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## **Kumawus Tradition: Cultural Studies in the To' mbulu Sub-Ethnic Community, Walian Village, South Tomohon District in Tomohon City)**

<sup>1</sup>**Yohanes Burdam**

Postgraduate of Merdeka University of Malang  
burdamyohanes@gmail.com

<sup>2</sup>**Agus Sholahuddin**

Political and Social Science Faculty of Merdeka Malang University  
agus.sholahuddin@unmer.ac.id

<sup>3</sup>**Kridawati Sadhana**

Political and Social Science Faculty of Merdeka Malang University  
kridawati.sadhana@unmer.ac.id

**Abstract.** *Kumawus* is a thanksgiving event after the death of a family member, which is also called a weekly event or *maso itam* (local dialect). *Kumawus* in its short meaning, namely making finished or *bekeng* finished (in the local language/dialect), which is doing something to the end related to the life of a family member who has died. The main objectives of this study are: (1). To explain the implementation of the *Kumawus* tradition historically according to the cultural views of the *To' mbulu* sub-ethnic in Walian Village, South Tomohon District, Tomohon City. (2). Describe the factors behind the tradition of implementing *Kumawus* in the *To' mbulu* sub-ethnic community in Walian Village, South Tomohon District, Tomohon City. This study uses a qualitative approach with grounded theory methods. This study used a qualitative approach with "Grounded Theory" analysis, which was developed by Strauss and Corbin, namely through the Coding procedure or Emik's perspective. The subjects of this research are the community, village leaders, traditional elders, church leaders in the Walian village, Tomohon City. Data collection techniques using observation, interviews, documentation, and literature study. The research instrument is the researcher himself as the main instrument. Based on the results of the research and discussion above, it can be concluded that: the procession of the *Kumawus* tradition in the grieving family of the *To' mbulu* sub-ethnic community in Walian Village, South Tomohon Subdistrict, Tomohon City, shows that there is interaction and togetherness and cooperation between communities which shows a strong appreciation of local cultural values community linkages and interactions in the implementation of *Kumawus* continue to run well even though Walian Village has been divided into two new sub-districts and a central village.

**Keywords.** Tradition, *Kumawus*, Culture, Subethnic, Society

### **I. Introduction**

The Minahasa sub-ethnic group inhabits mountainous areas (inland) and the coast as well as the islands around the Minahasa. The sub-ethnic group *To'nsea*, live in sub-districts to the

north, which is now called North Minahasa and Northeast Minahasa districts. The *To'ulour* sub-ethnic inhabits the sub-districts around Lake Tondano, or now Minahasa District, and the *Tombulu* sub-ethnic inhabits sub-districts in Tomohon City and its surroundings, and partly in the western part, among others Tombariri and Pineleng District which are still included in the Minahasa Regency. The sub-ethnic 'To'ntemboan,' inhabits sub-districts in the south/southwest, starting from the border with Bolaang Mongondow to Sonder sub-district in Central Minahasa. Some of these areas are located in the South Minahasa Regency and the Southeast Minahasa Regency. The sub-ethnic *To'nsawang*, *Pasan* and *Ponosakan'* resides in the Southeastern part of Minahasa, and belongs to the administrative area of the Southeast Minahasa regency. Meanwhile, the *Bantik* sub-ethnic who inhabits the West coast around Manado [1].

Apart from the Minahasa sub-ethnic, other sub-ethnic groups are migrants to Minahasa. For example, the descendants of Kyai Madja and his followers, who live in the northeast of Tondano city, in the Minahasa District [2]. They call themselves 'Javanese Tondano (Jaton),' while those who live west of Tondano are called 'Gorontalo villagers', because they generally come from Gorontalo, although officially there is no Gorontalo village in Tondano. There are also followers of Imam Bonjol, who live in the District of Pineleng, and Sangihe Talaud, people of Chinese, Arab and Indian descent, who live scattered in several areas in Minahasa, according to their line of business [2].

Each Minahasa sub-ethnic inhabits its territory or *wanua* (village, country, or hamlet), and is led by 'Tua Taranak', namely the head of one family (one clan), as an elder, heard and respected. Old children, act to regulate and maintain order in their lives. From *wanua*, then it develops into *pakasa* or *walak*, namely the bonds of life between *taranaks* in one area (sub-ethnicity) [3]. Various Minahasa sub-ethnicities, including the Walian village community, which are part of the *To' mbulu* sub-ethnic group in Tomohon, as stated above, still show a sense of solidarity (togetherness) in helping others in various events, both joy, and sorrow. In happy events such as birthday parties, wedding parties, wedding/marriage anniversaries. The presence of family relatives still takes precedence, in addition to invitations. However, the responsibility for financing events in Minahasa culture, such as weddings, and birthday celebrations, which previously was usually shared by members of the same family, both male and female parents, has now become the full responsibility of the family. Who conducts events or parties. Assistance from other family members is given in the form of contributions of thought and energy to carry out preparatory work and implementation of events.

For example, in a wedding ceremony, after the wedding plans are announced in the Church, there are family members who want to carry out the event, assigning someone to walk from house to house to invite other family parties orally (in this case the number of people invited from each family is conveyed. The invited families have the opportunity to convey their considerations about the number of those invited. This needs to be stated beforehand because it relates to the number of food orders that must be prepared. And for those invited regarding the readiness of the amount of money that must be brought when attending the wedding reception, which must be given to the family who organizes the event. This situation applies to both the family of the bride and groom. This method helps those who carry out the wedding party because whatever costs are prepared to carry out the event, it can be covered with the money given by the invitees from families who already know the unit price of food prepared to entertain them. The invitees from the families of both men and women already know, so they are sure to give money that exceeds the price of the food they eat. Thus, the excess money given to the invited family members can be used by the family who organized the wedding ceremony for other needs.

