

# Local Wisdom Si Tou Timou Tumou Tou In Forming Tolerance Of Tomohon City People of North Sulawesi

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# Local Wisdom *Si Tou Timou Tumou Tou* In Forming Tolerance of Tomohon City People of North Sulawesi

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**Abstract**—Since 1997 Indonesia has been hit by various conflicts. The conflict occurred in various regions in Indonesia, for example in Ambon, Papua, Kalimantan, Posso, and in other regions of Indonesia. The phenomena of conflict that occur in Indonesia today indicate a lack of tolerance; both tolerance for other religions and other cultures. Tomohon city as part of North Sulawesi Province also shows a harmonious and tolerant life. The people of Tomohon city vary from ethnicity, religion and language. The purpose of this study was to describe the local wisdom *si tou timou tumou tou* in shaping the tolerance attitude of the Tomohon city of North Sulawesi. This research is qualitative research with data sources are local communities and migrants, religious leaders and government. Data collection is done through observation, interviews and documentation studies. The research found that the local wisdom of *Si Tou Timou Tumou Tou* was instrumental in shaping the tolerance attitude of the Tomohon people of North Sulawesi

**Keywords**—local wisdom, attitude, tolerance, society

## I. INTRODUCTION

Indonesia is primarily a pluralistic nation. The motto of *Bhinneka Tunggal Ika* which is translated "Different but still one" is a clear proof of the pluralism. This motto clearly illustrates the diversity of the Indonesian nation in all aspects. The pluralism of the Indonesian nation is evident in the many cultures present in Indonesia. Social and cultural progress is manifested in the many cultures and religions that exist in Indonesia. As an example of Javanese culture, Sundanese, Batak, and others. Regarding religion, there are Islam, Protestant Christianity, Catholicism, Hinduism, Buddhism and Confucianism which by the Indonesian government is officially recognized [1].

One of the fascinating features of Indonesian society is the plurality of religions it has. As a vast archipelago country situated at the junction of two continents, Indonesia has long been known as a fertile place for the development of religion. In addition to the original religion that has been rooted for hundreds of years, in the archipelago grow and develop various religions from other continents. The French historian Denys Lombard once referred to Java as "Le Carrefour Javanais" or "Javanese Exhibition," where various cultures meet in a geographical cross [2]. According to Hefner in this crossing no fewer than the five major world religions, namely Hinduism, Buddhism, Islam, Catholicism, and Protestantism instil traditions and interact with both the original and other religions, resulting in a "cultural cross" [2].

The first figure to describe the plurality of the Indonesian nation is Furnivall. Furnivall (1939) illustrates the pluralism of the Indonesian nation during the Dutch East Indies, characterized by ethnic differences living together in a region, but not blending and each having a set of social institutions (family and kinship, religion, education, economic, and so on) that is typical; but formally separate and self-sufficient (self-contained) and does not have universal social will [2]. The structure of Indonesian society has a unique characteristic, which can be found horizontally from the reality of social unity based on ethnic, religious, custom and regional differences. Meanwhile, vertically can be seen in the vertical differences between upper society and the highly conspicuous lower society [3].

Cannot be denied, Indonesia is a nation that consists of various cultures and customs. Unfortunately, the implementation of a community life process amid these differences and diversity (ethnicity, culture, race, religion, and the like) is not as easy as it thinks. The shift between religious groups and ethnic groups, cultures or different customs

seemed to trigger a horizontal split between different societies. Since 1997 our country has been hit by various conflicts. The conflict occurred in various regions in Indonesia, for example in Ambon, Papua, Kalimantan, Posso, and in other areas in Indonesia. The conflict between groups in society as if inevitable in various regions in our country. It is precisely what Syaqiq A. Mughni said that although formally this nation recognises diversity, in reality, it is not [4].

