



Tolerance Based on Local Culture Of Minahasa

Aldegonda Evangeline Pelealu¹, Aksilas Dasfordate², Darmawan Edi Winoto³, History Education Department, Faculty of Social Science and Law, Universitas Negeri Manado, Indonesia, *Corresponding author*.
Email: aldegondapelealu@unima.ac.id, aksilasdastfordate@unima.ac.id, darmawanediwinoto@unima.ac.id

This article aim to explain how based tolerance Minahasa local culture and describe implementation from based tolerance local culture. Method research used is method study history according to Mar Block. Research results show that the most dominant local wisdom of the people of North Sulawesi are: *Si Tou Timou Tumou Tou*, *Mapalus*, and *Torang Samua Basudara*. *Si Tou Timou Tumou Tou* as principle the life of the Minahasa people, who teach that people live for each other life. Contained meaning that real people's live could beneficial for others. Practical value extensive nature, no each other offend, can collaborate with others, accept the presence of others as one implementation of *Si Tou Timou Tumou Tou*. All this reflected in Action. *Mapalus* is form embodied culture through group *gotong royong* activities society. Cooperate with people in need existence attitude tolerance accept difference one each other. Cooperation value is embodied spirit in form behavior or Individual actions taken without selfless for to do something by together for the sake of together or individual specific. people everyone the most prominent *basudara* in it is openness. Openness North Sulawesi society is reflected in attitude life like cooperate in field what course. The people of North Sulawesi know that without openness, there is no possible togetherness. because of that need existence attitude accept new people with graceful. Population Heterogeneous, diverse Minahasa and North Sulawesi ethnicity, religion, race and inter group with credo people everyone brother capable hold and dispel currents thinking narrow the speed sometimes exceed effort our for overcome it; credo people everyone brother capable grow attitude each other believe and not each other negate role between the one with the others, but each other love and help. people everyone brother has Becomes adhesive in harmony life between religions in Minahasa.

Keywords: *Tolerance, Culture Local*



INTRODUCTION

Indonesia is a country with various religions and cultures. However, Indonesia is considered a country that supports inter-religious tolerance. Intolerance is still very worrying in this country. Tolerance generally occurs in Indonesia because of differences in religion and belief. Many cases of intolerance occur in the name of religion. For example, the rejection of Shiites by the Islamic Forum in Central Java, and the refusal to build a mosque in Manado in September 2016. According to police records, there were 25 cases (Hamim, 2007).

In the case of intolerance violations that occurred in Indonesia, religious and ideological differences continue to dominate, for example the rejection and neglect of worship, the disbandment of religious activities. In dealing with this phenomenon, society must be more open to accept differences. Accepting this difference is called tolerance. Tolerance can be a virtue if understood through mutual understanding and cooperation to provide opportunities for communities to resolve conflicts peacefully. Therefore, tolerance is meaningful not only in openness but also in cognition. Tolerance must end in Indonesia. The reason is that this attitude can destabilize the Unitary State of the Republic of Indonesia (NKRI). Instilling an attitude of tolerance in society can form citizens who can realize a common civilization in the life of the nation and state. To improve Indonesia and advance towards a better Indonesia, we must first develop a tolerant attitude. It must first be built through educational efforts in the community. This is because it can affect the pattern of the country's daily life in the development of Indonesia. In addition, considering Indonesia's multicultural situation, it is necessary to cultivate a tolerant attitude towards social life through education.

Achievement of harmony and tolerance in inter-religious life that is good and smooth together between followers of different religions so that each group of religious adherents can carry out some of the demands of their respective religions. Harmony follows the principles of all religions and being an open group to all interfaith groups, enables and facilitates mutual communication. Suppose one religious community builds good relations with other religious people. In that case, it can build various forms of cooperation in society and the nation (Said, 2005).

Grown tolerance from local cultural knowledge from every area is riches intellectuals who have uniqueness. Knowledge the has Becomes guidelines for local community culture that grows and develops (Sandoval-Rivera, 2019). Each region has its own culture, peculiarities and uniqueness such as language, art and customs. However, the modernization trend can cause a shift in traditional cultural values to values resulting from lifestyle changes. And the way of thinking of modern society. Minahasa art and culture entered the realm of modernization in the 18th century. Author Dr. Hetty Palm released an analysis that no region in Indonesia has lost its original culture as fast as the Minahasa. Even some areas still maintain their regional cultural characteristics by holding festivals, arts and cultural activities every year.

The Minahasa tribe is an ethnic group that lives in North Sulawesi, Indonesia. The division of Minahasa Regency began in 2001 and is divided into Minahasa Regency, North Minahasa Regency, South Minahasa Regency, Tomohon City, and Lobak. Southeast Minahasa. Minahasa is one of eight sub-ethnic districts: Trongsa (Tomohon), Tonshi (Minato), Tourer



(Tondano), Tontenboan (Minahasan Dukminsel), Tonsawan Tonbatu Tondango, Pasan Ratahan, Ponosakan and Bantic. Minahasa people have potential and attractiveness in fields such as tourism, language, cooking, crafts, architecture, music and agriculture, all of which can even advance the fields of education/training and the economy (Kausar, & Gunawan, 2017).

