. The same goes for writings on conflict prevention and handling [3–8].

Therefore, it is important to study how the process of constructing the various slogans of the local wisdom of the Minahasa community in social life and how they maintain it. Interested in the local wisdom mentioned above in practicing inter-religious harmony, the author would like to highlight a phenomenon of inter-religious harmony in Minahasa through various local knowledge of the Minahasa community (Study of Social Construction of Inter-religious Harmony. Based on this, the limitations of the formulation of this research are: 1) What are the views of the people on the religious reality in Minahasa? 2) What factors encourage the creation of inter-religious harmony in Minahasa? 3) How does local culture responding to religious diversity affect community life and inter-religious harmony in Minahasa?

2 Research Methods

Based on the analysis focus and therefore the objectives to be achieved following the issues studied, specifically seeing the employment of native knowledge as a supply of harmonization of the Minahasa Community, this analysis is descriptive analysis with qualitative strategies. The situation of this analysis was distributed in Minahasa Regency,

that consists of twenty five Districts. Moreover, from these twenty five sub-districts, many sub-districts are designated as analysis locations purposively with regional characteristics with high heterogeneousness in terms of faith, ethnicity, ethnicity, and culture as areas that are still thick with cultural components. Meanwhile, the informants were designated as a result of they need in depth information and skill within the culture and government systems field that exists within the Minahasa community.

Data assortment techniques utilized in this study are observation, interviews, and documentation studies. Additionally, to make sure the validity of the info obtained, information review techniques are required, thus during this study, information triangulation are used. Consists of 2 techniques, specifically supply triangulation and technique triangulation. The development model in this study refers to the theory of Miles and Huberman [9], namely data collection, classification, presentation, and verification or drawing of conclusions. In stages one, two, and three, data collection was developed, namely about the initial conditions of the Minahasa community and the dynamics that occur in that society.

Furthermore, data reduction is carried out, where the initial data obtained are grouped through analysis of local wisdom in the Minahasa community. The subsequent development presents data that has been grouped, at this stage, exploring and reinterpreting the local wisdom of the Minahasa community owned by the Minahasa community. The final step is data verification or concluding, namely formulating local wisdom into aspects that can form a religious harmony in the Minahasa community.

3 Results and Discussion

The Minahasa community is one of the regions in North Sulawesi with quite diverse cultural heterogeneity, this can be seen based on the composition of the community based on the number of religious adherents. In this area there are 6 religions that live side by side in society, namely Christianity, Catholicism, Islam, Hinduism, Buddhism and Confucianism. Besides these six religions, there are also those who embrace religions other than the six religions recognized by the Indonesian government such as Old Islam, Customary Religion and so on. Although the religion comes from other areas in North Sulawesi Province, with the urbanization of the population, it has resulted in several adherents living and domiciled in the Minahasa region.

The socio-cultural values of the Minahasa community are derived from a society's way of life which is hereditary and institutionalized. These values are also in the nature and behavior of the Minahasa Community, and are manifested in the artifacts produced, either directly or indirectly. Based on field findings, the culture of the Minahasa community is very rich and thick. Socio-cultural values are centered on the cultural values of the philosophy of *Sitou Timou Tumou Tou*; *torang samua basudara*, the philosophy of *Maleo-leosan*, *Maesa-esa'an*, *Mangenang-puddle*, *Masawang-sawangan*, *Matombo-button*, *Malinga-lingaan*, *mapalus* culture this can also be seen in previous research by Abdul Rasyid Uternate et al. [10].

Based on the findings, it was found that there are 5 factors that support the formation of harmony in religious life in the Minahasa community.

