

The Values of the Death Ceremony Tradition by The Local Community

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Abstract- Moral death ceremonies are always performed in several traditions that reflect aesthetic, cultural, and even religious values. People in the lower Kawangkoan village in the event of death, also perform some rituals based on existing traditions. This study used a qualitative approach. Data analysis using Fixed Comparison Method. The data were collected through by participative observation (Participant Observation), Interview, and Documentation. The results of the study are as follows: (1) The Minahasa people believe that death is a transitional period, in which the dead are only bodies, while the soul goes on a journey to another world. The intervention of a living person is needed in assisting the deceased, as the life of the life takes place. This concept of trust generates the creative power of expressing the behavior of people left behind by the dead. This condition then encourages the creation of solidarity among citizens. Some typical rituals performed by families and relatives after the funeral ceremony include: (1) Pasiar Kubur and Tumulir, this is done and is attended specifically by family or close relatives. In simple terms the grave's grave is a family tradition of visiting and cleaning the tombs of people who have just died and been buried. While the ramp is the ritual of offering food for the spirits. (2) Pupar Kobong, is a family habit / grieving relative, performed the day after the funeral of the corpse; and which is marked by the activity of gardening together. (3) Rituals of washing and the tradition of 'ba-coho' or hair wash (especially for women). This tradition is done and it is believed that all forms of distress from extant relatives or families are thrown into the sea by the shore. The values contained in the ceremony of death are religious values, the value of solidarity and aesthetic value. The religious value is that the community performs a funeral ceremony that is in line with the belief system adopted according to Minahasa culture. So, the ceremony is carried out in accordance with the applicable guidelines that exist in its culture. Local beliefs, the Christian tradition in this death ceremony that then form a holistic religious attitude. Social values appear to blend the whole society when they are in droves and spontaneously present at the funeral home and during the funeral ceremony. The value of an art can be measured by the presence of something beautiful from the work of man. The tradition of entertaining in the mood of singing followed by the dance is known to have some that are often applied or used like Masamper and Makaanruyen. Thus, traditional songs, dances and music are

present as expressions of human feelings and emotions in the ceremonies of death.

Keywords—*Customs, Traditions, Death, Ethnography, Society, Culture*

I. INTRODUCTION

Culture is a series of activities carried out by humans as a form of creation, taste, and human intentions that are useful to achieve fulfillment of human life, both for themselves and for humans in general in the form of language, science, behavior and habits, customs, norms, religiousness, livelihood, equipment / tools for human life needs that can be used to fulfill their needs to develop more advanced.

In a local community, the members, both large and small, live together, and will feel that the community can fulfill the main needs / interests of life, because a person's needs cannot be fulfilled if he lives alone, so there is a need for social relations among community members. In addition, in a community there must be a feeling among its members that they need each other, interdependent with the goals, interests and needs. In other words, the community or local community is a social entity (the citizens) in a narrow scope as small settlement residents who have a residence in a particular area / location and are characterized by a greater social interaction than their members. Local communities can be independent and have a strong bond of solidarity and a feeling of communal intimacy, as the influence of unity of residence so that one community is different from the other.

The Minahasa Tribe community is bound by various kinds of traditional ceremonies which are believed to be an adhesive device in their social life. This traditional ceremony is a traditional ceremony usually held by the Minahasa tribe. As for traditional ceremonies such as; Watu Pinawetengan Ceremony, Wedding Ceremony, and Traditional Ceremonies related to the event of death. In each of the ceremonies above, Mapalus - in the sense of the values upheld, even in the sense of cultural activities - is the most essential element. The cultural traditions in Indonesia, which are very diverse, certainly become a pride as well as a challenge to maintain and pass on to the next generation in

written and oral ways. The existence of a stream of modernization can cause various effects of change on the traditions in the archipelago; including the Death Ceremony in West Amurang District, South Minahasa Regency. The flow of modernization and change that hit various lines of community life in the context in the archipelago and the local context can cause ethnic identity. Considering that such a large contribution to identity is for the solidity of national cultural identity and for the formation of national character, the effort to rediscover traditional values becomes an urgent matter.

In accordance with preliminary observations indicated that the tradition of death ceremonies still prevails, in fact there are people who do not carry this out anymore, but most of the people still run it, because the death ceremony seems to have elements of religion and tradition. Why did most of the people still carry out the death ceremonies, were there any elements of the three main values, namely religious values, solidarity values, and aesthetic values. This is what made interesting to be researched. Based on the above conditions, researchers are interested in trying to find out more information about the implementation of rituals surrounding the death and mourning of the Minahasa tribe, as well as examining the traditional values contained in the local community's death ceremony in Kawangkoan Bawah Village, West Amurang District, South Minahasa Regency.