An arts festival is held every year, and there are seven elements of artistic attractions (dance, traditional music), handicrafts, exhibitions, and culture (religion, community organization, language, scientific system, livelihood), device technology and art). This art festival reflects the great potential of the Minahasa community. Therefore, the Minahasa region deserves government attention and support, as evidenced by the increasing number of cultural arts festivals and domestic and foreign arts and culture teams outside Minahasa. This is an opportunity for arts and culture actors (trainers, observers, organizers, exhibitors, entrepreneurs) to develop the possibility of traditional arts and culture to sell traditional handicrafts/products in Minahasa.

However, the problem in developing and maintaining the potential of Minahasa art and culture is the lack of love for art and culture itself. The existing forums have been unable to develop arts and cultural activities because the community has few opportunities to obtain information. The acceptance of knowledge and funds lacks awareness of the next generation of their arts and culture. Based on description above so research this aim for explain how based tolerance Minahasa local culture and describe implementation from tolerance based local culture in Minahasa.

RESEARCH METHODS

Study this use method study history according to Marc Bloch. Data collection techniques. Data collection techniques that have been conducted with use studies bibliography, with apply Steps method history of Marc Bloch. Data analysis techniques using technique analysis critical history, generalization and categorization of data/ facts, then stage analysis implementation.

TOLERANCE BASED ON LOCAL CULTURE MINAHASA

A. Tolerance Study based Culture Local

The current phenomenon of the Indonesian conflict shows a lack of tolerance. Tolerance of other religions and cultures. Tolerance is an attitude and behavior that respects religion, ethnicity, ethnicity, opinions, attitudes, and differences in the behavior of other people who are different (Raihani, 2011). Personality development, especially tolerance, cannot be separated from cultural values and local wisdom in all Indonesian tribes and cultures. "Culture is the whole system of human thought, values, morals, norms, and beliefs created by society. Systems of thought, values, morals, norms, and beliefs are systems of people and their beliefs. Natural environmental systems of thought, values, morals, norms, beliefs that are used in human life to create social systems, economic systems, belief systems, knowledge systems, technology, arts, etc. (Koentjaraningrat, 2002).



Humans are producers of systems of thought, values, morals, norms, and beliefs as a social entity. However, humans are dominated by systems of thought, values, moral concepts, norms, and beliefs when dealing with fellow humans and nature. With the development of human life, the social system, economic system, belief system, science, technology and art develop. Education is to develop students' potential so that they can socially adopt systems of thought, values, morals and beliefs and develop their heritage towards current and future lives. (Center for Research and Development of the Ministry of National Education Curriculum, 2010).

Tolerance is one of the most important life values for all children to maintain harmony and harmony in a pluralistic Indonesian society (Andayani, 2013). Tolerance is a crucial element in intercultural communication. The ability to understand what is essential not only for oneself but also in other cultures, see the value of others, the beliefs of others, and avoid excuses that are under spiritual and moral values (Juwita et al., 2018). Raihani (2011) "Tolerance means patience with differences. Sometimes, it connotes the attitude of passiveness towards something disliked, and often it means putting up with or enduring something disliked." Tolerance is defined as patience (acceptance) of disparities. In some cases, tolerance is a behavior of indifference to something that is not liked, and often means holding back or delaying something that is not liked (Raihani, 2011). Meanwhile the character of tolerance is: "Attitudes and actions that respect disparities in religion, ethnicity, ethnicity, opinions, behaviors, and actions of others who are not the same based on themselves" (Center for Research and Development of the Ministry of National Education Curriculum, 2010).

Tolerance and intolerance develop equally when drawn into the context of social interaction. In this social process, conditions of peace and conflict are two sides of the same coin in human life. People who associate with other parties can be associative, but can also be dissociative. Associative interaction is a social relationship manifested in the existence of a rational will between the elements of society in all terms that are mutually agreed upon and do not conflict with the prevailing social norms and values. This process leads to stronger bonds between stakeholders. This process involves forms of collaboration and adaptation. Dissociative interaction, on the other hand, is a form of social relationship that leads to a split or expansion of social relations between parties. This process can take the form of competition, contradiction, or conflict.

a. Tolerance Education

Tolerance in the respecting, allowing, and permitting opinions, views, beliefs, customs, behaviors, etc., or something for the founder himself. For example, religion, ideology, race. Tolerance is understanding and mutual respect for peace as a goal. Tolerance is the path to peace. Tolerance is considered an integral part of peace. Having fine points means respect and attitude. We must show respect and attitude towards all forms of differences that exist in Indonesia. Tolerance is the simplest attitude, but it has a positive effect on positive affects, especially social peace. Lack of tolerance can lead to unexpected conflicts (Bukhori, 2013).

The implementation of this attitude of tolerance is based on an open attitude towards others. It must respect the principles it adheres to without sacrificing these principles. There are differences in principles, and it is clear that tolerance arises and applies because respecting



the differences and principles of others without harming ourselves. There are two interpretations of this term in the interpretation of the margin of this error. First, the negative interpretation that tolerance is sufficient to demand a cognitive and non-violent attitude, regardless of whether other people or groups are different or the same. The second is a positive interpretation, and tolerance is not the same as the first interpretation (negative interpretation) and requires help and support for the exother people and groups' existencensyah, 2017).