Some of the main factors that allow ethnic conflict to surface or become open conflict are: First, the change of political constellation in the Reformation period and the climate of freedom upheld into fertile fields to express the anxieties of some ethnic groups that had been part of the Indonesian nation. Second, the uneven development in various regions of Indonesia is consciously or not, polarised by ethnic groups. The seizure of resources that should be based on healthy competition with universal criteria instead becomes a field of cultural values. At this point, as in the colonial period, economic stratification overlaps with ethnic identity. There is no functional integration among the various ethnic groups. Thirdly, it can not be denied that in Indonesian society, ethnic identity, in this case, an ethnicity which includes cultural values and customs, is still an essential factor in the life of the community especially in the countryside [2].

The phenomena of conflict in Indonesia today indicate a lack of tolerance; both tolerance of other religions and other cultures. Tolerance is necessarily a form of attitudes and actions in which there is mutual respect for different religious, ethnic, ethnic, opinion, attitudinal, peer-to-peer differences that are considered to be different from oneself [5].

In contrast to what is happening in various parts of Indonesia where horizontal conflicts are encountered, the harmony of the people of North Sulawesi is well preserved; the people remain calm, secure, and peaceful in harmony. North Sulawesi seems to be without problems, whereas the people of this province are also various ethnic, religious, racial and linguistic [1]. In a smaller context, Tomohon city as part of North Sulawesi Province also shows a harmonious and tolerant life. The people of Tomohon city vary from tribe, religion, and language. Although the majority of the people are from the Minahasa tribe, there are also people who come from other tribes such as, Java, Sanger, Bolaang Mongondow, Gorontalo, Totemboan and Tionghoa, and so on. Regarding religion, based on the data can be seen that the majority of Tomohon Christians, but also there are followers of Islam, Buddhism, Hinduism, and Confucianism [6]. Despite the growing number of immigrants and mostly Moslems, but in daily life, the harmonisation of life is maintained. There has never been any friction between immigrant communities and local communities. The local people of Tomohon are so tolerant of the immigrant community and never discriminate against ethnic, religious and racial backgrounds. It can not be denied there are some incidents, for example, the stabbing of indigenous Tomohon people that occurred in Tomohon Believe market conducted by a clothing trader who came from the tribe of Gorontalo and Moslem. By some unscrupulous this incident they try to associate with the issue of Tribe, Religion, Race and Intergroup, but not to the extent and affect the community because the government and police officers to

calm the situation quickly that this incident is purely criminal and not Tribe, Religion, Race and Intergroup.

The people of North Sulawesi, especially the people of Tomohon city, live in harmony due to the strong local social-cultural values (local wisdom) that become the glue of the community. The dominant socio-cultural values in Tomohon city are Si Tou Timou Tumou Tou the most prominent Minahasa culture that animates the life of the people of North Sulawesi in general and the people of Tomohon in particular. Si Tou Timou Tumou Tou, meaning "living human to humanise others" is Sam Ratulangi's philosophy. This philosophical thought inspired the lives of Minahasa and even the entire people of North Sulawesi to live in harmony in order to humanise others and not become enemies of others (*homo homini lupus*).

As proof of the tolerance of Tomohon city community in the middle of the difference in 2017 Tomohon received the Harmony Award from the Ministry of Religious Affairs as a city with a high tolerance level. The award was handed over directly by Minister of Religious Affairs Lukman Hakim Saifuddin to Tomohon Mayor Jimmy Eman SE Ak. on the sidelines of a 2017 national working meeting at the Mercure Convention Center Jakarta, Sunday (26/02/2017).

Some of the above prove the existence of a mutual understanding between people who have different religious, cultural, ethnic and linguistic backgrounds. Until now there has never been any incident that indicates a conflict between citizens caused by background differences. The question of sanction for a society that does not show tolerance so far has nothing but moral sanctions, which is isolated from society. Starting from the background above, then in this study researchers specifically examine the "How the local wisdom si tou timou tumou tou in shaping the attitude of people tolerance tomohon north Sulawesi city?"

## II. RESEARCH METHODS

Researchers in the study used a qualitative descriptive approach (qualitative approach). According to Neuman (200 "Qualitative researchers use a language of case and contexts, employ bricolage, examine social processes and case in their social context, and look at interpretations or the creation of meaning in specific settings. They look at social life from multiple points of view and explain how people construct identities. Only rarely do they use variable or test hypotheses, or convert social life into numbers." [7].

