



Another form of Mapalus in Culture North Sulawesi local

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Abstract

Mapalus as identity culture North Sulawesi community. Mapalus was an activity to help each other in various jobs. This article employs a qualitative approach. Data collection techniques include literature studies, unrestricted interviews with a predetermined scope, and prepared interview guidelines—data analysis using Miles and Huberman's analysis. A brief description, chart, or flowchart could be used to conduct data reduction, data display, or data presentation. The last step, Drawing, is carried out as the initial conclusions are still temporary. Results show three types of gotong royong that are still being preserved today. Pogogutat comes from the word utat, which means brother. Tonggolipu was used to assist in the implementation of development in the village. Posad describes mutual aid, usually through an organization. One posad organization was formed from some members as needed. Mopuluai I adi means baby taken outside or down the soil. The ceremony involves collaborative parties, including those involved in this ceremony. Goosebumps means cutting. This ceremony is essentially a religious ceremony. The parties involved in the ceremony are the parents and families of both parties and element Public other. The Pongondeagaan ceremony was usually only held by the rich because this ceremony was expensive. Guyanga I lipu is in charge of serving all needs from bathing, eating, preparing clothes, and dressing up. The Mogama Ceremony was the pick-up of the bride by the groom's family, whom a family group and traditional elders accompany.

Keywords: *Mapalus; Gotong Royong; Ceremony; Party*

Introduction

Mapalus has never been static. *Mapalus'* cultural worth changed over time for numerous causes. Multiple factors caused the decrease. Minahasa's *mapalus* is intriguing to investigate in depth. The Minahasa community today practices *mapalus* culture. They are impacted by Minahasa community developments like increasing education, comprehensive and advanced communication, transit development, and significant social mobility. External impacts also exist. Outside influences on the Minahasa community include Western culture, money, science, and technology. Both inside and beyond the Minahasa group, *mapalus* culture has shifted, changed, and declined. Turang (1991) argues that if steps are not taken as soon as possible in response to its fall and terms of *mapalus* cultural life among the Minahasa community. Only *mapalus* words will inevitably be found in the future. Still, their functional meanings and meanings have already been identified. Not exist in the lives of future

generations. *Mapalus* cultural values that animate the nature of mutual assistance between citizens are one form of solidarity typical of the people of North Sulawesi. A cultured society like this is always bound to each other based on social relations called primordial ties, namely family ties, geographical proximity, and faith and belief.

For people in urban areas, *mapalus* is an association of people of local origin, such as a village or a sub-district. Formerly known as *walak* or *pakasa'an*, born outside the neighborhood, be seen in Manado and other cities outside Minahasa. In fact, in these cities, there is a large organization for the entire Minahasa community, namely the kawaua organization, which carries out various mutual assistance activities. The main helping activities of these associations relate to the needs that arise in the event of grief (Kalangi, 1997). This pattern has similarities with the system of *gotong royong* that takes place in other places, as is the case among the Javanese community. According to Koentjaraningrat (1985), *gotong-royong* mobilizes extra energy from outside the family to fill the shortage of human resources during busy farming seasons in Java's rural communities. This cooperation has a characteristic like the cooperation in *mapalus*.

The characteristics of cooperation through *Mapalus* in Minahasa are as follows. According to Turang (1983), *mapalus* means people are doing joint activities for the common good so that each member gets a share. The *Mapalus* is a kind of collaboration or action assistance from people in the village in a small group. They have the same interests. It is fulfilled based on the same degree, which is regulated by a conventional system to ensure the smooth running and achievement of the interests of the members concerned. Each *mapalus* group is led by a leader, formerly called *tu'a im palus*.

Compared to the previous generation, *mapalus* implementation has evolved and decreased. By looking at the shift, even the decline in the value of *mapalus* as a cultural value, it is possible that there is a cause. If there was a change, the cause was sought. If it is known the cause of the shift and decline of *mapalus*, efforts to preserve it are also pursued. More research is needed to understand the changes, shifts, and demise of *mapalus* in Minahasa. This study was implemented to examine *mapalus* as a mosaic of national cultural values, to discover its shifts and declines, and to provide alternative conservation efforts. By doing this research, *mapalus* preservation efforts in the context of maintaining the development of national culture can do.

Method

This study use study qualitative. The researcher is the research instrument or tool in qualitative research. Techniques for collecting data can apply in various settings, sources, and methods. The methodology includes a review of the literature, interviews, and observations. A literature study is implemented by collecting books on the research subject. Exciting books in this research include books related to culture, which provide an overview of Bolaang Mongondow.