Tolerance in the sense of the word means respecting and allowing opinions, views, beliefs, customs, actions, etc., or anything that is contthe founder himself. For example, religion, ideology, race. Tolerance is understanding and mutual respect for peace as a goal. Tolerance is the path to peace. Tolerance is considered an integral part of peace. Having acceptable points means respect and attitude. We must show respect and attitude towards all forms of differences that exist in Indonesia. Tolerance is the simplest attitude, but it has a positive effecpositively affectse country as a whole, especially on social peace. Lack of tolerance can lead to unexpected conflicts (Dianita, Firdaus, & Anwar, 2019).

We conclude that forgiveness is the attitude of someone who freely acknowledges, appreciates, acknowledges, respects, hates, understands, and accepts the opinions, differences, views, and beliefs of others. Given the importance of the value othis should be applied in everyday life. As Tilaar (1999) points out, people are not only looking for similarities and agreements that are not easy to reach, but above all is an attempt to respect others. Haruharu in society. There is mutual understanding in diverse societies. Tolerance education aims to foster a tolerant attitude of students in schools and social groups and a means of coaching so that it can be more applied and developed in people's lives (Marzuki., & Muliadi, 2015).

Tolerance education can be carried out in several approaches: individual approach (individual approach), group approach (interpersonal) approach), and the classical approach (classical approaches). The types of presentations are also very diverse and flexible through stories, lectures, simulation games, questions and answers. Independent discussion and assignments. All forms Alln (communication) can be used in the educational process. Respect for human rights to exercise rights and freedoms means tolerance has been born. The essence of tolerance is respecting, acknowledging, acknowledging, or disagreeing with the founder, attitudes, opinions, opinions, beliefs, habits, behavior, etc. (Thaufan, & Sapriya, 2018).

b. Culture Local

The culture of each country and society consists of large and small elements that are part of the unity as a whole. Several scholars have tried to formulate the basic elements of culture. For example, Melville J. Herskovitz proposed four key elements of culture. Economic system; family; political power. Kluckhohn describes an academic review of this in his work entitled *Universal Category of Culture*. The seven elements of culture are considered as cultural universality. Namely, equipment and supplies for human life (clothing, housing, household appliances, weapons, means of production, transportation, etc.). Livelihoods and economy (agriculture, livestock, production systems, distribution systems, etc.); Social system (kinship system, political organization, legal system, marriage system); language (oral



or written); arts (fine arts, sound arts, athletic arts, etc.); knowledge system; religion (belief system) (Ismail, 2011).

According to KJ Hoenigman, Koentjaraningrat stated that the form of culture is in three parts. First, the idea (ideal form). The ideal form of culture is a culture in the form of a collection of abstract ideas, ideas, values, norms, rules and others. It cannot be touched or touched. The form of this culture is in the hearts or hearts of citizens. When the church expresses its ideas in writing, the ideal cultural location is in the essays and books of parishioners. Second, activity (behavior). This activity is a form of culture as a patterned behavior of these people. This form is often referred to as a social system. This social system consists of human activities that interact, relate, and associate with others according to basal behaviour patterns. It is concrete and can occur, be observed and documented in everyday life. Third, artifacts (works). Artifacts are forms of objects and objects be touched, seen, and recorded. They are physical forms of culture in the form of the results of activities, actions, and works of all people in society. Their nature is the most specific of the three cultural forms. In the reality of soform of culture cannot be separated from another. Example: The ideal form of culture regulates and directs behavior (activities) and human works (artifacts) (Liliweri, 2009).

B. The local wisdom of the people of North Sulawesi as a source of developing the character of tolerance

Etymologically, local wisdom (local wisdom) comes from the words wisdom (wisdom) and local (local). Local means local, local, but wisdom is defined as wisdom or wisdom. From the above understanding, local wisdom can be interpreted as local or local culture with values, ideas, with values, full of and wisdom, embedded as guidelines for all community members of the communitycommunity members, 2010). Community wisdom can be interpreted as something that is evaluated by the community for generations and is used as a standard or guideline for behavior or behavior in social life. Koenjtaraningrat wants humans to have various values and attitudes to be productive, not only as mastery of material, science and technology, but also as a guide to behavior and as a basis for work spirit. Various values that govern human behavior originate from a system known as "cultural value most abstract I systemlevel of habits and habits of human life in society". The cultural value system consists of the thoughts in the minds of most citizens' mindsr precious in life (Scoot, 2007). 2012).

Local wisdom is the basis or standard for government and society to make decisions at the local level in various fields such as education and natural resource management (Soekanto, 2013). Therefore, local cultural wisdom is rooted in myths and traditions that have long existed in society, is integrated with norms, culture and belief systems, has been accepted for a relatively long time, and has overcome contact with foreign cultures. The main local wisdom of the people of North Sulawesi is *Si Tou Timou Tumou Tou*, *Mapalus* and *Torang Samua basudara*.