The description of what is done as a form of togetherness of the Minahasa people in easing the burden on their family or others in joyful events is also seen in the atmosphere of a family experiencing the grief or death of a family member. This is done as an element of the Minahasa culture, which in this study was carried out by the community (the *To' mbulu* sub-ethnic group) in Walian Village, South Tomohon District, Tomohon City, North Sulawesi Province. The Walian community, as part of the *To' mbulu* sub-ethnic group, has distinguishing characteristics from other communities, even though it has similarities as a sub-ethnic group, for example, in the Minahasa ethnic group in the context of ethnic groups in Indonesia. This ethnic differentiating factor as stated by Narrol as quoted by reference [4], that ethnicity has the following characteristics: (1) biologically capable of reproducing and surviving; (2) have the same cultural values and are aware of a sense of togetherness in a cultural form; (3) establish their communication and interaction networks; and (4) determine their group characteristics that are accepted by other groups and can be given from other population groups.

One of the elements of Minahasa culture, which is called the *To' mbulu* sub-ethnic language, is called "*Kumawus*," is still practiced by the community in Walian sub-district, South Tomohon sub-district, and sub-districts / villages in Tomohon City. *Kumawus* is a thanksgiving event after the death of a family member, which is also called a weekly event or *maso itam* (local dialect). *Kumawus* in its short meaning, namely making finished or *bekeng* finished (in the local language/dialect), which is doing something to the end related to the life of a family member who has died. Events like this were also carried out by other Minahasa sub-ethnicities, with their names or designations in the pronunciation or dialect of their respective sub-ethnic languages.

The tradition of the Minahasa people before knowing and practicing outside culture is in burying their dead, where for Minahasa people, people who die are buried in stone graves called *waruga*. Remnants of the past from the method of the burial of Minahasa people who have died in *waruga*, can be seen in the Sawangan cultural heritage in North Minahasa district, and several villages in Minahasa, such as the one at the junction of the highway in Tomohon city near the *Tololiu* statue towards Tondano and South Tomohon. The tradition of burying people who died in stone graves for the Minahasa, then changed with the Dutch prohibition, so that the burial of the deceased was carried out in a grave for health reasons. This is also related to the influence of the Church into people's lives in Minahasa, where people who died are buried in the area of land that has been provided as a burial area.

On the day that has been announced for burial, for the people who work as farmers, workers, except employees, they go together to carry out burrow excavation activities in the burial ground. If they go to the garden or rice fields, for example, farmers or ranchers, only to move livestock (such as cows and horses), which is an auxiliary power for them in carrying out work on the farm. Meanwhile, employees or community members who do not go to participate in preparing the grave must pay compensation for their labor. Besides, the village government apparatus in the hamlet/neighborhood where the deceased community member lives is also tasked with collecting money for togetherness (social funds) from each member of the head of the family, which is given to the bereaved family when the corpse is delivered to the cemetery.

Church officials (in worship services) serve ceremonies of deliverance or ceremonies of release to the cemetery fields. Meanwhile, the government, in this case, the village head or village head, has the opportunity to give a speech and an announcement that ends with the submission of a death certificate. During the service, musical instruments, such as a sound system and keyboard, were used. Sometimes the equipment has been used when the incident/event of death, namely since the body has been laid for several days/nights in the

funeral home at the request of the bereaved family. The length of time the body is kept in the funeral home is usually related to the family whose presence is awaited from a distant place.

After the discharge service, those in charge of carrying the coffin are members of the hamlet (village) and environment community. The exception is for carrying the body if the bereaved family asks that the person carrying the body is a family member. This usually happens if the deceased is an adult and already has children, nephews, and grandchildren, even in the village. So that as final gratitude, respect, and appreciation to those who have loved them and loved them, it is proper for them to carry the body to its final resting place. In particular, members of the community who were both male and female during their lifetime have served as church servants (Elders or *Shamas*), before their bodies are delivered to the cemetery they are brought into the Church to be prayed for. Meanwhile, members of the community who were members of the village apparatus are taken to stop by at the village office.

After the funeral service in the cemetery at night, a group dinner is held in the funeral ward (the funeral home). This activity was attended by members of the community by bringing drinks and food from their respective homes. Before dinner is held, officers from the hamlet/neighborhood community members together with designated family members approach community members who have brought food and drink from their respective homes and have been placed on the tables provided, to take a part of it for giving to the bereaved family. Furthermore, the event was guided by a column assembly, with a welcome greeting, a joint prayer of love led by a priest / religious teacher, and ended with a thank from the representative of the bereaved family.

The weekly event or black entry (local dialect-*maso itam*) is carried out by the bereaved family and relatives on the Sunday after the funeral. Preparation for this event is usually done on Fridays and especially by family and relatives on Saturdays. This bereaved family has a large number of members because of the family ties or *rukun* ties of the person who died. All those involved with the bereaved family, regardless of ethnicity, culture, and religion, feel compelled to work together to prepare for the "*Kumawus*" event on Sunday. During the *Kumawas* preparation day, which is Saturday afternoon, the villagers, especially women, delivered materials in the form of sugar, tea, coffee, eggs, rice, soap, and coconut oil, which were deemed necessary to help the bereaved family. Previously, materials like this were delivered in a finished or ready-to-eat form, for example, sugar, tea, coffee, and cakes. However, due to the consideration that the material that is ready to be served, if it is not eaten and drunk, it will spoil, so it is necessary to give it in the form of an unprocessed material so that the bereaved family can still use it after the *Kumawus* event.

The tradition of the *Kumawus* or weekly is carried out by bereaved families and relatives wearing black clothes to enter the Church. People who come to eat together at the funeral ward on Sunday afternoons also wear black clothes. The tradition of wearing black, in fact, now illustrates that those who come to the funeral ward are not all dressed in black as a form of deep grief with the bereaved family. However, for the elderly (elderly) who attended, they mostly wore black clothes. On Sunday morning, which is the day when the *Kumawus* is prepared to be held, all family members and close relatives wear black clothes and enter the Church together. During church services, bereaved family and relatives make offerings of thanksgiving; and given the opportunity to sing hymns. When the bereaved family offers a hymn, usually the family is accompanied by a column counselor, pastor, and religious teacher who live in one column or are very close to the bereaved family. This is a condition that occurs in grieving families who are in the environment of the Protestant Church (Gereja Masehi Injili in Minahasa-GMIM).