Field research was conducted in addition to the library method. In this case, the author conducted data collection in Bolaang Mongondow. Through field research, the author saw and made direct observations of the general condition of the Bolaang Mongondow and observed the cultural form of the Bolaang Mongondow ethnic community directly in the field. The writer observes the apparent and ongoing culture in the field. While other cultures that are not visible are not carried out when the writer is in the area and will be captured, recorded, and recorded through interviews. To collect data in the area about the cultural form of the Bolaang Mongondow ethnic group, the author conducts open interviews according to the scope set and interview guidelines that the author has prepared. In supporting a good, quick, and complete discussion, the writer is equipped with a tape recording while making written notes. So, interviews were conducted in writing and through recordings. Informants included traditional leaders, stakeholders, community, religious, and historical leaders. In addition to the non-formal figures above, formal government figures were also interviewed from the district, sub-district, and village levels.

Before researchers join the field, qualitative research has completed data analysis. Data analysis was done from the results of the preliminary study, or secondary data, which will be used to determine the research focus. However, the research focus is still temporary and will develop after researchers enter and while in the field. So, it is like someone looking for a teak tree in a forest. Based on the soil and climate characteristics, it can be assumed that the forest has teak trees. Therefore, researchers in research proposals focus on finding teak trees in the woods and their features. Suppose the focus of the qualitative researcher's proposal is not in the field. In that case, he will change his direction, no longer dance teak in the forest, and may switch to other trees after entering the forest. Other trees, and even observing the animals in the forest. After the researchers had entered the forest for some time, it turned out that it had no teak trees.

Huberman Model Analysis

Activities in data analysis, namely data reduction, data display, and conclusion drawing/verification. Miles and Huberman (1984) suggest that activities in qualitative data analysis are established interactively and continuously until they are completed, so the data is saturated. The data obtained from the field is quite large, so it is necessary to record it carefully and in detail. As already stated, the longer the researcher is in the area, the more the amount of data will be complex and complicated. For this reason, it is necessary to conduct data analysis through data reduction immediately. Reducing data means summarizing, choosing the main things, focusing on the essential items, and looking for themes and patterns. The decreased information will present a better picture and make it easier for researchers to obtain additional data and look for it when needed. Data minimization with electronic equipment, such as minicomputers, can be aided by supplying codes on specific characteristics.

The main aim of qualitative research is the findings. In reducing data, each researcher will be guided by the objectives. A researcher should focus on anything foreign, unknown, or lacking a pattern when conducting research. It is like doing research in a forest, and then trees, plants, and animals that have not been known so far are used as the focus for further observations. Data reduction is a sensitive thinking process that requires intelligence, flexibility, and a high depth of insight. New researchers conducting data reduction can discuss it with friends or other people who are considered experts. Through this discussion, the researcher's insights will develop to reduce data that have significant findings and theory development values.

Qualitative research can present data in brief descriptions, charts, relationships between categories, flowcharts, and the like. By displaying the data, it will be easier to understand what happened and plan further work based on what has been understood. Furthermore, it is recommended that in displaying data, in addition to narrative text, it can also be in the form of graphs, matrices, networks, and charts. To verify the researcher's understanding, it is necessary to answer the following questions.

According to Miles and Huberman, the third step in qualitative data analysis is inference and verification. The initial conclusions are still temporary and will change if there is no strong evidence supporting them at the next stage of data collection. However, suppose the raised findings at an early stage are supported by valid and consistent evidence when the researcher returns to the field to collect data. In that case, the results put forward are credible.

Thus, qualitative research conclusions may or may not answer the initial problem formulation because, as explained, the problem and problem formulation are temporary. They will develop after the researcher is in the field. Conclusions in qualitative research are new findings that have never existed before. Results can be in the form of a description or description of an object that was previously dim or dark so that after research, it becomes clear. It can be a causal or interactive relationship, hypothesis, or theory.

Results and Discussion

Gotong Royong as Cultural Value System

According to Koentjaraningrat (1990), *gotong-royong* is a cultural value system known, lives, and develops in people's lives and is an Indonesian national characteristic. This mobilization system exists in Indonesia and other places where traditional farming is still dominant, such as African, Asian, and Oceanian tribal and indigenous communities. In Latin America. The *gotong-royong* system still exists in Europe. This cooperation system has been institutionalized in society since the heyday of Hinduism in Java, such as in the Ancient Mataram Kingdom and the Majapahit Kingdom (Depdikbud, 1982). Therefore, this cooperation can be classified as one of the national cultures (Abidin, & Beni, 2014).

When explored further, *gotong-royong* is a concept that is not so old. This is evident in the absence of this term in all Old Javanese or Middle Javanese literature, such as *kakawin* and *kidung*. (Koentjaraningrat 1993). Of course, the lack of this term in literature does not mean that this meaningful activity of cooperation in everyday life in ancient times did not exist either. However, the concept used to describe such activities may be different. This statement is supported by the idea that *gotong-royong* is a value system that forms the basis of Indonesian culture.