Si Tou Timou Tumou Tou

Si Tou Timou Tumou Tou is a profound philosophical expression of a Minahasa figure who is also a national hero, DR, Ratu Ranji. It became a famous "quote" from GSSJ (Sam). When the book was written, the state of Minahasa was discussed. Minahasa identity is said to be



declining, whcated by the infrequent use of tribal languages in rural areas. In addition, the general characteristics of the Minahasa people, unity, mutual assistance, obedience, and discipline, which are commonly called Maend, are declining. Only a small part of the noble values contained in expressions such as unity, compassion, and *gotong royong* remain, and the rest are ju. Therds. Second, the spiritual direction of the Minahasa tribe is consumptive, hedonistic and feudal. Therefore, the participation and development of Minahasa as part of Indonesian society towards developing positive and useful identity values must be resolved to intor participation. According to the principle of Si Tou Timu's life, Tumu Tou contains elements of a noble identity, namely the ideal human figure of the Minahasa/Kawanua tribe, if it can humanize others.

The principle of life is a view of life that guides a person's life by participating in the development of a qualitdevelopings principle of life can be interpreted that the Minahasa people are religious people with the perception of Opoempun (God Almighty) or Opowairan (the richest God) and Opowananas (the highest God). To understand Minahasa society and culture, it must be understood as a multi- element entity, including local and foreign elements that are part of the Minahasa community entity. Si Tou Timou Principle Tumou Tou is a form of Papendangen society which means teaching, or the Minahasa community is a society that always wants to gain knowledge and knowledge and gain knowledge from each other. The Minahasa people of this religion understand that the Minahasa people are always religious people.ay be related to the story of Toa and Lumimut, the imaginative expression of humans. The first-person Bible account encourages introspection in his relationship with God. The story of Toa and Lumus is treated religiously, as Kaleima is told as a shrine maiden who radically changes Lumimut's life.

Minahasa people feel they have a view of life, knowledge, values and norms. All this is reflected in actions and actions. Minahasa civilization is also influenced by Western (European) civilization which has adapted to its values and norms. Western influence is reflected in the church as a place of religious worship. From this church, he influenced the spiritual life and education of the Minahasa tribe and formed a civilization. Global reviews have determined that these Minahasans have European-like Minahasans because they share the common physical characteristics of Minahasans, namely the emergence of an increasing mix of different nationalities. Your personality is also reflected in cooperation, pride, discipline, greetings, and faith. Minahasa identity and personality influence the development of the country.

The character is neutral, and the Minahasa character is discreet and harmonious, under the nation's character. Furthermore, incompatible features, i. H. Signs that are inappropriate and affect the country's characteristics. The term used by Si Tou Timou Tumou Toi needs to find a solution so that the Minahasa community, an integral part of Indonesia, can fully understand the meaning of the term. *Si Tou Timou Tumou Tou* is a Minahasa life principle that teaches humans to live in mutual support. Contained meaning that real people live could beneficial for others. Useful value large its nature. Not each other offend, can collaborate with others, accept the presence of others as one implementation *Si Tou Timou Tumou Tou*.

Mapalus



Mapalus is a form of culture that is realized through collaborative activities by community groups. *Mapalus* activities are still carried out by the Minahasa community covering cities and provinces in North Sulawesi. *Mapalus* activities carried out by community groups depend on the needs and placement of *Mapalus* groups in the area. *Mapalus* activities aim to help fellow *Mapalus* members in a happy atmosphere (thank you for the product) and a sad atmosphere (death).

Implementation *Mapalus*

Mapalus or *gotong royong* in the social life of the Indonesian people occupies an important position because it is considered suitable for creating harmony between citizens and strengthening brotherhood. *Gotong royong* sometimes become a custom or culture inherent in everyday social life. Check out the story of the birth of the Indonesian state, where the culture of *gotong royong* acts as a liaison for all elements of the country.

Observing various historical records of the country's journey, the independence of the populist Republic of Indonesia results from skilled cooperation from all corners of the country, not individual or group interests. In other words, the independence declared on August 17, 1945 is a joint effort of all state elements to prioritize common interests over groups, groups, or individuals. After this we call this joint effort *Gotong royong*. All people are fighting for this tangible manifestation of nationalism and patriotism.

Before the era of national awakening, the war against the invaders was only limited to their respective tribes and groups, which were not yet centralized, due to the absence of a unified idealism. In other words, the struggle at that time was still regional, depended on the leader, and was not organized with a clear goal of struggle. Also, when the era of people's revival began, a systematic resistance against the enemy began. The establishment of the Budi Utomo organization on May 20, 1908 was the starting point for the emergence of a national movement in Indonesia and the birth of a common perception to fight for the fate and future of the country. Since then, *Gotong royong* has become the breath of every step and effort of every citizen to create a better future for Indonesia.

As Yudi Latif wrote in *Spring Ketteradan: Pancasila in Action* (2014), at a crucial moment in the history of the Indonesian nation, the spirit of *gotong royong* was the ideal of every series of nation's founders. action spirit. For example, the process of editing the text of the proclamation was written directly by Bung Karno, but directed by Bung Hatta and entered by Yogyakarta journalist Sayuti Melik (Latif, 2017).