II. RESEARCH METHODS

The method used in this study is a qualitative research method that is observing and describing circumstances and facts in the field [1]. The purpose of qualitative research is as research that intends to understand the phenomenon of what is experienced by research subjects. This study used a qualitative approach, because this method is very suitable to fully describe the phenomena that exist in the field. A qualitative approach according to Rusdi Pohan is a study of a process, event or development in which the material or data collected is in the form of qualitative statements. The location of the study was the community in the Kawangkoan Bawah sub-district, West Amurang sub-district, South Minahasa regency. This study focused on the process of death ceremonies in the community in Kawangkoan Bawah sub-district, West Amurang sub-district, South Minahasa regency, with the following indicators: Death ceremonies include: (a) Before the Burial Ceremony, (b) Implementation of the Burial Ceremony, (c) After the Burial Ceremony. The meanings / values in the death ritual include: (a) Religious values, (b) Value of solidarity and aesthetic values. Collecting data used by researchers to capture data from informants, as follows: (1) Participant Observation, (2) Interview, (3) Documentation. Based on the type, this research is qualitative research. In this study, researchers used the Constant Comparative Method as proposed by Glaser and Strauss in their book 'The Discovery of Grounded Research' [1]. This study method is called the Fixed Comparison Method because in data analysis, it is constantly compared to a data with other data, and then constantly compared to one category with another category. In general, the data analysis process includes: data reduction, categorization, and synthesis. The validity of data is an important concept that is renewed from the concept of

validity and reliability then adjusted to the demands of knowledge, criteria and paradigm itself. To determine the data validity (trustworthiness) data inspection techniques are needed. Execution of inspection techniques are numbers of certain criteria. There are four criteria used, namely: credibility (degree of trust), certainty (confirmability), dependability, transferability.

III. RESULTS AND DISCUSSION

Community Death Ceremony Based on Christian Religion and Tradition from the Cultural Roots of the Minahasa Local Community. All humans will sooner or later die. Death comes at any time, can be at the age of baby, child, teenager, adult, and old. If humans had the absolute right to determine when he had to die, he would have chosen to die more when he was very old. The reason is because at that time, all the achievements of life goals might have been fulfilled. In the Minahasa community, especially in the Kawangkoan Bawah sub-district when experiencing a death event, several rituals were carried out. Each ritual is carried out in three stages, i.e: (1) before burial, (2) at the time of burial, and (3) after burial.

a) Before the burial ceremony

In data analysis, it was found that in the Minahasa community, especially in Kawangkoan Bawah, when a death event occurred, the family, relatives and even the community in a village would come voluntarily to help the grieving family. By looking at the rituals in the process before the burial, it can be stated that if someone who dies first will be informed to the family and then to the general public. In the context of religion, those who are Christians will be announced by ringing the church bells. The use of church bells is carried out with mechanisms such as the use of church bells in grieving sign. By dividing the age of the people, if the deceased is still a child, the church bell will be rung three times, with intervals of two to three minutes, and for adults the church bell will be sounded five times with the same time interval, two to three minutes before the next bell is rung.

b) The burial ceremony

Funeral is a process of burial of humans who have passed away from the preparation to the end of the burial process at the cemetery. Traditional funeral is used by residents where indigenous people are in a different place from traditional burials elsewhere. The historical and cultural values of this ancestral heritage make Indonesian people including the Minahasa have some uniqueness in this process. The factor of trust from ancestors that is firmly rooted in the Minahasa community is the cause of the uniqueness in the funeral / burial process in Minahasa.

The funeral process or ceremony in the Minahasa community is basically carried out depending on the readiness and desire of the grieving relatives or families. There are those who carry out within 1 day and some are carrying out the funeral 2-3 days after passing away. During the remaining time before the funeral besides worship activities as a consolation for relatives or family there are also other activities carried out by the surrounding community or mourners who come to the funeral. The activity is in the form of games in the type of card games

and singing followed by dance. The death ceremony or burial of the Minahasa community as explained above is not just ceremonial activities without meaning. This ritual ceremony can also be seen as disciplining which provides a basic power for a group of people to be more mutually dependent on one another on an ongoing basis. This is in line with [2] which argues that the function of ceremonies is not only sacred but also social. The ceremonial social function in general according to will regulate, maintain and move from one generation to the next generation of sentiments that become the basis of continuity and dependence in the society concerned. This then provides evidence that in the Minahasa community that exists today, tend to think and act practically. The death ceremonies that they held both the ceremony before and during the funeral were carried out together. Thus, it can be said that the function and social role of the ceremony of death is to maintain order in society. Because the death ceremony is carried out with regard as guidelines in culture, while the function of culture is as a guide for realizing order in the life of society. So, to keep things that are not desirable, the people will act and act accordingly to what has been outlined in their culture.