According to Koentjaraningrat (2009), a cultural value system is composed of conceptions that live in most of the citizens of society regarding things that they should consider very valuable in life. Therefore, a cultural value system usually serves as the highest guideline for human behavior. An example of a cultural value in Indonesian society is the conception that something of high significance is when humans like to work together based on a great sense of solidarity. This concept is referred to as the value of *gotong royong*. The value of *gotong royong*, a form of mutual assistance activity between citizens in society, is included in the cultural importance of human relations.

In the Indonesian cultural value system, this value contains four concepts: (1) humans cannot live alone in this world but are surrounded by the surrounding community. In this macrocosmic system, a person only considers himself a minor element in a larger unity. (2) A person in all aspects of his life depends on others. (3) therefore, he should always try his best to maintain good relations with fellow human beings. A sense of equality and brotherhood drives it. (4) He should always try to accept and do the same things as his fellow men in society because it is motivated by a sense of equality (Koentjaraningrat, 2009).

Gotong royong in Javanese society has the following meanings, '*gotong*' means work, and '*royong*' means the same thing. This definition refers to a community activity that shows out together. Based on this understanding, *gotong royong* is a system of social activities or activities carried out by the community, between one person and another in a particular social group or between a person or group and the community (Depdikbud, 1982). Koentjaraningrat (1990) distinguishes *gotong-royong* based on its function, namely (1) mutual assistance and (2) mutual assistance for community service. Koentjaraningrat's understanding of mutual help, as intended by Koentjaraningrat and what will be seen in the following description, is what is meant by *mapalus* in the Minahasa community.

System Kinship *Mapalus*

The Bolaang Mongondow ethnic community assumes that they come from the descendants of *Gumalangit* with his wife, *Tendeduata*, and *Tumotoi Bokol* with his wife, *Tumotoi Bokal*. *Gumalangit* daughter named *Dinondong* Marry *Tumotoi* 's son *Mom* 's boobs *Sugeha*. This marriage produced many offspring, intermarried to form families, and resided in the Bolaang Mongondow. These families are then considered the ancestors of the present Bolaang Mongondow tribe. In ancient times the Bolaang Mongondow people were scattered in small groups headed by a *Bogani*. *This bogani* was selected from among the group members with the requirements of having solid physical abilities, being brave, wise,

intelligent, and having responsibility for the welfare and safety of the group. The Bogani were followed by the *Tonawat* people, who knew astrology and were experts in treating diseases (Amri Marzali, dkk., 1985).

The smallest kinship group in Bolaang Mongondow is the inner family, the *Tonggolnki*. This group consists of a father, mother, and unmarried children. The father automatically becomes the head of the family and is obliged to provide for his wife and children. The wife, as a housewife, is obliged to prepare food for her children and husband.

The larger kin group is *Tonggoabuan*, from the nuclear family, married and unmarried children, and their grandparents. In addition, there is also a kinship group called *Motoleoadi*, which constitutes an extended family consisting of siblings, paternal and maternal cousins, uncles, and paternal and maternal relatives. This kinship group is based on a parental or bilateral system. In this kinship group, each family has the right and obligation to help each other. The rights and obligations of mutual assistance are carried out in matters such as: building a house, wedding parties, and other parties related to the life cycle. In this activity, each family sincerely assists families in need. This assistance can be in the form of material assistance or energy assistance. With moves like this, the close and family-friendly relationship in the kinship group will always be well-maintained.

The Bolaang Mongondow community also adheres to a community stratification system consisting of the *Kolwngian group* (nobles), who occupy the upper layers, and the *Simpol. Class* (ordinary people) is the group that occupies the bottom layer. If there is a marriage between the upper and lower layer, then the status transition from the lower layer to the upper layer. In other words, marriage can elevate a person's degree from the lower layer to the upper layer.

B. Mutual Assistance System as System Culture *Mapalus*

Indonesian people's cultural values related to the mutual assistance system have different names. The activity of helping the Javanese is called a splice. The term splice comes from the samba, which means 'to ask for help. If this is related to events in cooperation activities, it means 'please.' In connection with that, the word samba means asking for help, so the term sambat, in the view of the Javanese, means help or *sambat-sinambat* (Koentjaraningrat, 2009). Such mutual help can be done through labor, money, and goods. In contrast, according to the event, mutual assistance is related to meeting needs such as weddings, thanksgiving, and mourning.

The system of help among the Minahasa community is called *mapalus*. *Mapalus* is an activity in which members assist one another in various jobs, particularly agricultural work, house construction, parties, and mourning events, as well as collecting cash in the form of arisan for each member (Adam 1976). Community activities in implementing *mapalus* grew based on awareness to help each other voluntarily between residents. The pattern of cooperation is like this, although the implementation varies from place to place in practice. In essence, the values contained in this work system are identical. This pattern shows cooperation based on a reciprocal system.