The spirit of cooperation is also reflected in the youth's efforts to broadcast the reading of the declaration live on overseas broadcasting stations at Kioko Studio in Hosho, Jakarta. If that doesn't work, young people don't despair. Adam Malik then went to Domei Tsushin to explore the possibility of broadcasting the reading of the Declaration text live. As a result, Indonesian independence has become the official message from the Alliance News Agency to all branches in Indonesia and abroad. The Jakarta-based artist in Pasar Sunen created posters and texts (murals) in various places, such as city walls and trains, to spread the news of the declaration.



As if that wasn't enough, youth activists at that time often gathered on Jalan Menten 31 to work hand in hand to bring good news in the form of a proclamation text template to all corners of the country and the world. Its activists include M. Zaelani, a member of the Gerind Youth Front who is ready to be sent to Sumatra, Masri to Kalimantan, and many other youths to Sulawesi and Java. Of course, the mission to deliver the good news had to be unpleasant. However, the spirit of *gotong royong* that permeated their souls overwhelmed them all.

Differences in views, religious beliefs, and political views do not overthrow them, let alone cancel each other out. This difference makes them more prosperous and strengthens their faith. Differences are not the reason why they do not criticize each other, hate each other, hate each other, or unite as God's companion creatures. See Mohammad Nasir's confession while in Yogyakarta during the Revolution. The difference between the controversy and Sukarno on the Constitution is generally well known. He forgot the sharp disagreements of the 1930s, but when the call for revolution must be treated as a priority (Latif, 2017).

In addition, the state defense and national defense system are based on the spirit of cooperation throughout the country through the union of humans and the military, known as the state defense and security system (Shishan). Kamratha). With limited equipment, poor training and an organized army, this system was created to repel enemy attacks. History shows that the spirit of *gotong royong* in the development of Sishankamrata has forced the Dutch to be confused with sophisticated weapons and trained soldiers, forcing the Dutch government to return to the negotiating table. The Dutch government finally recognized Indonesian sovereignty through the Round Table Conference (KMB) on 27 December 1949.

Gotong royong in practice

Sukarno used the term *gotong royong* to uphold the ethos of unity during the Guided Democracy period (1959–1965). In a speech dated June 1, 1945, Sukarno emphasized that *gotong royong* was the essence of Pancasila after being exploited in such a way. Quoting Sukarno's speech directly, he said, as I said earlier, we are establishing the Indonesian state, which we all must support. All for all! Not Christian for Indonesia, not Muslim for Indonesia, not Hadikoesoemo for Indonesia, not Van Eck for Indonesia, not Nitisemito who is rich for Indonesia, but Indonesia for Indonesia, all for all! If I squeeze the five become three, and the three become one, I can get one Indonesian saying that genuine, namely the word "*gotong royong*". The Indonesian state that we have established must be a cooperation country. *Gotong royong* is understanding dynamic, more dynamic than "family", said Sukarno,

Tolerance Value Culture *Mapalus*

The activity of the Minahasa community in a happy atmosphere (thank you for the product) is a joint harvest activity by *Mapalus* members there. This activity will be carried out for all *Mapalus* members who are in agricultural activities/harvesting agricultural products. *Mapalus* members will support *Mapalus* members who are grateful for the results/products. In agriculture, for example, *Mapalus* members help cut rice in the fields. *Mapalus* activities start from opening new gardens, cleaning gardens, harvesting crops, supporting installing on stilts, even supporting *Mapalus* activities, with the government directly supporting *Mapalus*



activities. *Mapalus* activities aThe community carries out mapalus activitieshas values that ainherited, interpreted and implemented in an ever-changing society. The implementation of cultural values is proof of the legitimacy of society towards culture. The existence of culture and the diversity of noble cultural values of the Indonesian nation is a means of forming the character of citizens, both personally and publicly. MUJI is MUJI (2008), claiming that culture is a creative activity, prospering with new values, and civiliza. Civilization work of art, Tools, Customs, and Institutions of the Past that Can't Be Changed According to Lévi Strauss (2001), the whole complex culture: knowledge and behavior, science, belief, art, morals, law, customs, and creativity is a particular society. As a member, I learn from people and are passed down from generation to generation.

However, over time, the existence of culture and cultural values owned by the Indonesian state has not been optimal for strengthening the character of its citizens, even if we see various types of community behavior that lead to the destruction of the state. Lack of courtesy, reduced honesty, reduced sense of unity, reduced sense of mutual cion among community members. Indonesia is a country with a very diverse culture. It is also an attractiattractivecountries to study and learn about Indonesian culture. Because culture is also a manifestation of national identity, the embedded values must be respected, preserved and even preserved. The existing good culture must be maintained. It can continue and will not fade.

The younger generation even has a role and responsibility to maintain the culture in their area. Today's rapid modernization begins with the entry of foreign cultures which gradually erode the cultural values that exista, affecting the wider community, including the younger generation. This requires the younger generation to maintain, maintain and maintain the existing culture. Minahasa people are known for many cultures, ranging from art culture. Both dance, traditional houses, and the Minahasa community, are social activities thaenMapalus often carry out is a traditional culture of the Minahasa region and a culture of mutual coon that developed iahasa. *Mapalus* is a model that works with work groups formed by many families and one area.