c) After the burial ceremony

This stage continues as soon as the body is buried in a grave. Upon the return of the mourners from the cemetery, family and relatives or the closest people still took a little time to wait until the grave was completely covered with soil. In the process of carrying out the burial, it will be carried out when considering several things, including: if the body has been buried for a long time or more than three days, or the deceased is a child, then the funeral will be held during the day. However, it is usually done in the afternoon if technically the grave is not ready or while waiting for a family to live in a distant place. After the burial event, usually the residents of the village, especially the neighbors, arrived at the funeral home at night. In that place usually, they have gathered together with the family. Besides coming to accompany and entertain the families who are still grieving, their arrival is also intended to mingle with other fellow citizens. The atmosphere of spontaneity seemed thick from the gathering of local people. They then initiated a number of informal activities, similar to activities held on the eve of the funeral, such as playing poker and dominoes, having conversation with the family, and exchanging songs (spiritual songs, masamper songs, or songs maka'aruyen). This informal family activity lasts for forty days.

1) Pasiar Kubur and Tumulir

Rituals pasiar kubur / tumulir are carried out and attended specifically by family or close relatives. The pasiar kubur or in another culture known as the tomb pilgrimage, is carried out not long after the body is buried. Simply put, pasiar kubur is a family tradition of visiting and cleaning the graves of people who have just died and been buried. While tumulir is the ritual of giving offerings or food for the deceased (spirit). Usually, the ritual of visiting the tomb is done every afternoon until late at night. At that time the family take time to pray for the safety of the spirit, or just 'talk' with the soul of the deceased. The habit of lighting candles or bottle lights around the tomb mentioned by informants as a tradition that is not easily eliminated. Usually family or relatives do it regularly every day at night.

However, the habit of lighting a lamp around a tomb is not a routine. Tumulir rituals are sometimes combined with pasiar kubur; the offerings are placed above or beside the tomb. But the people of the community have long been accustomed to prepare tumulir in their homes (that is, at the house of the deceased). But for some Minahasa people, they assume that Tumulir is not an offering to calm the spirit or to ask for something from the spirit. Tumulir is only in the form of food in small portions (or sometimes only in the form of food / cake) which is served to commemorate the deceased. In this context, the deceased are being treated as if they are still living together with the family who are still alive. Therefore, as other family members eat and drink regularly, the deceased are served with food as usual. The pasiar kubur ritual in the Minahasa community, especially in the Kawangkoan Bawah village, can be categorized as a pilgrimage. When someone does it, he/she will go to the place of pilgrimage on daily basis leaving all the activities. This physical journey reminds us that God has already promised us to go to the heavenly land. The motion of our journey is towards the fullness of the kingdom of God at the end of time. Pasiar kubur in the tradition of the Minahasa community also form a fellowship of the children of God in forming a community and taking part in the rituals of death that began with the Pasiar Kobong. In addition to the rituals of Pasiar Kubur and Tumulir, there are also rituals that are somewhat similar to the pilgrimage at the tomb and the dish (tumulir) above, namely the Pasiar Kobong ritual. Pasiar Kobong is a habit of grieving families / relatives, which are carried out the day after the funeral; and characterized by gardening activities together. Occasionally, neighbors from grieving families participate in this ritual. It should also be noted, that the Pasiar Kobong ritual is a tradition of death / grief that is very common in traditional communities in Minahasa; although there are numbers of variations in the process of the implementation by some Minahasa sub-ethnic groups in other regions. It is known that the equipment prepared for this ritual is actually not much different from what is usually used by local residents when they want to plant or farm. Some of them are: machetes, hoes, tolu (farmed hats), a small bag of plant seeds (usually corn kernels), lunch, and a pair of clothes. Generally, families prepare clothes that were used by the deceased during their lifetime. The Pasiar Kobong Ritual is held for every citizen, without distinguishing whether the deceased person has a background as a farmer or not.

2) Bathing and Bacoho

Other than the two rituals above, there is also a ritual of bathing or bacoho. After the ritual around the garden is finished, then all relatives or families leave the area and prepare for the beach. There they held a ritual of washing themselves, and the tradition of 'ba-coho' or hair shampoo (especially for women). This tradition is carried out and is believed so that all forms of distress from relatives or families that still exist are thrown into the sea by the shore. In this bacoho ritual, relatives or families prepare grated coconut that is still in the shells, then all those who come to the beach have to wash all the parts of the body by plunging the body into the beach water, washing themselves naturally, and then squeezing the grated coconut on the head from all the family members this is done to wash all parts of the head and then clean with rinse from the beach water

until it is completely clean so that the trouble is indeed washed away with the sea water.