From the observations made, it turns out that it is not only the Minahasa people in general, and mainly the Protestant *To' mbulu* sub-ethnic people who carry out this *Kumawus* tradition. However, the same thing is done by the Minahasa people who are Catholic. This condition illustrates how the elements of tradition from local culture are integrated into religious life in Minahasa. This was later stated by F.S. Watuseke (1968: 39-40); Th. van den End (1980: 178); BA Suak (1992: 27) as factors that led to the success of evangelism in Minahasa, among others, due to the approach of the missionaries with several "tona'as" (village leaders) and "wali'an" (tribal religious leaders ).

The implementation of the *Kumawus* tradition after leaving the Church is continued with events at the funeral ward (the funeral home), which involves members of the community at large, both in the village or sub-district where there is grief or community members from outside the area, which is related to relatives or acquaintances with bereaved families. Exceptions for guests or those who come from outside Walian, do not bring food and drink; they are served by eating and drinking provided by the bereaved family and brought by the community.

The series of events in the funeral ward consists of remarks (usually carried out by a column assembly for welcome, worship, family greetings and village government announcements, followed by a meal of love together, as well as gratitude for grieving families and assisting in the form of money recorded by family members. This assistance in the form of money will be repaid by the bereaved family when a family member from the community who gives away also dies. The service in the funeral ward is guided by a column assembly (the smallest level in a congregation in the GMIM environment), led by a pastor. Furthermore, a religious teacher appointed by the head of the congregation.

The conditions described above have, from time to time, based on initial observations, there has been a shift from the series of events taking place in the funeral ward. This shift provides a clue; there is a tendency to new things, which can be considered capable of providing a new atmosphere without appreciating what conditions a bereaved family is currently facing. For example, among other things, those who were present were invited by the bereaved family orally, some attended did not wear black clothes, besides that in the funeral ward, they used music and provided food and drinks so that the atmosphere of the mourning ward was the same as a party of joy. There are also bereaved families who provide entertainment musical instruments such as keyboards, sound systems, and singers. In the previous case (in the Minahasa cultural setting), events such as grief, people felt ashamed if they did not attend the funeral ward, so they did not have to be invited. Likewise, there is no music and food provided by the bereaved family.

From the description of the implementation of the "*Kumawus*" tradition in churches and mourning family homes in the community of Walian Village, South Tomohon Subdistrict, this study seeks to explain how the implementation of this tradition is a form of solidarity for the Minahasa people, especially those carried out by the *To' mbulu* sub-ethnic community who domiciled in Walian sub-district, South Tomohon sub-district, which seems to have undergone a shift as described above. Therefore, this study is entitled: "*Kumawus* Tradition in Grieving Families in Tomohon (Cultural Studies in the *To' mbulu* Sub-Ethnic Community, Walian Village, South Tomohon Subdistrict in Tomohon City)."

1. The problem in this study is limited to: "The procession of the *Kumawus* tradition of the *To' mbulu* sub-ethnic community in Walian Village, South Tomohon District, Tomohon City." Furthermore, to provide direction in this study, the problem under study is formulated as follows:

2. How is the implementation of the *Kumawus* traditional procession in the cultural view of the *To' mbulu* sub-ethnic community in Walian Village, South Tomohon District, Tomohon City?

## II. Method

This study uses a qualitative approach with a focus on cultural studies. This research uses in-depth interviews (depth-interview), observation (observation), and documentation studies in data collection. Data analysis used data coding models from Strauss and Corbin, namely: Open Coding, Axial Coding, and Selective Coding [5].

## III. Discussion Of Research Results

### 1. The procession of the *To' mbulu* sub-ethnic *Kumawus* traditions in the Walian village

The procession of the *Kumawus* tradition is a culture carried out by the *To' mbulu* sub-ethnic community in Walian Village, South Tomohon District, Tomohon City, which takes place in 3 (three) stages of activity, namely: (1) the preparation stage; (2) implementation stage; and (3) the closing stage. Each stage contains a series of family or community activities aimed at making the *Kumawus* tradition successful. The majority of the people of Walian village in Tomohon city, South Tomohon sub-district, are from the *To' mbulu* sub-ethnic, but some family heads come from other Minahasa sub-ethnicities such as Toutemboan, Toulour, Java, and others. Because the *To' mbulu* sub-ethnic group is dominant in the Walian village, in everyday life, especially local people, use the *To' mbulu* language and Indonesian language. The *Walian village community in conversations uses the To' mbulu language* by noting that the interlocutor is the *To' mbulu* people, and people who are not of the *To' mbulu* sub-ethnicity but are known to know and can communicate with the *To' mbulu* sub-ethnic languages.

The local language of the *To' mbulu* sub-ethnic group is often used by the Walian village community in family gatherings or community gatherings. Apart from conversations, the *To' mbulu* language is also used in the case of singing regional songs and spiritual songs whose lyrics are composed in *To' mbulu*. For example, the songs "Oh Ina nike keke" (Oh Mother ...), "Opo wana natas" (Allah is Most High). The words in the *To' mbulu* language or the local language used by the community mean to live side by side and make amends with fellow citizens as the meaning of the word "Minahasa" means to unite. The words in the local language whose meaning expresses the philosophy of life or way of life of the Minahasa people (including the *To' mbulu* sub-ethnic group) regarding their life. Therefore, language expressions through these words are used on various occasions, both in situations of joy or sorrow, for example, the pronunciation of words such as: *male'o-le'osan* (making up for each other), *mawere-werenan* (paying attention to one another) and respect), *ma'esa-'atuan* (unified) [2], [6], [7].