J. Turang (*Mapalus Theory and Practice*, 1989) states: The Minahasa people view that human nature is "a creature that cooperates with God". One lives to work with God, not to work alone, but to work together (work together), for material life, or materiale, believe and together Live to work together rather than work "*Opo Empung* ", "*Opo Rengan rengan* ", "*Opo Wailan* ", or other names in the Minahasa regional language (God Almighty). Therefore, every time a work is started and completed/accepted, it is necessary to perform a sacred ritual led by a *Warian* (religious leader from an ancient religion). Before the ceremony takes pld to hear the sound of the *Manguni* bird or see other natural signs and other means to guide the church from God Almighty through the pope and church leaders (*Tona'as*).

Torang Samua Basudara

Torang Samua basudara is a local wisdom of the people of North Sulawesi. The best feature is openness. This shows mutual respect, please help or help each other. people everyone: raw materials bae, bakubaku darling (we are all brothers, live in a good environment and love each other) is a noble moralage to live in harmony and peace. The openness of the people of



North Sulawesi is reflected in their attitude towards cooperation in all fields, especially cooperation in agriculture. In this collaboration, each has a different name, but the goal is the same. That is, helping each other, or, for example, helping each other to open new land. In Minahasa, this form of cooperation is called *Mapalus*. In Sangihe it is called *Maparce*. In Bora Ammono Gondo, it is called *Mopasad* (Pangalila, & Mantiri, 2020).

Mapalus, *Mapaluse*, and *mopasad* can be three names with different names, but they all serve the same purpose. It's about working together to get the job done. At first the forms of cooperation (*Mapalus*, *Mapaluse*, *Mopasad*) were limited to agricultural communities, including cooperation in developing new agricultural land, rice cultivation, and/or rice harvesting or other forms of work. But then it's social gatherings for money, groups in the form of family lines, harmony within clans or ethnic subgroups, rallies or social gatherings that change food to the burial chamber, and other guards. Followers of the same religion that has developed into a form of cooperation. This form of cooperation has created respect, affection and love for each other in the form of harmonious coexistence in the group. In addition, groups have evolved from living in traditional inner harmony to living in harmony between indigenous groups and groups with both assimilated and newly added community groups. Communities that are closed, exclusive, or want to be different from their views of life, and live together in the desired harmony are certainly able to achieve, such are the people of North Sulawesi and Manado City, which are recognized as their own. Recognize that recognized capital that can live in harmony can live with others, that everyone is equal and that everyone deserves the opportunity to strive for happiness. You can only live if you are.

The people of North Sulawesi recognize that without openess no unity. The sense without openness to life of unity is one of the local wisdoms of North Sulawesi, and the city of Manado as the capital city is still well preserved. Visits between friends and relatives, or relatives of different religions, including during holidays such as Ketupat and Thanksgiving. People or communities of different religions guard places of worship for other religious people during the celebration of religious holidays. For example, in the Christmas church, security is protected by Muslims. On the other hand, during Eid al-Fitr, the mosque is protected by Christians. These are all true manifestations of oneness in the belief of "*Torang Samua basudara*."

These people who are the capitals of North Sulawesi and Manado admit that he, I, he, and we are indeed different. And we have to admit that they are different. Different religions, different ethnicities, different cultures. Some people eat different things, some people eat some people eat potatoes, and some people eat. But all these differences in the beliefs of *Torang Samua Basudara* are understood and recognized as gifts from the Creator. *Torang Samua basudara* interpreted that humans as social and religious creatures live alone and cannot live alone. In other words, *Torang Samua Basudara* is different in many ways. However, each has the freedom to do what they want and the obligation to respect different people. The sun, moon, and stars are three celestial bodies with different roles and functions but do not interfere with each other. The sun performs its function during the day. The moon and stars serve to light up the night. The seven colors of the rainbow are curved like an arch. Beautifully drawn in the sky, looking fantastic between one color and another, and not interfering with each other are also good examples of unity, peace and harmonious living. If



one of the colors is omitted, it's definitely not a rainbow can deny it. Because the seven beautiful and orderly colors are the work of the Almighty Creator.

The same can be seen in people. No matter who they are, there are many differences the Creator creates to distinguish tastes. I have eyes to see. I have ears to hear. There is a nose for smelling. There is a mouth for food and drink. There is an anus for expelling feces. And there are many other differences. The scariest part of the human body is the anus. If so, should the rectum be abolished as the most despicable part of the body? Certainly not! Because good food introduced by mouth when there is no rectum is useless. Basudara where every part of the body is different. It's the same with humans; Basudara is different.

Torang Samua basudara are actions and attitudes prioritising common interests manifested in manifested ins. The heterogeneous population of Manado and North Sulawesi cities varies between groups with ethnicity, religion, race, and belief in *Torang Samua Basudara*, and can accommodate narrow schools of thought. Overcome them, excel, fight and disperse. People's Confidence *Samua basudara* can increase mutual trust and love and help each other rather than denying each other roles.

Torang Samua basudara is not an attempt to hide the fear of danger, but to reveal the truth that diversity in ethnicity, race, and class is not a feared spirit, an eradicated plague, or a dangerous predator, but a form. You need to hunt. No one needs to be uncomfortable with differences. For the people as the capital city of North Sulawesi and Manado, differences in diversity are not threats, challenges, obstacles, or disturbances to unity, living in harmony and peace, but as hope and inner unity, beyond Prosperity.