The system of help in Minahasa society is known as *mapalus*. This term refers to the manifestation of the way of thinking, working, and acting based on kinship ties in the Minahasa community, accompanied by a sense of brotherhood. In *mapalus*, the form of cooperation characterized by mutual assistance carried out by the village community, both in a small environment and a larger environment, is to realize the interests of fellow citizens. Helping activities in the life of the village community in Minahasa is still practiced in various fields such as agriculture, fishing/fishing, house construction, party ceremonies, mourning events, and the use of money.

Mapalus activities did not expect compensation for services or compensation in the form of remuneration for the work done by people in the form of material or money. In *mapalus*, what stands out

is in the form of voluntary labor assistance. This view implies that in the reality of everyday life, everyone needs each other. There is interdependence between citizens as a living unit. In the *mapalus* container, it is also not known that there are differences in a person's position or status because every citizen has something in common. Regardless of one's social status, the lifestyle of the Minahasa community, when performing *mapalus*, takes on willingness and pleasure as an expression of love for fellow human beings. If there is a development activity in the village, all citizens have a shared responsibility with full awareness, without coercion.

North Sulawesi's Bolaang Mongondow community has conserved three forms of *gotong royong*. The three types of *gotong royong* are:

Pogogutat, Pototolu adi'

Pogogutat comes from the word *utat*, which means brother, sibling, or cousin. *Pototolu adi'* comes from the phrase *tolu adi'* or *motolu adi'*, which means father, mother, and children. *Pogogutat* is carried out when a family holds a wedding party. When both families have agreed upon the marriage plan and the time for the wedding has been determined, the family concerned will convey this intention to relatives, close relatives, and neighbors. A few days before the wedding day, neighbors, relatives, and relatives, as well as the village community contacted by the host family, will come to assist in the smooth implementation of the party later. The assistance provided is in the form of materials used for cooking.

Meanwhile, women and young children help prepare cooking utensils and dining table equipment and decorate the venue for the party and the aisle for the bride and groom. On the night before the wedding day, the mothers came with ingredients in the form of rice, coconut oil, chicken, spices, brown sugar, white sugar, salt, and some other kitchen necessities. In addition to bringing ingredients, mothers are also obliged to help process and prepare food and other party dishes. All assistance given by both men and mothers is provided voluntarily and sincerely based on a sense of kinship (Darwis, dkk., 2022).

Tonggolipu

Tonggolipu comes from the *lipu*, which means village, village, and residence. *Tonggolipu* is carried out to assist the town's development, for example, by building schools, houses of worship, roads, homes, and other public facilities. In carrying out the work on this *tonggolipu*, the community spontaneously and voluntarily came to help complete the job. *Tonggolipu* does involve not only men but also women. *Tonggolipu* is also carried out if a member of the community dies. The community will come to help prepare the ward (where the death ceremony is held), provide seating and help the family until the funeral is over. People used to have a habit of visiting funeral homes to entertain grieving families with games such as *monondata*, *makaotan*, *mokensi*, and *monangki* '. This entertainment is carried out from seven to fifteen nights after death or during *tonggoluan* (decorated bed) has not been removed from the house. Now, this entertainment program has been replaced with a religious entertainment program.

Posad or Mokodilu

Posad means helping each other at this time, generally in the form of an organization. One *posad* organization is formed from some members as needed. This *posad* frequently out in agriculture. *Posad* members do a job together and reciprocate. Each member who receives postal assistance is obliged to repay the aid that has been received. Members who do not comply with the organization's rules will be subject to sanctions, namely, being expelled from their membership.

Posad is very different from the one that prevailed until the 1940s. At this time, togetherness in cultivating agriculture is still felt, which is done in a family manner without expecting anything in return. In the past, when the rice plant was ripe for harvest, the owner of the field or field would notify relatives

or neighbors. Then set a day for carrying out the crop. Before the harvest, a ritual ceremony is held to ask *Ompu Duata* to remove all obstacles and ensure an abundant harvest. This work is led by an elder, a man, or a woman who stands on the far right (*modia con tosi*). The older man should not approve any other work. During harvesting, the workers must be orderly and not noisy, and children are not allowed to participate. There should be no loose grains or rice grains—a place to hoard rice (*ontag*) kept in good order. The results will be measured when the rice has finished gongling (separate from the grain). Harvests, usually abundant, will be stored in *sikaku* or *luit* made from bark or in *sinombalongka*, namely, broad enau leaves shaped like pumpkins and hung. Some save natural photos. While harvesting, the women usually sing the odenon back and forth to relieve fatigue.

