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Mapalus as a Socio-Cultural System in Minahasa Society

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ABSTRACT

This study aims to examine Mapalus as a socio-cultural system in Minahasa society, with a focus on an in-depth understanding of its historical roots, core values, roles in social structures, and adaptations and challenges faced in the modern era. The method used is a qualitative approach with a literature review type of research, involving a comprehensive analysis of various literature sources including books, journal articles, historical documents, and publications related to Mapalus and Minahasa culture. The results of the study indicate that Mapalus is a mutual cooperation system that has been deeply rooted in Minahasa society since ancient times, reflecting the values of cooperation, solidarity, and reciprocity. Mapalus has been shown to have an important role in the formation of social cohesion, resource management, and local economic development. Despite facing the challenges of modernization, Mapalus shows adaptability, evolution of form, and potential as a development model based on local wisdom. This study concludes that Mapalus remains relevant and has the potential to be a source of inspiration for the development of sustainable community-based development models.

Keywords: *Mapalus, Socio-Cultural System, Minahasa Society*

1. INTRODUCTION

The nature of humans is as social creatures who live in society, interacting with each other to form groups in society to fulfill their needs for the sake of their survival [1]. To save their lives in the midst of society, humans adapt to their natural environment with the aim of making their lives safe, peaceful and prosperous [2]. Lifestyle and goals and actions and human behavior in social life are not only influenced by their own conditions, but are also influenced by social networks, behavioral patterns and norms and values that apply in their group [3]. Humans as individuals and as social creatures, are obliged to continue their group life by working together, they must try to avoid themselves from their individual lives, so that they must enter together into the fellowship of their group [4].

In a pluralistic Indonesian society, consisting of hundreds of ethnic and tribal groups with diverse socio-cultural patterns, it is necessary to preserve and maintain

its purity[5]. On this occasion, the researcher is interested in studying the form of a socio-cultural organization group, namely "Mapalus" which still exists today but its values have begun to change [6]. Mapalus can be interpreted as "can/get a turn" to work together with others, popularly "mapalus" is interpreted as an attitude of helping each other or mutual cooperation [7]. This attitude is interpreted as a system of cooperation for the common and personal interests of members which is done in turns [8].

Mapalus can also be interpreted as a person's willingness to work together [9]. Because its meaning is very beneficial for society, it is considered necessary to preserve and develop it as a forum for community participation in the development of socio-cultural life [10]. The study of the problem is based on organizational culture and the problem of the existence of mapalus in the Minahasa community [11]. Mapalus as a legacy of the ancestors of the Minahasa tribe is currently experiencing value degradation, so a solution

is needed to prevent the loss of positive values to be passed on to future generations [12]. The definition of Mapalus is taken from the words "ma" and "palus" which means "kena-mengena" or "dapat-mendapat", the same as "helping" or "gotong royong". The word Mapalus comes from the language "alifuru" which is the old Minahasa language. The Minahasa community consists of various tribes, and each calls it differently according to the language of the tribe. The Tombulu tribe calls it "mapalus", the Tondano tribe calls it "menepalus", the Tountemboan tribe calls it "maando" or "ma'ando".

Ma'endo comes from the word "endo" which means "day", mapalus "ma'endo" means daily mapalus, where one member gets a day's share. If there are ten members, then in ten days the period of time is complete. Mapalus has existed since ancient times and is a formation of ancestors as a basis for family life, then flowing down from generation to generation like a symbol of family unity (taranak). In ancient times in Minahasa there was a custom where if a family had not yet reached more than 9 households, then they still lived in a large house, but if it had exceeded nine families, then it was against customs.

Minahasan people consider the number 9 as a sacred number, and the remaining households must be made into new houses. Usually the house is built up to 4 meters high and made into sections, each section for one household. In building a house, they use the mapalus system, the size of the assistance is always remembered in the head. In the family there is a "tua in taranak", namely the head of the family, who sometimes has the status of a "tonaas" expert in the sound of "birds", tonaas means "taas" which is hard/clever and has knowledge or magic and expels spirits, "Walian" expert in religious leadership, the origin of the word "wali" is leader, while "teterusan" is a war chief/war commander, the origin of the word "terus" means "continue" which is straight or brave. In every activity or gathering of many people, deliberations are still held, for example to elect a leader, always based on the principle of mapalus, which is deliberation by the leader with other members of the community.