In qualitative research, the presence of researchers is seen as part of the instrument itself, and therefore researchers are referred to as analytical instruments. The key informants in this research are: local government, religious leaders, interfaith harmony forum, customary leader, community leaders and local communities and immigrants from different religions, tribes, cultures, languages and regional origins. Data collection techniques that will be used by researchers in this study are: Observation, Interview, Documentation, and Literature Studies. Data analysis used in this research is using analysis of Grounded Theory (Strauss & Corbin), that is Open Coding, Axial Coding, and Selective Coding [8].

## III. RESULTS AND DISCUSSION

The cultural value of Si Tou Timou Tumou Tou is a belief, concepts, and ideas that serve as a benchmark for making choices in thinking and acting about something appropriate or inappropriate. The value contained in the culture of Si Tou Timou Tumou Tou has encouraged the entire people of North Sulawesi to be tolerant of people of different religious, ethnic, racial, cultural, and linguistic backgrounds. The cultural value of Si Tou Timou Tumou Tou means that human life to humanising others is a thoughtful expression of the Minahasa people, especially since Christianity entered Minahasa Land, then intellectually reapportioned by Sam Ratulangi. Based on the results of the interviews revealed that the phrase Si Tou Timou Tumou Tou indeed this expression is reflected from the life search Tomohon people open and hang out with anyone without discriminating religious background and tribe. Historically this phrase is a philosophy of Minahasan society and the local wisdom of North Sulawesi society in general. Wisdom or wisdom is a collective gift of meaning, wisdom, and knowledge that exerts its influence on the prevention of problems in life and affects a decision of resolution. So the point of wisdom here is the embodiment of the elements of knowledge and understanding of a group of people who undergo a process of development. Where the community or community groups through the interaction of the old collected as a result of the process and experience long and in it there is a system and even there bond mutual relationship [9]. Therefore as local wisdom, this phrase has become the basis of thinking Tomohon people and Minahasa people in general. Since childhood, the children have been educated and animated the expression of the local wisdom si tou timou tumou tou this, and it is carried on until they are significant. Moreover, in a sense, this phrase is "minutes" / ingrained in

the life of the people of Tomohon and the Minahasa community in general.

Based on the narrators' speeches revealed that Si Tou Timou Tumou Tou by Minahasa and Tomohon communities, in particular, is viewed as an idea, concept, and belief that is used as a benchmark to make choices in thinking and acting about something that is inappropriate or inappropriate. The Tou Timou Tumou Tou contains the basic values that have encouraged the Tomohon people to be tolerant of people of different religious, ethnic, racial, cultural, and linguistic backgrounds. According to Drobizheva: "tolerance is a person or group of quality manifesting itself as 'willing' to accept the others the way they are and to interact with them by understanding and consent." [10]. Meanwhile, according to Raihani: Tolerance means patience with differences. In some instances, it connotes the attitude of passiveness towards something disliked [11].

The findings of this study reinforce Geertz's view that culture is: "a historically transmitted pattern of meanings embedded in symbols, a system of inherited conceptions life." [12]. Geertz explains that culture is a "historical transmission of meaning included in symbols, or a system of conceptions presented and inherited in the way humans communicate, that is, in the form of symbols, developing and preserving the knowledge they possess and how they respond life. "Based on its definition of culture, Geertz wants to assert that culture is an active and constitutive dimension of social life rather than just a mechanism of guaranteeing social integration. Geertz sees culture as a "symbolic arch" or "blueprint" by which one can create their meaningful world in two levels at once: emotionally and cognitively [13].

## IV. CONCLUSION

The local wisdom of Si Tou Timou Tumou Tou has been the basis for thinking Tomohon people and Minahasa people in general. Since childhood, the children have been educated and animated the expression of the tou timou tumou tou, and it is carried on until they are significant. Therefore, the local wisdom of tou timou tumou tou is very instrumental in shaping the attitude of tolerance of Tomohon city people of North Sulawesi.

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