- 1) *Sitou Timou Tumou Tou's* philosophy; *torang samua basudara*, *Maleo-leosan*, *Maesa-esa'an*, *Mangenang-puddle*, *Masawang-sawangan*, *Matombo-tangan*, *Malinga-lingaan*, *Mapalus* culture.
- 2) The pattern/lifestyle of the Minahasa community generally has an open nature in their social interactions, this is a supporting force for the creation of unity and unity of community life. And it is reflected through the maleo-leosan philosophy which is embodied in the motto *maesa'-esaan*. With the spirit of unity and the nature of mutual *baku bae* (upholding the value of making up for each other) is able to create a harmonious and peaceful situation in social life among members of the community. This is also manifested through the mapalus culture or the culture of cooperation with the Minahasa community in carrying out an activity.
- 3) Very strong and intensive support for local government participation in terms of religious harmony, with the formation of Badan Kerjasama Antar Umat Beragama (BKSAUA) which actively unites religious leaders to communicate and coordinate with each other so that harmonious kinship bonds are formed between religious leaders which also influence each individual community who adheres to that religion. This is also supported by the discourse of tourism-friendly areas that become a productive economic sector in this region, so that knowledge about respecting diversity is also responded positively to both the community and the government.
- 4) The Minahasa community is very aware of bad influences that are provocative and divide the harmony that has existed so far.
- 5) The Minahasa community also has a very high tolerance attitude, by respecting followers of other religions who are carrying out their worship and an attitude of mutual support, helping out in major inter-religious events regardless of their differences. This is in accordance with the motto of *Sitou Timou Tumou Tou; torang samua basudara*.

These factors give birth to a harmonious attitude so as to create a comfortable and peaceful area between these multicultural communities. This can be seen at the time leading up to the Holy Month of Ramadan for Muslims, where all elements of non-Muslim society unite to strengthen unity by becoming a security guard figure and on Christmas Day, non-Christian communities take the position of "security guard" as a form of concern, as well as on the Lunar New Year for ethnic Chinese. It is true that it is proven that the tolerance of religious people in Minahasa is very worthy of being an example for other regions and countries.

Not only that, the local culture that has been embedded deep in the hearts of the people is also capable of forming the reality of thinking in response to their health conditions. Where in the study of health anthropology which is a study of the influence of cultural elements on people's appreciation of disease and public health [11]. In this case, the local cultural reality of the Minahasa community is able to form a local knowledge in the health sector.

The scope of Mapalus is especially related to the health sector based on a work system and working principles based on mutual cooperation or participation. Mapalus is a symbol of the presence of the Minahasa community which in its social implementation enters fields as a working relationship in the economic, social and religious fields [12]. Based on Nelwan [12] states that Mapalus has three types of basic nature of the human

person in its group, namely; 1) Touching Heart (called with sincerity and deep conscience); 2) Teaching Mind (full of awareness and responsibility to make humans and their groups); 3) Transforming Life (animating each other and prospering each person and group in the community). In the book *The Mapalus Way*, Mapalus is described as a work system that has ethos values such as reciprocity, participation, solidarity, responsibility, mutual cooperation, good leadership, discipline, transparency, equality and trust. Indeed, Minahasa people (tou) were first familiar with the work system in agriculture. Mapalus has an active function to gather and involve the role of the community to help each other proactively in agriculture such as planting, caring for, harvesting and even marketing agricultural products.

Moendardjito in his writings also classifies the potential of local wisdom in maintaining harmonious conditions for the community [13] Able to withstand external culture, 2) Has the ability to accommodate elements of foreign culture, 3) Has the ability to integrate external cultural elements into the original culture, 4) Has the ability to control, and 5) Able to give direction to cultural development. Local wisdom can be understood as a human effort that uses its cognition to act and behave towards something, object, or event that occurs in a certain space. Local wisdom is explicit knowledge that emerges from a long period of evolution together with the community and its environment in a local system that has been experienced together [14]. Thus the importance of various resolutions that are able to realize harmonization in social life, especially in a nation and state whose population composition is very diverse like Indonesia. One of them is through local culture or local wisdom of the community in dealing with differences.