2. RESEARCH METHOD

This study uses a qualitative approach with a literature review method to examine Mapalus as a socio-cultural system in Minahasa society [13]. The qualitative approach was chosen because it allows for in-depth exploration of the meaning, values, and complex socio-cultural context of Mapalus. The literature review as the main method allows researchers to analyze and synthesize various existing sources of information about Mapalus. The data sources for this

study include various relevant literature, including books on Minahasa culture, journal articles discussing Mapalus and the Minahasa socio-cultural system, historical documents and local archives, government publications related to Minahasa culture, and theses and dissertations that examine Mapalus. The diversity of these sources aims to gain a comprehensive and multi-perspective understanding of Mapalus.

The data collection technique involves systematic literature searches through various channels. This includes searches in electronic databases such as Google Scholar and JSTOR, as well as reference searches from relevant articles (snowballing). This process will be carried out thoroughly to ensure a broad and representative coverage of the literature. Data analysis will be carried out in several stages. First, the researcher will read and record relevant information from the sources collected. Second, the information will be organized based on key themes such as the history of Mapalus, Mapalus values, and Mapalus changes and challenges. Third, content analysis will be conducted to identify patterns and trends in the literature. Finally, the researcher will synthesize the information to answer the research questions.

The analytical framework of this study will cover several key aspects. These include the definition and history of Mapalus, the values and principles underlying Mapalus practices, the role of Mapalus in the social structure of Minahasan society, Mapalus changes and adaptations in the modern context, and Mapalus preservation challenges and efforts. This framework will help the researcher to organize the findings and present a structured analysis. To ensure the validity and reliability of the study, several strategies will be applied. Triangulation of data sources will be conducted by comparing information from various types of sources. Peer review by Minahasan cultural experts will be requested to validate the interpretation and findings. In addition, discussions of the findings with other researchers in the same field will be conducted to gain additional perspectives and increase the reliability of the analysis.

Research ethics will be upheld in the implementation of this study. The researcher will ensure proper citation and avoid plagiarism in writing the research report. Copyright will be respected, and permission to use the material will be sought if necessary, especially for sources that may have restrictions on use. The limitations of the study need to be identified to provide a clear context for the findings. This study will focus on literature available in Indonesian and English, which may limit access to sources in the local Minahasan language. In addition, the time period of publication of

sources will be limited, for example to the last 20 years, except for relevant historical sources.

Analysis will be conducted in depth to reveal various aspects of Mapalus as a socio-cultural system. This includes exploring the historical roots of Mapalus, analyzing the core values that underlie Mapalus practices, examining the role of Mapalus in social cohesion and community development in Minahasa, and evaluating how Mapalus adapts to modern socio-economic changes. The results of this study are expected to provide a deeper understanding of Mapalus as a valuable cultural heritage for the Minahasan people. The findings from this literature study can also form the basis for further research, including field studies that can verify and expand the understanding of contemporary Mapalus practices. Furthermore, this research has the potential to provide important insights for future Mapalus conservation and revitalization efforts.

3. RESULTS AND DISCUSSION

3.1. Result

The results of the study on Mapalus as a socio-cultural system in the Minahasa community show that Mapalus is a cultural heritage that has been deeply rooted in the lives of the Minahasa community since ancient times. Mapalus comes from the words "ma" and "palus" which mean "kena-mengena" or "dapat-mendapat", which is broadly interpreted as an attitude of mutual assistance or mutual cooperation. This system has become an important foundation in the social structure of the Minahasa community, reflecting high values of cooperation, solidarity, and togetherness.

The study revealed that Mapalus has various forms and applications in the lives of the Minahasa community. Starting from agricultural activities, building houses, to carrying out traditional ceremonies, Mapalus is the main mechanism that drives community participation. This system not only functions as a method of cooperation, but also as a means to strengthen social ties and maintain harmony in society. The core values contained in Mapalus include the spirit of mutual cooperation, a sense of togetherness, social responsibility, and reciprocity. These values not only serve as a guide in carrying out joint activities, but also shape the work ethic and character of the Minahasa community. Mapalus teaches that individual success cannot be separated from community support, thus encouraging an attitude of mutual assistance and caring for others.