Torang Samua basudara is a whole perception that leads to the beating of differences. *Torang Samua basudara* is not only an idea or a big dream that cannot be realized, but also a reality that has changed to live together. Progress of development, increased economic growth, means *Torang Samua Basudara* has a greater demand than the "hate business" of small people whose economic value has recently increased in some areas, I attest.

The increasing number of "hate business" is a problem for Indonesians. The voice of tenderness sometimes sounded weak. Why? Because some groups are not among the elements that make up the Indonesian nation, they do not know that the diverse Indonesian nation the grace of God Almighty created the diverse Indonesian nation most outstanding achievement in human life is to appreciate diversity. The self is more important, but much more important when we can appreciate other people who are different. Different ethnicity, religion, race, class, ethnicities, religions, races, classes, Papua, the *Koteka* is mainly worn by primitive people. The food eaten by various ethnic groups in Indonesia is also very diverse. In the philosophy of *Torang Samua basudara*, the difference is not a problem. However, the difference is valued and respected as wealth and a gift from the Creator.

North Sulawesi is not easily ignited because it is not hostile to religion, law, peace and comfort. Since the stipulation of North Sulawesi, especially the city of Manado as the capital city, all elements of society have shown through their words and actions that a harmonious and peaceful life is beautiful. *Torang Samua basudara* is the moral strength of the next generation so as not to lose hope to provide enlightenment and a good life to people and groups with networks of violence and hatred.



Torang Samua basudara is based on the idea that all humans are created equal. With the belief that the common interest is far more powerful than the forces of destruction and division. In Torang philosophy *Samua basudara*, the door of possibilities is open to everyone and does not see differences as a means to separate people. The people of North Sulawesi and the city of Manado recognize, live and believe that the rights to life, religion, freedom and happiness are gifts from the Creator and cannot be taken away from anyone. North Sulawesi has abundant natural resources, but it does not enrich North Sulawesi. North Sulawesi has intelligent people, but North Sulawesi doesn't know that. North Sulawesi is rich in traditional arts and cultural heritage, but that's not what makes other regions admire it. North Sulawesi is famous and difficult to ignite because of the spirit of *Torang Samua Basudara*. In the spirit of *Torang Samua Basudara*, the cities of North Sulawesi and Manado are capital cities where all good can happen.

Recognizing differences is far more critical than fighting them, even when challenged in different ways. We all differently for a short time. Are we wasting this short time to discuss our differences further? Or are you trying to appreciate differences? Understanding the differences is not an easy task for some people. It's easier to suspect others than to investigate yourself. It is easier to recognize the differences between other people than it is to find familiar ground others. But at the heart of religion we believe that we should treat others the way we want is one rule. This truth applies to all continents and the people who live there. This belief is not new or blue, yellow, red, green, or purple. It still strikes the hearts of billions of people around the world. This belief is a sense of trust in others, which encourages the people of North Sulawesi and the city of Manado to listen to each other, learn from each other, and trust each other in *Trang Samua*'s beliefs. *Basudara*.

Torang Samua basudara is different, but in brotherhood, not only the hopes of the people of Manado and the people of North Sulawesi, but also the hopes of the founding father of the Indonesian nation, *Bhinneka Tunggal Ika*. Not only in North Sulawesi, but throughout the archipelago, there are many differences in ethnicity, religion, class, culture, and so on. In other words *Samua Basudara* must not only be in *Norsi* and Manado as its capital, but also through and territory of the Unitary State of the Republic of Indonesia. Appreciating differences is a valuable national heritage. Our country will become stronger as our ability to understand differences grows. Denying that there are differences is not very civilized, and those who do are enemies of human rights.

Don't voluntarily respect differences, but inevitably. Those who do not admit it aThe truth blinds those who do not admit it which continues to be pushed by the power to justify it, loses its false truth in the realm of emphasizing differences and sacrificing a sense of unity. Only 1% of Indonesians believe that a different life is neither essential nor good. The remaining 99% predict the difference and believe that the difference will not disappear from the surface. This is believed to be more than 200 million Indonesians. In reality, there is more to it than hatred and narrow interests of a group of people. If problems and differences are disturbed, it is their right, but it does not unite the Indonesian people.



CONCLUSION

Community wisdom can be interpreted as something that has been evaluated by the community for generations and is used as a standard or guideline for behavior or behavior in social life. The local wisdom that is common the people of North Sulawesi commonly own *numou Tou, Mapalus, Torang Samua basudara*.

Si Tou Timou Tumou Tou is a Minahasa principle of life that teaches humans to live in mutual support. That is, people who are living others. The utility value is broad. Not hurting each other, being able to work together, and accepting the existence of others as one of the implementations of *Si Tou Timou Tumou Tou*. All this is reflected in actions and actions. Minahasa civilization is also influenced by Western (European) civilization which has adapted to its values and norms. Western influence is reflected in the church as a place of religious worship. From this church, he influenced the spiritual life and education of the Minahasa people and formed a civilization. According to a global review, these Minahasans have Minahasans. The latter are similar to Europeans because they have the same physical characteristics as the Minahasans, an increasing mix of different nat. Your personality is also reflected in mutual cooperpride, discipline, greetings and faith. Minahasa identity and personality influence the development of the country.