The words that are examples of expressions in the Minahasa regional language (sub-ethnic *To' mbulu*) above are some of the words that have meaning about the life of the Minahasa people. The expression of the philosophy of life of the Minahasa people is as formulated by Sam Ratulangi in a concept of Minahasa cultural value orientation, namely: "Si Tou Timou Tumou Tou," which means that a human becomes a human being in his role to turn another human being [8], [9]. The above expression of the philosophy of life of the Minahasa people is oriented towards fellow human beings but is more aimed at maintaining the integrity of the Minahasa people, as symbolized by the name "Minahasa" (which means united).

### 2. Cultural Views of the *To' mbulu* Sub-ethnic Community towards *Kumawus*

Culture According to reference [10], is the whole of ideas, actions, and works of humans in the context of community life that belong to humans by learning. *Kumawus* as a tradition or culture, is the work of humans in viewing their life processes. In the view of the culture of the Minahasa people and especially the *To' mbulu* sub-ethnic group in the Walian village, that someone who has died must be carried out by the *Kumawus* tradition to finish or end everything related to the feeling of the grief of the family left behind. Based on the results of observations and interviews related to the *Kumawus* tradition, it was found that the community views that human life is determined by God the Creator, therefore if that person dies, it means that he returns to His creator. However, as humans, especially families who are left behind, they must feel sad and grieving, which is marked by the use of all black clothes. Therefore, the *Kumawus* tradition is carried out as a way to end the deep feelings of grief of bereaved family and relatives. Therefore the feeling of family grief must be submitted to God through the "*maso itang*" method in Church and continued with the *Kumawus* program at the funeral home based on the idea that death is not only a matter of family and relatives who are left behind but is also the responsibility of the village community. Therefore, it is not surprising if some people or families do not go or rarely go to the implementation of the *Kumawus*, they are often said to "do not know how to live in a village," meaning they do not know how to live in a community in the village. This is in line with the opinion of reference [11], about the culture which says that culture can be used as a guide. Human life has a material aspect that contains work, namely the human ability to produce objects and other tangible objects. The spiritual aspect of humans contains creativity, which produces knowledge, an initiative that produces principles of belief, morality, politeness, and law, and a sense that produces beauty. Humans try to acquire knowledge through logic, harmonize behavior towards principles through ethics, and get beauty through aesthetics. These all constitute culture, which can also be used as a benchmark for analysis

The preparatory stages in the implementation of the *Kumawus* traditional procession include the addition of a tent or *sabuah* (local language), purchasing and processing foodstuffs, and community participation for grieving families. In the implementation of activities in the preparation stage, it has been seen that the grieving family members, village government officials, religious or Church leaders, traditional leaders, community and community leaders (congregations and people) provide an overview of the views of the *Kumawus* tradition.

The involvement of the family and the community in preparation for the implementation of the *Kumawus* tradition is related to the general views of the Minahasa people and in particular, the *To' mbulu* sub-ethnic group about the *Kumawus* tradition in their culture and beliefs. In the perspective of the "old religion" of the Minahasa people, belief is expressed in 3 (three) terms: *First*, belief in God, namely the understanding of the Divine (God Almighty), is manifested by the greeting "Opo", for example, Si Opo Kasuruan Wangko ( God Almighty); *second*, beliefs about the way the Divine appears to humans (transcendent and universal concepts), among others, Kasuruan Masule, the appearance of God as a helper, which is called "Manembo-nembo." *Third*, belief in the existence of spiritual powers, which is given into two categories, namely: *se deica paileken* (which is invisible), which are invisible spirits; and *opo-opo*", namely possession of a spirit or being possessed by a spirit. This second category (*opo-opo*), can be used in both positive and negative terms. In a positive sense, for example, for the healing of the sick (repairman *bar'ubah* = mediciner); whereas in a negative sense, it is for self-interest, and pain for others, which is called "mariara" or "doti-doti" (*pang doti* = people who make others sick in a transparent way)[12].

Apart from the belief of the Minahasa people about divine power (God), they also think about the way of the divine presence, and the existence of good and evil spirits. Belief in spirits in the life of the Minahasa people, especially the spirits of those who have died, is called

"mukur." *Mukur*, believed to be still hanging around the living, and the souls of the bad guys who died (*mariara*), were believed to disturb humans, while the souls of the right people who died, could be asked to help people who are experiencing difficulties [13]. *Mukur* is believed to appear through the voice or facial condition of the person who is the medium, in a state of possession. This occurs when a family member experiences difficulties or grief. The faces and voices of people who are in a trance change, and are similar to the voices and faces of people who have died. The message "the mukur" is usually obeyed [2].

Culture and beliefs in the life of the Minahasa people cannot be separated. Therefore, the authors include an element of belief in their efforts to study customs and culture in Minahasa [8]. The relationship between these two aspects of church life shows that the attitude of a Minahasa is ambiguous. For example, a church border in one of the congregations around Tomohon, who has worked in the Church for 50 years. On every full moon and individual days, he cleans and makes offerings on stones, which are called "watu tumou tou" (stones on which people make offerings according to old belief) behind his house. However, every day he also works well as a boarding house. This ambiguous attitude, passed down in the following generations, through direct experience, received from parents who practice these old beliefs [14]. In the life of members of the *Jama'at* this old belief is seen as a customary obligation. One of the customary obligations, among others, is that every villager should pay attention and active participation if a family in the village experiences grief. Therefore, attendance at funeral homes has become a moral obligation for villagers in general in Minahasa [8]. In the philosophy of life, culture, and beliefs of the Minahasa people, there is a tendency to carry out spiritual practices, even though there is a Christian religion or Church with its activities, which cover various aspects of the lives of a large number of its people.