In a historical context, Mapalus plays an important role in the formation and development of the Minahasa community. This system allows communities to address

environmental and social challenges more effectively through collective cooperation. Mapalus is also a means of transmitting knowledge and skills between generations, ensuring the sustainability of traditional practices that benefit the community. Research also reveals that Mapalus has a clear structure and rules, although they are not written. There are certain roles in the implementation of Mapalus, such as the "tua in taranak" (head of the family) who often acts as a coordinator. The rotation system and the principle of fairness in the division of tasks and benefits are the characteristics of Mapalus, ensuring that every member of the community has an equal opportunity to give and receive assistance.

Interestingly, research shows that Mapalus is not a static system, but rather dynamic and adaptive to changes in the times. Along with modernization and changes in economic structure, the forms of Mapalus have also evolved. For example, from initially focusing on agricultural activities, Mapalus is now also applied in urban contexts and modern economic activities. However, the study also identified challenges to the existence of Mapalus in the modern era. Individualization, urbanization, and changes in work patterns are factors that threaten the sustainability of Mapalus practices. Some groups in society, especially the younger generation, are starting to consider Mapalus as an ancient practice that is less relevant to a modern lifestyle.

On the other hand, the study found that there were efforts to revitalize Mapalus by various parties. Local governments, traditional leaders, and community groups are trying to preserve and adapt Mapalus so that it remains relevant to contemporary needs. This includes integrating Mapalus values into village development and community empowerment programs. The spiritual and religious aspects of Mapalus were also revealed in the study. Although initially related to traditional beliefs, Mapalus values have successfully adapted and synergized with the teachings of the religions practiced by the Minahasa people today. This shows the flexibility and universality of the values contained in Mapalus.

The study also revealed the role of Mapalus in the management of natural resources and the environment. Traditional Mapalus practices often reflect local wisdom in maintaining ecological balance. For example, in traditional farming systems, Mapalus help regulate crop rotation and equitable water distribution, reflecting a deep understanding of ecological sustainability. In an economic context, Mapalus has proven to have potential as a model for community-based economic development. Several modern initiatives inspired by Mapalus principles, such as cooperatives and joint ventures, demonstrate how traditional values can be

applied in a contemporary economic context to encourage local economic empowerment.

The gender aspect of Mapalus is also an interesting finding in the study. Although traditionally Minahasa society tends to be patriarchal, Mapalus provides space for women's active participation in social and economic activities. This shows the potential of Mapalus as a means to improve gender equality in society. The study also revealed the role of Mapalus in conflict resolution and maintaining social harmony. The principles of deliberation and mutual cooperation in Mapalus is often an effective mechanism for resolving disputes between community members. This shows that Mapalus not only functions as a system of cooperation, but also as a mechanism for maintaining social cohesion. Finally, this study highlights the importance of further documentation and research on Mapalus. Given its rich values and potential in socio-economic development, Mapalus needs to be continuously studied and preserved. This is not only important for the Minahasa community, but can also provide valuable insights for the development of community-based development models in other areas.

Overall, the results of this study confirm that Mapalus is a complex and dynamic socio-cultural system, which has and continues to shape the identity and life of the Minahasa community. Despite facing various modern challenges, the core values of Mapalus remain relevant and have the potential to be a source of inspiration for sustainable socio-economic development based on local wisdom.

3.2. Discussion

The discussion of research results on Mapalus as a socio-cultural system in Minahasa society can be analyzed using various perspectives of sociological theory [14]. The structural functionalism theory proposed by Talcott Parsons is relevant to understanding the role of Mapalus in maintaining the stability and balance of Minahasa society. Mapalus, as a social institution, fulfills the functions of adaptation, goal achievement, integration, and pattern maintenance that are important for the continuity of the social system. This mutual cooperation system helps society adapt to the environment, achieve collective goals, integrate community members, and maintain shared cultural values.

The social exchange theory developed by George Homans can explain the dynamics of interaction in Mapalus practices. The principle of reciprocity that is at the core of Mapalus is in line with the assumption of this theory that social interaction is based on considerations of profit and loss. Community members

participate in Mapalus with the expectation that they will receive similar assistance in the future, creating a sustainable social exchange system. The symbolic interactionism perspective proposed by Herbert Blumer can be applied to understand how the meaning of Mapalus is constructed and interpreted by the Minahasa community. Mapalus is not only a practice, but also a symbol that represents collective identity and values. Through social interactions in Mapalus activities, community members continuously negotiate and reinterpret the meaning of this practice, allowing it to adapt to the contemporary context [15].