C. *Mapalus* in Ceremonies Related to the Life Cycle

Mopuluai I Adi Ceremony

Mopuluai I adi means baby taken outside or down the soil. Usually, in this ceremony also at the same time giving the baby a name. The *Mopuluai i adi* ceremony aims to get children or babies to know their natural surroundings. Also, *Ompu* and *Mango Ompu* request to protect the baby from evil influences or spirits when taken outside. The holding of this ceremony in It will be done after the mother has passed the hearth period (the postpartum period), which is the fortieth day since the mother gave birth. This ceremony performs in the house, in the doorway of the baby's and mother's bedrooms. It is so that before the baby is taken out of the room, the ceremony must first be done. Before the ceremony begins, the shaman has already informed him of what to do in the ceremony (Elly, Kama, & Ridwan, 2006).

The other parties involved in this ceremony are the father, the baby's mother, family or relatives, neighbors, and traditional healers. The technical implementation of this ceremony begins with the first shaman going to the doorway. Behind him stood the baby's father and several other close relatives. In contrast, the baby's mother was in the room neatly dressed. The dukun signalled the baby's father to enter the room to pick up the mother and baby to be taken outside. The father lifted the baby from the bed and walked towards the door, followed by the wife. Then at the nursery's door was handed over to the shaman by his father. After the shaman welcomed the baby, he immediately said *odi-odi* (*mantra*) while walking towards the door outside the house, followed by other ceremony participants. *Odi - odi* spoken by the shaman is *the area, and this world is yours. Explore it to earn a living and collect as much wealth as possible* (Jessy, 2007).

At the end of the ceremony, the baby's parents then tell the baby's name. The ceremony was completed after the shaman handed the baby back to his parents. The baby was handed out the front door, put on the ground, and brought back inside. The shaman leaves the house where the ceremony is held. He gives a piece of root and orange that has been enchanted. The roots and oranges are usually used as ingredients for traditional medicine. The mother will always take the roots and oranges given by the shaman when she goes to the *bar.I* because the roots and oranges function as a repellent.

This ceremony symbolizes completion to equip the baby to face the outside world. The meaning and symbol of this ceremony are that the spirits consider the baby and his mother to smell good during the hearth period (the puerperium). As a result, they are constantly the target of these spirits. Therefore, during this period, the mother and baby are prohibited from leaving the house. The ceremony at the room's doorstep symbolizes the beginning of the baby's adjustment to his natural environment outside the home. The ceremony also introduces the baby to the outside world, full of ingredients for living and life's challenges. Roots and oranges are objects with supernatural powers, the first capital in navigating their lives. Some taboos, such as not making noise, must be followed during this ceremony to avoid angering *Ompu* and *Mango Ompu* and losing their protection (Lily E.N. Saud, dkk., 2004).

2. *Gonsingan* Ceremony

Goosebumps means cutting. This ceremony on essentially a religious ceremony. In this case, Islam combined with some elements of local customs. According to the views of the Bolaang Mongondow people, the hair clipper is a symbol of removing or cleaning children from all dirt or disease in the body. That is why the haircut in this ceremony is not only cutting the hair but also coupled with other related traditions. This religious ceremony aims to pray that God Almighty will maintain the health and safety of children. This ceremony is carried out when the baby is between one and three weeks old, but it depends on the growth of the baby's hair. Therefore, sometimes this ceremony is only performed after the baby is a few months old. This ceremony is held at the home of the concerned family (Nelwan, dkk, 2018).

Generally, the Bolaang Mongondow community, in carrying out the *Gonsingan* ceremony, is always accompanied by eating and drinking together, simply and festively. Especially if those who hold the ceremony are from the aristocratic class or have a high position in their society, they will carry out the meal as lively as possible by inviting many people. From the preparation of the ceremony to the day of its performance, family and relatives voluntarily provide labor and material assistance. The family who held the ceremony first had made a plan or what was called an *intention*. The intention was then discussed with close families, including both parties' parents. After achieving the agreement of the concerned family, contact *Jouw* (Imam) and the local government, in this case, *Sangadi* (Village Head), to convey the intention. After that, the family concerned begins to determine who will be invited later. Usually, a week before the implementation of the invitation ceremony is carried out (Rafiek, S., 2012).

The parties involved in the ceremony are the parents and families of both parties. The invitation includes close family, neighbors, religious leaders, local government, and other community leaders. Equipment Supporting facilities include a dining table, seating, and preparation for eating and drinking. In comparison, the equipment needed in this ceremony is a ceremony room with a mat on the floor, a Mayang area nut, scissors, placemats or trays, knives, machetes, fragrances, and the Koran.