The *Kumawus* tradition is carried out as a form of settlement of everything related to people who have died during their lifetime in the world. This is in accordance with the word "*Kumawus*" which comes from the root word "I kawus ola" which means just to finish it, meaning that it is time for grief to be resolved or ended. From the contents of the activity, "*Kumawus*" means an activity to complete or end grief and complete all things related to the person who died. The point is that the family does not have customary "debt" for those who have left.

Cultural views and people's beliefs in the *Kumawus* tradition are the basis for community involvement in collaboration. This mutual assistance cooperation is carried out with grieving families, especially where we live close together (as neighbors), and remembering or remembering the closeness, kindness, and cooperation shown by people who have died in social life during their lifetime. So, the implementation of the *Kumawus* tradition has been around for a long time and has been passed down from generation to generation so that this tradition has become entrenched. The *Kumawus* tradition is carried out by grieving families and the community so that they do not "owe adat" to what people have done during their life in the world or the village (Walian village).

This is in line with Herskovist's opinion, which views culture as something superorganic because the culture that has been passed down from generation to generation is still alive. Even though the people who are members of society always keep changing. It was caused by death and birth. The notion of culture covers a broad field, as if there are no boundaries. Thus, it is complicated to get a strict and detailed definition or definition that includes everything that should be included in that definition. In everyday terms, the term culture is often defined as the same as art, especially sound art and dance. However, if the term culture is defined according to the social sciences, then art is just one part of the culture.

### 3. Cooperative Behavior in the *To' mbulu* Sub-Ethnic Kinship System

Cooperative behavior in the kinship system of the *To' mbulu* sub-ethnic group is based on kinship values and the *mapalus* culture (cooperation) in Minahasa. Family values, according to [3], [15], are one of the traditional fundamental values that are upheld and become the norm of life for Minahasa people, including Tomohon. Kinship values are displayed in family ties called *rukun* family. Until now, the various kinds of harmony are still social assets that are maintained and preserved by the *To' mbulu* sub-ethnic community, including in the Walian village, South Tomohon sub-district, Tomohon city, and the Minahasa community in general. This family value binds and colors the participation of each member of the community working together in various community activities. Traditional fundamental values (kinship values) displayed in the form of "*rukun-rukun*" are not only guarded and preserved by the Minahasa people in North Sulawesi, but also by the Minahasa people overseas, both inside Indonesia and abroad. Therefore, one way to see cooperative behavior in the kinship system of the *To' mbulu* sub-ethnic group in general in Tomohon City, and especially in Walian Village, South Tomohon Subdistrict, is through community activities.

The behavior of family or community members in social activities such as in preparation for implementing the *Kumawus* tradition in Walian Village, South Tomohon District, provides a clear picture of the attachment of a community member or family member to relatives, and to the village. The attachment of each family member and community member to the kinship system of the *To' mbulu* sub-ethnic group makes each *rukun* a large number of members and can work together to ease the burden experienced by the bereaved family.

The association of each member of the community in the *rukun* family and village If the person who dies has a family and even their children are married, the members of the *rukun* are usually large (many). Because the members of the *rukun* follow the father's and the mother's side so that those who are attached to the bereaved family become large or large. Not to mention the involvement of the person who died in community life in the village, such as socio-cultural and religious activities.

In addition to family values as the basic values of traditional Minahasa, which are the basis for the bonds of harmony and cooperation in people's lives, there are also cultural values of *mapalus*. *Mapalus* is the dominant culture of cooperation in the life of the people of North Sulawesi, although this culture of cooperation in Sangihe Talaud is called *mapalus* e. In the description of Jan Turang (1984), the word *mapalus* simply means a form of cooperation or cooperation in doing a job. The term *mapalus* itself is a combination of the words *ma* (mutually) and *palus* (pour, spill). So, etymologically *mapalus* means to spill or pour one another. The life philosophy concept of "*Si Tou Timou Tumou Tou*," in the reality of Minahasa human life in North Sulawesi, is manifested in the work ethic of *mapalus* (Maendo in the language of the Tountemboan sub-ethnic group). *Mapalus* is considered as a real actualization of the true meaning of "*Si tou timou tumou tou*". In practice, the cultural values of *mapalus* can be seen from 4 (four) principles of implementation, namely: the principle of kinship, deliberation and consensus, cooperation and religion; and 5 (five) principles in terms of the management of *mapalus* life, namely: help to help, openness, group discipline, togetherness, and effectiveness.

The *mapalus* culture used to be a way of cooperation (cooperation) to open plantation land before the discovery and use of agricultural work aids such as plows and tractors. The *mapalus* concept for the Minahasa people in North Sulawesi has developed over time. This means that *mapalus* has now taken root into the cultural value of the community, which is visible in the social life of the community. The concrete implementation of this cultural value can be seen through activities with the community regardless of social status, differences in religion, ethnicity, race, and language. For example, activities to help each other in preparing

for the implementation of the *Kumawus* tradition; and activities to protect and secure places of worship when there are religious holidays. What is shown in the *Kumawus* tradition is in line with Geertz's opinion which explains that culture is "a historical transmission pattern of the meaning contained in symbols, a system of conception that is inherited and presented in the form of symbols in the way humans communicate, preserve and develop knowledge. Them and their attitude towards life" [16].

Preparation for bereaved families and relatives to carry out the *Kumawus* tradition on Sundays involves the supply of processed food and drink. Previously, relatives of the bereaved family usually had the responsibility to provide ingredients such as cooking spices, vegetables, rice, fish, chicken, and meat and drinks that were brought by themselves to be processed at the funeral home. However, lately, the responsibility of providing food and drink has become the responsibility of the bereaved family.

These food ingredients, such as vegetables and cooking spices, have been partially prepared on Friday. Vegetables and cooking spices are purchased at the Tomohon market or taken from the garden of bereaved families and relatives. Ingredients bought or taken from the garden are cleaned at home and cooked on Saturdays with fish and meat. So, the day of preparation for the implementation of the *Kumawus* tradition by bereaved families and relatives is on Friday and Saturday.