This local culture has survived to this day because of the Minahasa community's sense of belonging to the philosophy and motto of *Sitou Timou Tumou Tou; torang samua basudara, Maleo-leosan, Maesa-esa'an, Mangenang-genangan, Masawang-sawangan, Matombo-button, Malinga-lingaan, Mapalus* culture indirectly greatly influences the environment there, even though the current of urbanization that comes from outsiders are very high, for example from Java, Makassar, Papua and other cities with diverse religious backgrounds, whose aim is to find jobs and to continue their studies and there are also migrants who come due to riots from conflict areas such as Maluku and Ambon, but the people of North Sulawesi can accept immigrants like their own brothers.

The Minahasa community considers each person as a brother whose existence should be acknowledged and continues to support one another in positive activities. Non secular variations and every one kinds of early identity don't become a barrier to the expansion of this locution into words that individuals live by. The community realizes that while not openness in life there are often no intimacy. Intimacy is one in every of the native wisdoms in Minahasa which can forever be preserved. Among alternative things, visiting one another between friends, or relatives, or relatives of various beliefs throughout major non secular holidays, as an example, Ketupat holidays and pengucapan syukur (thanksgiving). Individuals or congregations of various religions guard places of worship for alternative non secular individuals throughout the celebration of non secular days; as an example at Christmas, church security is guarded by Muslims; and contrariwise, throughout Eid al-Fitr, the place of worship is guarded by Christians, all of this can be a true manifestation of intimacy within the creed *Torang Samua Basudara*.

Although it's plain that this native culture is getting down to be forgotten beside the flow of economic process for millennials, it's caused by the dearth of cultural internalisation each by primary socialization agents (nuclear family) to secondary agents like faculties, mass media so on. For this reason, it's hoped that there'll be real efforts to be ready to support the property of the existence of native culture so it's not unaltered and also the lines of future generation.

4 Conclusion

There are five religions adopted by the community: Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism. Besides that, there are also various old religions that are found at several points in North Sulawesi and domiciled in Minahasa, such as Old Islam, Customary Religion and so on. The relationship that exists between religious communities takes place in harmony and mutual tolerance develops among their adherents based on local knowledge possessed by the Minahasa community; *Sitou Timou Tumou Tou*; *torang samua basudara*, *Maleo-leosan philosophy*, *Maesa-esa'an*, *Mangenang-ngenangan*, *Masawang-sawangan*, *Matombo-button*, *Malinga-lingaan*, *Mapalus* culture.

The supporting factors for the creation of inter-religious harmony in Minahasa are, 1) *Sitou Timou Tumou Tou* philosophy: *torang samua basudara*, *Maleo-leosan philosophy*, *Maesa-esa'an*, *Mangenang-ngenangan*, *Masawang-sawangan*, *Matombo-buttonan*, *Malinga-lingaan*, *Mapalus* culture is deeply ingrained in Minahasa society; 2) The pattern/lifestyle of the Minahasa community that is open in their social interactions; 3) Support for very strong and intensive local government participation in terms of religious harmony and one of the mottos for the realization of a tourist-friendly area in North Sulawesi; 4) Beware of things that are provocative in nature; 5) Have a strong attitude of tolerance through understanding their local culture in building harmonious and peaceful relationships between fellow human beings [15].

Each of these philosophies has a deep meaning in understanding social life among communities and diversity, just as *maleo-leosan* is the forerunner to the formation of the *maesa-esan* attitude (unity in society). Likewise in the philosophy of *Sitou Timou Tumou Tou*; *Torang Samua Basudara* is the local wisdom of the people of North Sulawesi. The most prominent feature in it is openness. *Torang Samua Basudara*, it is interpreted that humans as social and religious beings do not only live alone, and it is impossible to live alone; in other words, *Torang Samua Basudara* although different in many ways, but each is given the freedom to do what he wants and has an obligation to treat others who are different with respect [16]. These slogans become the words that people live by. This is also supported by the *mapalus* culture in dealing with happy and difficult conditions, which is marked by the formation of a sense of cooperation among each other in helping others.

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