Mapalus is a form of culture that is realized community group mutual assistance activities. *Gotong royong* is simply defined as growing together, or doing something together. Working with other people requires a tolerant others accept each other's differences. In addition, the defense and defense system is based on the spirit of national mutual cooperation through ty of the people and the military, known as the Universal People's Defense and Security System (Sishankamrata). With limited equipment, poor This system was created within, and an organized army, this system was created toe value of *gotong royong* is the behavior or spirit of individuals who are sselfless and unselfish individualsectively for the public interest or specific individuals.

Among them, the person The the most in Sam Abasdara is openness. The openness of the people of North Sulawesi is reflected in their attitude towards cooperation in all fields. The people of North Sulawesi admit that without openness to life there will be no sense of unity. Therefore, we need to be graceful in accepting new people. A new society with entirely different characteristics from the Minahasa community. *Torang Samua basudara* are actions and attitudes that prioritize common interests manifested in actumanifested in the heterogeneous population of Manado and North Sulawesi cities varies between groups with ethnicity, religion, race, and belief in Trang Samua Basdara, and can accommodate narrow schools of thought. Overcome them, excel, fight and disperse. People's Confidence *Samua basudara* can increase mutual trust and love and help each other rather than denying each other roles.



References

- Akmansyah, M. (2017). Membangun Toleransi Dalam Perspektif Pendidikan Spiritual Sufistik. *Kalam*, 10(2), 517.
- Andayani, T. R. (2013). Peningkatan Toleransi Melalui Budaya Tapa Sarira: Pengembangan Model Pendidikan Karakter Berbasis Kearifan Lokal. *Optimalisasi Peran Orangtua dalam Pendidikan Karakter Bangsa*, 397–406.
- Bukhori, B. (2013). Model Toleransi Mahasiswa Muslim terhadap Umat Kristiani (Studi pada Umat Islam). Disertasi. Yogyakarta: Program Doktor Psikologi Fakultas Psikologi Universitas GadjahMada.
- Dianita, G., Firdaus, E., & Anwar, S. (2019). Implementasi Pendidikan Toleransi Di Sekolah: Sebuah Kearifan Lokal Di Sekolah Nahdlatul Ulama. *Tarbawy/ : Indonesian Journal Of Islamic Education*, 5(2), 162.
- G. Pruit, Dean. 2011. *Teori Konflik Sosial*. Jakarta: Pustaka Pelajar.
- Ismail, Nawari. 2011. *Konflik Umat Beragama dan Budaya Lokal*. Bandung: Lubuk
- Juwita, W ., Salim, A., & Winarno, W . (2018). Students' Tolerance Behavior in Religious- Based Primary School: Gender Perspective. *International Journal of Educational Research Review*, 3(3), 51–58.
- Koentjaraningrat. (2002). *Pengantar Ilmu Antropologi*. Rineka Cipta.
- Latief, Y. (2017). *Negara Paripurna: Historisitas, Rasionalisme, dan Aktualisasi Pancasila* (6th ed.). Jakarta: Gramedia.
- Liliweri, Alo. 2009. *Prasangka dan Konflik*. Yogyakarta: LKiS
- Marzuki, I., & Muliadi, A. (2015). Pengembangan Perangkat Pembelajaran Pendidikan Kewarganegaraan (Pkn) Berbasis Toleransi. *Jurnal Ilmiah Ikip Mataram*, 3(2), 713–721.
- Pangalila, T, & Mantiri, J. (2020). Nilai budaya masyarakat Sulawesi Utara sebagai model pendidikan toleransi. *Jurnal Ilmiah Mimbar Demokrasi*, vol. 20 (1), 1-10.
- Pusat Kurikulum Balitbang Kementerian Pendidikan Nasional. (2010). *Pengembangan pendidikan budaya dan karakter bangsa*. Pusat Kurikulum, Balitbang, Kementerian Pendidikan Nasional.
- Raihani. (2011). A whole-school approach: A proposal for education for tolerance in Indonesia. *Theory and Research in Education*, 9(1), 23–39.
- Scot, John. 2012. *Teori Sosial : Masalah Pokok dalam Sosiologi*. Yogyakarta: Pustaka Pelajar. Semarang: Fasindo.
- Soekanto, Soerjono. 2013. *Sosiologi: Suatu Pengantar*. Jakarta: Raja Grafindo Persada.
- Syamsiar, S. (2010). Bentuk-Bentuk Kearifan Lokal Dalam Kehidupan Masyarakat Indonesia Sebagai Sumber Gagasan Berkarya Seni Rupa. *Jurnal ISI Surakarta*, 2(1).
- Thaufan, T., & Sapriya, S. (2018). Pelembagaan Karakter Toleransi Siswa Melalui Program Pendidikan Berkarakter Purwakarta. *Citizenship Jurnal Pancasila Dan Kewarganegaraan*, 6(1), 17.
- Thohir, Mudjahirin. 2007. *Memahami Kebudayaan: Teori, Metodologi dan Aplikasi*.
- Wirawan. 2010. *Konflik dan Manajemen Konflik*. Jakarta: Salemba Humanika.