In the past, to carry out the *Kumawus* tradition, the relatives of the bereaved family also provide materials to be prepared at home, but now most of the ingredients are prepared by the bereaved family. This is how the bereaved family provides some money along with a shopping list to buy at the market. Some women and men go to the market on Fridays and Saturdays to shop for necessary ingredients. Men are required to carry and lift purchased materials to the vehicle and drop off at the funeral home. Raw materials in the form of vegetables and cooking spices are immediately cleaned, making it easier and easier for cooking activities to cooking on Saturdays.

Currently, the preparation of the ingredients for the implementation of the *Kumawus* tradition has mostly become the responsibility of the bereaved family. However, to prepare and process these food and drink ingredients, it is still clear that the involvement of the grieving family's relatives and the village community is involved. The cooperation is carried out by women and men. Meanwhile, the large number of those involved is closely related to the kinship ties of people who die in the harmonious family and their participation in various community activities during their lifetime.

Along with the times, it is also evident that the preparation of food and drink for the implementation of the *Kumawus* tradition by grieving families is done by ordering food or catering. The tradition of implementing the "*Kumawus*," *Kumawus* "or" weekly "event experiences a change in eating because nowadays it seems as if it culminates in eating together, no longer in '*maso itang*' or 'planting the cross.' Eating together becomes a luxurious party. Previously traditionally celebrated with each family bringing food that they had cooked themselves at home, then sitting down to eat together, now there is a tendency to start celebrating with food orders through restaurants or catering. Likewise, there are often families who celebrate this meal together "all-out" on the assumption that we "give thanks or feast because he has died in the faith, then he goes straight to heaven."

Related to the tendency of some families to grieve by providing food and drink from a restaurant or catering, food and drinks in the implementation of the *Kumawus* tradition are usually brought by the village community (Walian village) to be eaten together in the sorrow tent (*sabuah duka*). In recent developments, the grieving family prepared food and drinks, but some people still bring their food and drinks from home. The provision of food and drinks from

restaurants or catering usually depends on the grieving family's ability. If the bereaved family has the financial capacity, food, and drinks for the implementation of the *Kumawus* tradition are ordered through restaurants or catering. However, some families have financial capacity but try to provide ingredients that the bereaved family and neighboring communities can prepare to eat together at the implementation of the *Kumawus* tradition on Sundays. The bereaved family does this by paying attention to togetherness and cooperation with family relatives and neighbors.

Based on direct observations and interviews, it appears that the provision of food and drink by grieving families that is done with family relatives and neighboring communities is cooked on Saturdays. Prepared food and drink were then warmed up on Sunday mornings by bereaved family relatives and members of neighboring communities. Still, at the time of preparing food and drinks on Saturday, around 15.00-17.00 WITA (Central Indonesian Time) the villagers (in Walian Village), especially mothers, wore black clothes and delivered drinks in the form of coffee, tea, and ready cakes. It is serving to the funeral home. The giving of the village community in the form of drinks and ready-to-eat cakes to grieving families in recent years has been given in the form of raw materials or materials not yet ready to serve.

The change in the form of community assistance to grieving families that was delivered on Saturday afternoon was carried out through a collective agreement with the community through directives from the village government, church leaders, community servants, and coordinators for mothers/fathers. Rational considerations regarding the change in the form of materials for community assistance to grieving families, as stated. Community assistance to bereaved families delivered by mothers on Saturday afternoons in the form of coffee, tea, and ready-to-eat cakes in recent years has been transformed into materials that are not yet ready serving. This change was due to the experience of providing drinks and cakes from the people of one village (Walian Village) for the grieving families very much. This community assistance cannot be spent serving guests on Saturday afternoons, Sundays and Monday mornings so that many are damaged and thrown away. From this experience, there is a community agreement based on the appeal of the village government, church leaders, and the congregation as well as coordinators for mothers/fathers, so that community assistance in the Walian Village is given in the form of materials that are not ready to serve. This change is based on the consideration that if the raw materials or ingredients are not ready to be served if they have not been processed for the implementation of the *Kumawus* tradition on Sundays, they can still be used by the bereaved family on the following days.

Despite changes in the *Kumawus* tradition, the cooperation of grieving family and community relatives in preparing for the implementation of the *Kumawus* tradition on Sundays is very strong and close. Family relatives can alleviate the grieving family burden, sub-district government, congregation leaders and community servants, even community assistance in the form of raw food and drink ingredients that are still valuable for the family after the implementation of the *Kumawus* tradition.

#### **4. Enter Black in the Church**

The implementation stage of the *Kumawus* tradition is marked by entering black or in the language of the local community (*To' mbulu*); it is called "*maso itang*" in the Church. This activity is seen as the culmination of the *Kumawus* traditional procession by the bereaved family, relatives, Church, government, and the local community. Because of this view, questions often arise from the community, congregation, government, and relatives about when to hold the *Kumawus* tradition by grieving families. Usually, after the burial of the deceased at night, the village community (Walian Village) brings their food from the house and comes to

the tent (*sabuah*) at the funeral home to eat together with the bereaved family. Before the prayer meal together, the emcee invited the officers from the bereaved family and community members who helped to take some of the food brought by the community. The food that is taken is then served at the dining table that has been prepared for grieving families and guests such as church/congregation leaders, community leaders, village heads and officials, community leaders, and those who are elders in the village. After having dinner together, it is then conveyed about when the *Kumawus* tradition was carried out by representatives of the bereaved families or the presenters. This notification is intended so that members of the public know which Sunday the *Kumawus* is being held, and they can also prepare relief materials. Likewise, the neighboring communities who will assist in the preparation of the *Kumawus* tradition,

The timing of the implementation of the *Kumawus* tradition is essential to convey the grieving family to be known to the public because usually after the burial of the deceased there are families who immediately carry out the *Kumawus* tradition on Sunday of that week. However, there are also families who postpone the implementation of the *Kumawus* tradition. On Sunday mornings, bereaved families and relatives dressed all in black and went to Church. Funeral home as a gathering place for family and relatives before going to Church. The condition of the funeral home and the yard that had been built by the tent seemed to have been arranged with a dining table, guest table, chairs, and benches for the implementation of the *Kumawus* event after leaving the Church. There was not a single decoration or picture on the living room wall; everything was plain like the day when the family was stricken with grief. This arrangement is carried out by family members, community members, congregations, and congregations coordinated by environmental government officials, church servants, and people from the neighborhood where the deceased family member lives.