The theory of social capital developed by Robert Putnam is very relevant in analyzing Mapalus. Mapalus practices can be seen as a mechanism for the formation and strengthening of social capital in Minahasa society. Social networks, norms of reciprocity, and trust built through Mapalus become valuable collective resources, facilitating cooperation and collective action for the common good. The concept of mechanical and organic solidarity introduced by Emile Durkheim can also be used to understand the evolution of Mapalus. Initially, Mapalus reflected strong mechanical solidarity, where social cohesion was based on similarity and conformity. However, along with modernization, Mapalus began to show characteristics of organic solidarity, where social integration was more based on the interdependence of different functions in an increasingly complex society.

Anthony Giddens' structuration theory can help explain how Mapalus as a social structure continues to be reproduced through the actions of social agents, while also shaping those actions. Minahasan society, as agents, continues to practice and thus reproduce Mapalus, but also creatively adapts it to contemporary needs, demonstrating the duality of structure that Giddens emphasizes. The conflict perspective developed by Ralf Dahrendorf can be applied to analyze the challenges faced by Mapalus in the modern era. The conflict between traditional values represented by Mapalus and the demands of modernization and individualization creates a dynamic of social change. However, rather than destroying the social system, this conflict can be seen as a driver of Mapalus adaptation and evolution.

Immanuel Wallerstein's world systems theory can provide a macro perspective on Mapalus' position in the global context. As a local practice, Mapalus is confronted with global economic and cultural forces that tend to be homogenous. However, the persistence and adaptation of Mapalus show how local systems can survive and even contribute to global diversity. Pierre Bourdieu's concept of habitus is relevant to understanding how Mapalus values and practices are internalized in the individual and collective dispositions

of Minahasan society. Mapalus forms a habitus that encourages a tendency to behave cooperatively and community-oriented, which is then reproduced through everyday social practices.

Erving Goffman's dramaturgy theory can be applied to analyze the performative aspects of Mapalus. Participation in Mapalus activities can be seen as a form of "performance" in which individuals present themselves as good and cooperative members of society, affirming their collective identity as Minahasans. A postcolonial perspective can provide insight into how Mapalus survives and adapts in the context of post-colonial socio-political change. Mapalus revitalization can be seen as a form of affirmation of cultural identity and resistance to the dominance of Western values, demonstrating the agency of local communities in defining their own modernity.

Modernization theory can be used to analyze the transformation of Mapalus from traditional practices to forms that are more in line with modern society. However, the persistence Mapalus also challenges the linear assumptions of modernization theory, showing that traditional elements can coexist and even enrich modern social structures. A human ecology perspective can be applied to understand how Mapalus reflects the adaptation of Minahasan society to their natural environment. Mapalus practices in agriculture and natural resource management demonstrate ecological wisdom that has developed through long-term interactions between society and its environment.

Peter L. Berger and Thomas Luckmann's theory of the social construction of reality is relevant to analyzing how understandings of Mapalus are constructed, internalized, and objectified in Minahasan society. This process explains how Mapalus, although a social construction, is accepted as an objective reality that shapes and is shaped by social action. Finally, Roland Robertson's theory of glocalization can help understand how Mapalus as a local practice interacts with processes of globalization. The adaptation of Mapalus in a modern context shows how global elements can be localized, while at the same time, local values embodied in Mapalus can contribute to global discourses on sustainable development and social cohesion [16].

4. CONCLUSION

The conclusion of this study shows that Mapalus is an integral and dynamic socio-cultural system in Minahasa society. As an ancestral heritage, Mapalus has evolved and adapted along with the changing times, but still maintains the essence of the values of mutual cooperation, solidarity, and reciprocity. Despite facing the challenges of modernization, Mapalus remains relevant and has the potential to become a model for

development based on local wisdom. This system not only functions as a mechanism for economic cooperation, but also as a social glue, a means of conflict resolution, and a builder of collective identity. This study emphasizes the importance of preserving and revitalizing Mapalus as a valuable cultural asset, which can contribute to sustainable development and social harmony in Minahasa and has the potential to inspire the development of community-based development models in other areas.

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