According to its stages, the course of the ceremony can be described as follows: After the ceremony is ready to be carried out, someone representing the family or, by protocol, is announced that the ceremony will begin. After that, the priest started to carry out his duties. Because this event is based on Islam's religion, praises to God's majesty and power are conveyed by reciting the holy verses of the Koran led by an imam or *Jouw*. As an introduction, the prayers are said in a sitting position. From a sitting place switched to a standing position led by the priest and followed by the audience. After that, a procession of some people came out carrying materials for proper equipment placed on trays (mats). The ingredients are young coconut, scissors, and fragrances. Behind the accompaniment, the person holding the baby or child is honored. Meanwhile, several fathers were busy picking up the Mayang strands at the ceremony, picking the myang seeds from the stalks, and scattering them throughout the ceremony room (Suparlan, Parsudi, 1984).

The ceremonial infant is sprinkled with coconut water on the head and then carried in turn by all the ceremony participants in the room Each ritual participant cuts the baby's hair and inserts it into peeled young coconuts. The infant was subsequently given to the home, and guests placed funds in a designated location. The money was used to purchase chickens, which gave to the baby. These chickens will be kept and declared as belonging to or to the baby. The Bolaang Mongondow community calls this method *Popotangoyi* (Toar, & Djoko, 1989).

After the entire series of ceremonies, the next event ends with m going together. When finished, there will usually be welcome words delivered by the government or traditional leaders. In the implementation of this ceremony, there are some taboos to watch out for. These taboos include: the areca nut used in this ceremony must be taken by someone skilled. When climbing a tree, the object picked up cannot be dropped to the ground, but the climber must lower it without releasing it. The belief is that

dropping the areca nut will bring bad luck to the baby. Then the ceremony participants who were involved in cutting a baby's hair is a person who still has parents (father and mother).

In contrast, people without parents are prohibited from carrying and cutting the baby's hair. This is so that the future of the baby will always be bright. The equipment used in this ceremony each has a meaning, such as a *ma*, which symbolizes God's grace, besides functioning as a decoration tool and air freshener. Young coconut symbolizes a cleanser, so the baby is always in good health. At the same time, the chicken is meaningful as the baby is a living capital.

3. *Pongondeagaan* Ceremony

Pongondeagaan comes from the word a *deaga*, given *I pongon* prefix and the ending *an*. *Deaga* means yellow, while *pongon* means it is done. Until *Pongondeagaan* can tell, it has turned yellow. The Bolaang Mongondow people usually refer to girls who have started to grow up as *Pongondeagaan*. The term *Pongondeagaan* is given to a girl from the time she gets her first period. *Pongondeagaan* ceremony is usually only carried out by the nobility or the rich because this ceremony requires a large amount of money. This ceremony aims, among others, to heighten public respect for parents and their daughters. Also, pray that the girl will grow up to be beautiful and get the mate she deserves. This ceremony is carried out when the girl gets her first menstruation. If she does not have time, she can do it after menstruation, but do not skip the second menstruation. This ceremony is carried out in three stages: the first stage is called *poaimbuan*, the second stage is the ceremony, and the peak is followed by a meal together. The third stage paraded the girl around the village.

Poaimbuan

Poaimbuan is regularly out for several days. Some do it for three weeks. At this stage, the event is held at night by inviting all the girls and young people in the village. This event was filled with dances, reciprocated rhymes, singing and recreation. For the orderly implementation of this event, someone assigns as the event's leader or in the event. The Bolaang Mongondow language is called *guyanga I lipu*. *Guyanga I lipu* is usually silent from mothers who act as companions for the girl.

During this *poaimbuan* event, the girl will be locked in a room and not allowed to go out. The girl can go out only at night when the youth program is held. The girl is allowed to go out and enter the ceremony venue if the guests have arrived. Before the afternoon ceremony, the girl had been bathed and dressed by her mother. After being neat and beautiful, the girl will be carried to a location decorated like a wedding chair to receive a handshake from the guests. Then both enjoy the event to be held. After the night event, the girl was brought back into her room.

Suppose the *poaimbuan* event is held for three weeks. In that case, the *guyanga I lipu* (a companion for the girl during the ceremony) chooses from a close family member who is the eldest of the existing sisters (typically a mother between the ages of 60 and 80). *Guyanga I lipu* is in charge of serving all needs from bathing, eating, preparing clothes, and dressing up. At that time, the mother bathed her daughter every afternoon in preparation for the youth program at night. The mother kept saying *odi-odi*. *Odi-odi* is spoken in the local language Bolaang Mongondow, to ask the gods to bless the journey of the girl's life.

4. Tonsingogon Ceremony Haimbuloyan

One of *the life* cycles) lived by every human being is a marriage. What is meant by marriage is the occurrence of a legal relationship between two people of the opposite sex. The validity of the relationship is based on religious law, customs, and other applicable regulations. According to Indonesian law, marriage is limited to forming an inner and outer bond between a man and a woman as husband and wife to form a happy and eternal family (household) based on the One Godhead. Thus, the

implementation of marriage is the gateway and the peak event for a young couple who have mutually agreed to end their youth.