A. Values Contained in the Death Ceremony Become the Wisdom of the Local Minahasa Community.

Death ceremony is one of the ceremonies in individual life circle. The death ceremonies carried out by the Minahasa community in Kawangkoan Bawah, contain the values that can be used as a reference in the common life and provision of life in the future. The death ceremony in the Minahasa community is not only a human activity with humans, but more than that, it also includes the activities of human relations with God. This ceremony contains many traditional values which will eventually be passed on to the next generation. Tradition in the process of death in the Minahasa community, especially in Kawangkoan Bawah has several meanings contained in it. The values or meanings contained are in the form of religious values, solidarity values and aesthetic values. The results of the study of the values as intended are as follows:

a) Religious value

The term religion generally contains the meaning of the human inner tendency relating to the power of the universe, in seeking values and meaning [3]. The strength of the natural world is considered sacred, admired, respected, and at the same time feared because of its extraordinary nature. Humans believe that "the Holy One" exists and is powerful compare to anything else in the world, so that humans ask for His protection by maintaining the balance of nature through various ceremonies. Who is the most holy, if not the glorified deity or form of manifestation in the form of things, ancestral spirits according to their beliefs. Thus, the term religion here shows that there is a relationship between humans and supernatural powers beyond their ability, based on their beliefs which are manifested into three forms of culture, namely systems of ideas, systems of action and artifacts.

b) Solidarity value

In interacting or associating, a sense of mutual need will emerge, which among others is realized by helping each other or giving and receiving. With such social interaction, it will foster and revive a sense of community among members of a community group. Mutual assistance in any form is a tangible manifestation of the social interaction of people who have a sense of mutual need. As social beings, a person has a high sense of care for others, especially if the person is facing difficulties or a heavy job that needs help from others. Caring attitude is very much needed in the life of the community, because the principle of this activity is social society without rewards or wages. Especially in grief events, families affected by misfortune really need the help of others (in the sense of not their own relatives) to ease their burdens. Without caring from others, it will increase the burden of misfortune of the person concerned, because he must do everything himself in the midst of his grief. The value of solidarity between them is not only manifested in its presence in the death ceremony, but also manifested in a spontaneous movement of mutual assistance in preparing everything for the execution of the death ceremony. If we look at the description above, it can be seen that the high value of community solidarity is reflected in the spontaneous division of labor in the death

ceremony. The death ceremony or burial event in the Minahasa community is not just ceremonial activities without meaning. Some of these ceremonies / rituals are seen as disciplines which provide a foundation for a group of people to be more mutually dependent on one another on an ongoing basis. The function of the ceremony is not only sacred but also social. The social function of the ceremony in general is in line with the opinion of Brown (1965: 242) will regulate, maintain and move from one generation to the next the sentiments that form the basis of continuity and dependence in the society

c) Aesthetic value

The value of an art can be measured by the presence of something beautiful from human works. The artistic value that can be found at this death ceremony, for example, the community will sing spiritual songs and pray which aims to pray that the charity and kindness from the deceased will be received by God. The entertaining tradition in the atmosphere of mourning like singing followed by dance, there are known to be some that are often applied or used such as Masamper and Makaanruyen. Masamper is a choir which is an indigenous culture of ethnic Sangihe-talau communities whose existence is inseparable from the evangelism process carried out by missionaries from Europe in introducing ecclesiastical songs used in congregational worship adapted from the old traditions of the people of Nusa Utara namely Metunjuke which means singing in groups where several people walking around and pointing out all those people that are present by following the rhythm of the song or singing in groups while replying to rhymes. Makaanruyen is a moaning of taste with farmer aesthetics that always merges with nature. The lyrics are expressions of the pain of being left by someone he loved or miserable when leaving his hometown while migrating in the land of people. Makaanruyen comes from the word aruy, aroy or aroroy which is an exclamation that expresses a missing heart. The equipment that is used in this event is very earthy which is played by plucking the guitar, the jukulele that has a unique sound and the whistling sound of the guitar string picker.

IV CONCLUSION

Based on the results of the research and discussion above, it can be concluded as follows: (1). The Minahasa community believes that death is a transitional period, only the body that is dead, while their soul continues to travel to other realms. (2) The values contained in the death ceremonies that occur in the Minahasa community are religious values, solidarity values and aesthetic values. This study recommends research on changes in community settlement to the meaning of death.

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