The process of implementing the *Kumawus* tradition by bereaved families and the community usually begins with '*maso itang*' in the church '*Maso itang*' or '*Muntep Tengasi*' (in the *To' mbulu* sub-ethnic languages). In the implementation of the *Kumawus* tradition, the bereaved family will wear black clothes to attend worship/mass at Church. The possibility of the tradition being blackened in the Church after the existence of Christianity and its influence on the traditions and culture of the Minahasa people in general and especially in the *To' mbulu* sub-ethnic such as in the Walian village.

The situation in the Church appears to be the seating position of the bereaved family and relatives prepared by the congregation council and the servants of the people at the front of the pulpit or altar. This position appears to change towards the right or left of the pulpit/altar if the "*maso itang*" family on that Sunday is more than one family or there is another event. However, it was clear that the church servants or people paid attention to their bereaved family and relatives. This can also be seen when the pre-service congregation news reported information that after church service, there is a *Kumawus* service at the funeral home (mention of the family name, column, or spiritual area and the environment where the bereaved family is).

In church services, the pastor or pastor who serves, especially in the sermon section provides strengthening of faith through the Word of God for bereaved families and relatives. Likewise, in Syafat prayer, apart from praying for the spirits of the deceased, the family and relatives who are left behind are also prayed for the strength and ability to live the faith event. According to Kluckhohn in reference [17], every activity has a cultural universe, namely religion (religious ceremonies), community organization systems, technology systems, language, arts, livelihood systems, and technology systems (equipment). Every society has a set of values, namely what is known, felt, and believed to be accurate and is manifested in daily behavior. These values can also be seen in the structure of structure in society, such as family, religious institutions, social institutions, and economic institutions. In addition to values, every

society has cultural knowledge that has been obtained from generation to generation, which can be seen in the cultural activities of the community as an effort to meet the needs of life. The culture of a society is changed and continues to develop as a result of the adaptation process. In that process, cultural elements and values undergo modification but are not feasible at all.

For grieving families and relatives in church services, they are allowed to sing hymns, be it spiritual songs in Indonesian or spiritual songs in local language lyrics (*To' mbulu*). When the bereaved family and relatives stand up to sing, they are usually accompanied by the priest, counselor, and religious teacher. The family also mourned during the offering of offerings; apart from the personal offering of each member, they also gave the family's mourning offering in the offering box.

If in church services there are two or more grieving families who go black or "*maso itang*", then after the closing prayer, there will be an announcement of the division of columns (a division of church services at GMIM) and spiritual areas for the Catholic Church to attend the *Kumawus* service at the funeral home. This notification has previously been delivered in the congregation's message before the service so that the announcement at the end of the service is a repetition or reaffirmation of the congregation message that was delivered at the beginning of the service.

In the *Kumawus* tradition, the division of columns and spiritual areas applies only to attending *Kumawus* services at the funeral home. However, the obligation as a villager is still carried out to other bereaved families after being present at the funeral home according to the distribution. Likewise, the condition of this division occurs when the bereaved family (*maso itang*) is more than one family. The division of the presence of the column and spiritual area is different or does not apply if the bereaved family (*maso itang*) is only one family.

The results of this study reinforce the opinion of Foster (1973), which states that living in a society every individual has a set of cultural values and psychological factors in the form of needs, a sense of security or insecurity, like it or not, doubt or hope. These socio-cultural-psychological factors are rooted in the cultural value system. Furthermore, Foster emphasized that socio-cultural-psychological factors are rooted in the value system that characterizes culture. According to Spradley (1980), a person's culture can be studied and understood by finding out what is known (knowledge), what is made (behavior), and what is used (artifacts). Every behavior occurs in a social context where individuals interact with other individuals at a certain place and time. A person's behavior is impossible to understand apart from the context (setting, actors, and interactions).

## **5. The Form of the *Kumawus* Tradition at the Funeral Home**

The implementation of the *Kumawus* tradition at the funeral home is carried out after worship at the Church. Mourning families and relatives who leave the Church from entering black or '*maso itang*' go home, while members of the congregation return to their respective homes to prepare food and drinks to be brought to the funeral home or mourning tent (*sabuah*). Presence of members of the congregation, parishioners, and the community at the funeral home together with servants such as pastors, church councilors, spiritual area servants, village government, and community leaders in *kumawus*. The implementation of the *Kumawus* tradition at the funeral home includes welcome greetings, worship, remarks and announcements from the village government, prayers for eating and drinking together, gratitude for grieving families, and closing prayers. The series of implementation of the *Kumawus* tradition in this funeral home was brought by a congregation member or a servant of the people.

The implementation of the *Kumawus* tradition at the funeral home begins with a welcome greeting from the bereaved family to the attendees at the funeral home/tent. Those who

represent the bereaved family are pleased to convey welcome greetings and expressions of family grief and the family's efforts to care for loved ones before death. This includes a statement of family grief that becomes light and must be ended. The condition felt by the family has been strengthened by God, and it all happened thanks to the presence and prayers of various parties at the funeral home in the implementation of the *Kumawus* tradition. Under certain conditions, this welcome greeting by the grieving family is represented by an assembly/servant of the ummah to convey the contents of the hearts of the family to the audience in the tents or sorrow.