As in other areas, the traditional marriage ceremony in Bolaang Mongondow is carried out through several stages. These stages have particular values and meanings, which are the characteristics that distinguish them from other regions. Because most of the people of the Bolaang Mongondow area embrace Islam, the implementation of the marriage ceremony cannot be separated from the teachings of Islam. The stages that are passed . In the performance of the marriage ceremony, among others:

Ceremony Before Marriage

Before a series of weddings, the agreement and conditions for continuing the marriage are met. These conditions are based on religious law and prevailing customs. Religious provisions prohibit marrying a grandmother, a mother who breastfeeds, anyone who breastfeeds a sister who breastfeeds, a mother or wife, stepson, wife of children, and wife of the father. The applicable customary provisions also prohibit a person from marrying with family ties to the fourth generation (grandchildren of siblings). However, suppose a marriage occurs within close family ties before the marriage contract. In that case, the traditional elders must carry out a ceremony to terminate family relations (*bontow in bi'ian*). If the terms and conditions have been met, the marriage process can be continued.

***Mapalus* in Marriage Ceremony (*tonsingogon.*) *haimbuloyan*)**

Moreover, the groom so that their marriage becomes valid. However, before this activity is carried out, they must hold a marriage registration at the Office of Religious Affairs (KUA) to meet the requirements of marriage regulations. It was completed a few days before the implementation marriage ceremony. Some conditions are met by members of the *mapalus* of this party ceremony. These provisions are as follows. First, they provide some food and drink ingredients to help the party organizer. The fee amount depends on the agreement between the donor and the recipient. The donated materials included rice, sugar, fish/meat, bottled/canned drinks, and other by-products. The amount of assistance was stipulated. For example, suppose the wedding party lasts for at least two days. In that case, the contribution of food ingredients is at least adjusted to the party's needs, considering the number of party participants.

Second, the provision of attendance at the ceremony held. This party ceremony is distinguished from other types, such as *mapalus* in agriculture and house construction, because it is conditioned to bring all family members. Their presence at the party, the dish's deliciousness, and the party's excitement go hand-in-hand. The determination of this agreement, among other things, aims to share their joy equally with other (Winoto, 2022).

Third, as with other types of *mapalus*, the conditions for retaliating to another person who receives a *mapalus* turn must be met. The reply weighed at least according to what they had received when holding a party ceremony. For example, if the person concerned has a higher socioeconomic status, the reward may be higher than what he received. This reply will be given willingly and willingly ideals as the person concerned receives when partying. Fourth, there is a provision to keep sending donations even if the concerned person cannot attend. If he is physically unable to participate, he does not need to replace him with someone else as stipulated in the *mapalus* for building a house.

The initial activity at this wedding ceremony is implementing the *marriage contract*. This event is the peak activity and is the essential activity. The purpose of this event is to confirm the bride and groom to be a legal husband and wife according to religion and law (Wisnu & Agustinus, 1999).

The bride. The bridegroom's parents have the right to marry under Islamic law, which most Bolaang Mongondow uses. However, it can also be represented to KUA officers, Marriage Registrar

Employees (PPN), or syara employees. If the bride's parents have died, the replacement is the bride's brother or the mother's / father's brother.

Woman. The marriage ceremony begins with reading the holy verses of the Koran, followed by the marriage contract (*ijab Kabul*). Technical implementation of this marriage contract is that the groom is invited to the marriage contract or gets a teaching/confirmation from a religious leader or appointed officer witnessed by both families. After the marriage contract, the groom is guided by religious leaders, followed by the man's family to the door of the bride's room to pick up the bride. While the religious leaders knocked on the bedroom door, the male families threw traditional money, and the groom entered the room. In the room, the bride and groom again received instruction/ confirmation from religious leaders, witnessed by both sides of the family. The bride and groom face each other, and then the spiritual leader takes the groom's right hand and touches his thumb to the bride's forehead. Then the two brides shook hands, holding the dowry money, and the religious leaders said the words the groom addressed to the bride. Vice versa, religious leaders, say the words followed by the bride managed to the groom.

After the marriage contract or teaching/inauguration is complete, the bride and groom come out of the room accompanied by the parents of both parties and move to a decorated seat called the aisle or *poade*. In this place, the bride and groom signed the administrative requirements witnessed by families/ parents, traditional elders, the local government, and the invitees. After the two brides signed the letters, it was followed by the signing by two traditional elders as witnesses in the marriage of the two brides.