The service of gratitude at the funeral home is led by a pastor, pastor, religious teacher, and spiritual area minister assigned by the Church or parish leader. The system of worship or liturgy of worship in the funeral home includes: presenting and praying, Bible reading and meditation, thanksgiving and praise, or singing from the grieving choir and family.

Community members who are present at the funeral home are no longer limited to those who live in the Walian village. Those who attended came from neighboring sub-districts or villages and even outside the city of Tomohon because they knew people who died or were friends with bereaved families. Differences in religion and ethnicity are not a barrier for the community to attend and contribute to strengthening the bereaved families in the implementation of the *Kumawus* tradition.

Choirs in the thanksgiving service at the funeral home are brought by various community groups, for example, from the congregation council, the spiritual area, youth, fathers and mothers, and the elderly (elderly). Especially for the elderly group choir, if the person who died is from that group and is active, the choir will be delivered by the Elderly group from the church and Walian village level. Likewise, those who attended from outside Walian or Tomohon, but there was a bond with one of the family members of the deceased, were also allowed to sing praises.

The presence and willingness of various groups of people who attend and sing songs of praise at the funeral home show the existence of tolerance and strong family values in people's lives. After the *Kumawus* thanksgiving service at the funeral home, it was followed by remarks and announcements from the government by the Walian village government. The government of the Walian Village, especially the Head of the Village, is pleased to give remarks and announcements related to various development programs in the urban village and convey information from the government above it, such as from the Tomohon sub-district and city government.

Walian village government uses the atmosphere of *Kumawus* worship at the funeral home to make an announcement because, on that occasion, many people come from various walks of life. And usually, the Head of the Village said that the announcement was specifically for the community members of the Walian Village because some of the attendees were from outside Walian. The atmosphere of eating and drinking together does not appear anymore in the tradition of using leaves as a lazy table. The dining table has a tablecloth, available plates, glasses, and drinks in bottles or plastic cups according to the times. There are also dinner plates provided by the family made of woven rattan.

Based on the information obtained, the implementation of the *Kumawus* tradition is usually provided with a table on a leaf which in the local language is called '*laikit*' leaf. This leaf is usually also used as a sarong in bamboo, which is used to fill rice that is cooked into bamboo rice or in the local language 'ginger' or '*jaha*' rice in the pronunciation of the *To' mbulu* / Minahasa sub-ethnic people. Banana leaves usually replace the unavailability of *laikit* leaves. *Laikit* leaves and the use of banana leaves as a lazy table.

In the *Kumawus* tradition, family relatives sit face to face at the dining table, served rice and side dishes on a table with banana leaves, because there are no '*laikit*' leaves available—the absence of a '*laikit*' tree whose leaves are used as an etching table. But with the times and the decreasing number of '*laikit*' trees are planted in the yard and garden, so that if there is an event, it is taken to be used as an idler for the dining table. Also, for the inner bamboo sarong used for cooking ginger rice. However, nowadays, people want modern ones and do not have to bother looking for "*laikit*" leaves, so using plates is even used plates made of woven rattan or bamboo.

At the end of the *Kumawus* thanksgiving service at the funeral home, the bereaved family expressed their family thanks to all members of the community who were willing to attend. If there are grieving family members who live far from the city of Tomohon and outside North Sulawesi, on this occasion, they are introduced to the whole audience with family members who live in Walian.

The gratitude and introduction of grieving family members marked the end of the whole series of ritual implementation of the *Kumawus* at the funeral home, which was attended by various members of the community. Every member of the community who is present and wants to leave the funeral home is pleased to provide assistance to the bereaved family in the form of money. In the tradition of the *To' mbulu* sub-ethnic group, it is called *wewe'e*, which is assistance provided by the community to bereaved families in the mourning ward after the *Kumawus* event in addition to assistance that has been given on the day of the funeral of the deceased. The assistance provided by community members who came from the Walian village and outside was recorded by people entrusted by the bereaved family, as shown in the following picture.

While recording financial aid from the community, filling the program with recorded songs and presenting them using a sound system in the funeral ward were played. The use of music at the *Kumawus* ceremony at the funeral home in this tradition, as told by the parents from generation to generation, actually does not exist, so the use of musical instruments with the singers or singers of those present is not a must. However, according to the times, it seems that every time there is an implementation of the *Kumawus* tradition, the bereaved family tries to use music even though they may not be able to. This is just because they follow along with the experiences of families who have used music when carrying out the *Kumawus* tradition. This situation needs to be realized by the bereaved family that the use of music in the implementation of the *Kumawus* tradition requires expenses for renting the musical instruments used. In the end, that is burdened, yes, the grieving family itself. So, it should depend on the ability of the bereaved family, and try to avoid the attitudes and actions of those who can carry out the *Kumawus* tradition.

#### **IV. Conclusion**

The procession of the *Kumawus* tradition in the grieving family of the *To' mbulu* sub-ethnic community in Walian Village, South Tomohon Subdistrict, Tomohon City, shows that there is interaction and togetherness and cooperation between communities which shows a strong appreciation of local cultural values. A person who has passed away must be carried out by the *Kumawus* tradition to complete or end anything related to the feeling of suffering the family left behind. Family and community involvement in *Kumawus* traditional activities is a form of social involvement. Between communities in the *Kumawus* tradition is based on family values and *mapalus* culture (gotong royong) in Minahasa. There was a change in the *Kumawus* tradition, but the cooperation of the bereaved family and community relatives in preparing for the implementation of the *Kumawus* tradition on Sundays was maintained. The culmination of the *Kumawus* traditional procession by bereaved families, relatives, Church, government and

local communities was marked by the activity of entering black or in the language of the local community (*To' mbulu*) called "*maso itang*" in the Church. In church services, the bereaved family gets a special place and is prayed for specifically by the pastor / pastor. The *Kumawus* tradition is carried out at the funeral home after church services. The *Kumawus* tradition in the mourning family home is attended by all community leaders, churches, customs, relatives, and the surrounding community.

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