Simultaneously with signing the marriage contract, a traditional elder shall notify all those present at the place of marriage that the bride and groom have become legal husband and wife. Then it ends with a prayer intended so that God Almighty will give blessings, long life, and sustenance to the bride and groom. The next event is *ra mah*. The guests and the bride and groom invited the invitees to taste the food and drinks provided by the families concerned. At the end of the ceremony, the invitees congratulated the bride and groom and both male and female families.

Post - Marriage Ceremony (*moghama*)

The *Mogama* ceremony is the last ceremony from the stages of the traditional marriage ceremony in Bolaang Mongondow. *Mogama* is the groom's family picking up the bride, who is accompanied by a group of family and traditional elders. The technical implementation is that the male family invites a traditional elder to go to the female family's house to request that the bride be allowed to visit the male family's home. After the application is approved, the bride and groom and the entire male family may come to the male family's home. Even though the bride and groom women only spend one day at the groom's home.

In this pick-up event, the bride prepares a pick-up line in the form of several male pickers dressed in traditional clothes. These *pickers* line up in the bride's yard that will be passed by the groom while signaling specific movements (*toys*) (*motuit*). Besides, *Motuitan* also prepared a kind of ancient kolintang and gongs (*gelantung*) or drums. These instruments band under the applicable regulations. The bride walks to the groom's house with an umbrella. Her parents, family, and elders' customs and traditions accompany her. The bride is picked up at the man's family home by the man's family.

In the *Mogama ceremony*, In this case, the groom's family must meet the following requirements: the groom's family request the bride's family to be allowed to carry to the groom's house (*tamongkoi gama'*), cross the river (*lolalanan con tubig*), stepping over the roof drip (*lolanan con tutungan in laag*), climb the stairs of the house (*poponikan con tontaga in tukad*), entering the door of the house (*lampangan con tonom*), lifting the umbrella (*nampilat in paung*), taking off footwear (*pilat infinu*), being invited to sit (*i' lituan*), clamping the seat (*pinogapangan*), removing the veil (*pilat in kokudu*), eating betel and eating betel. areca nut (*pinomamaan*), eating and gargling (*pinogiobawan bo pinolimugan*) and return to the

bride's house (*pobuian*). In each stage, the man's family must give something to the bride in the form of customary money. The bride will not step from her place if this does not.

After the ceremony, the whole family, traditional elders, and the audience congratulated the bride. After visiting the house of the man's family, the bride and groom returned to the home of the bride's parents. As for the aims and objectives of the *religious ceremony*, this is so that the bride is free from feeling mal u.

Conclusion

Mapalus is an activity in which members assist one another in various jobs, particularly agricultural work, house construction, parties, mourning events, and even cash collection in the form of social gatherings for each member. *Gotong royong* that are still kept today. *Pogogutat* comes from the word *utat*, which means brother, sibling, or cousin. *Tonggolipu* comes from the phrase *lipu*, which means village, village, and residence. *Tonggolipu* is carried out to assist the town's development, for example, by building schools, houses of worship, roads, homes, and other public facilities. *Posad* means helping each other at this time, generally in the form of an organization. One *posad* organization is formed from several members as needed. *Mopuluai I adi* means baby taken outside or down the soil. The ceremony involves collaborative parties, including those involved in this ceremony, aya h and the baby's mother, family or relatives, neighbors, and traditional healers.

Goosebumps means cutting. This ceremony on essentially a religious ceremony. In this case, Islam combined with some elements of local customs. The parties involved in the ceremony are the parents and families of both parties. The invitation includes close family, neighbors, religious leaders, local government, and other community leaders. After the whole series of ceremonies, the event ends with eating together. When finished, there will usually be welcome words delivered by the government or traditional leaders.

Pongondeagaan comes from the word a *deaga*, given i *pongon* prefix and the ending an. *Deaga* means yellow, while *pongon* means it is done. Until *Pongondeagaan* can tell, it has turned yellow. The *Pongondeagaan* ceremony is usually only carried out by the nobility or the rich because this ceremony requires a large amount of money. This ceremony performs in three stages: the first stage is called *poaimbuan*, the second stage is the ceremony, and the peak is followed by a meal together. The third stage paraded the girl around the village.

Guyanga I lipu is in charge of serving all needs from bathing, eating, preparing clothes dressing up, and so on. At that time, the mother bathed her daughter every afternoon in preparation for the youth program at night. The mother kept saying *odi-odi*. *Odi-odi* is spoken in the local language Bolaang Mongondow, to ask the gods to bless the journey of the girl's life.

The *Mogami* ceremony (marriage) is the last ceremony from the stages of the traditional marriage ceremony. *Mogama* is the groom's family picking up the bride, who is through by a group of family and traditional elders. The bride and groom prepare a pick-up line in the form of several male pickers dressed in traditional clothes. After the ceremony, the whole family, traditional elders, and the audience congratulated the bride. After visiting the house of the man's family, the bride and groom returned to the home of the bride's parents.

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