

Thanksgiving and *Ketupat*: Local Wisdom Dimensions and Ride of Religious Harmony in North Sulawesi

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Abstract: The aims of this study are (1) to study, understand, and describe the dimension of local wisdom in the tradition of Thanksgiving and *ketupat* events; and (2) interpreting the meanings of local wisdom in thanksgiving and celebration of *ketupat*. The method we used in this study is qualitative with descriptive-qualitative. The research conducted at North Sulawesi. Several techniques were applied for collecting data both primary and secondary data such as the techniques of interview, observation, and documentation studies. The data were analysed qualitatively and descriptively. The results of the analysis in this study are presented objectively narrative way. The result of this study shows that the Thanksgiving and *Ketupat* becomes a ride for social interaction people of North Sulawesi. Through thanksgiving and *Ketupat* the community with a background of ethnicity, culture, and religion can interact in awesome harmony in society. Two cultural expressions as part of the local wisdom and culture ride that contribute to fostering religious harmony in North Sulawesi. Both of these traditions can strengthen social cohesion in the community that creates the diversity of social harmony in a plural society in North Sulawesi.

Keywords: Thanksgiving and *ketupat*, North Sulawesi

1. Introduction

North Sulawesi society has its own cultural and social capital concerning harmony. Demographically, North Sulawesi's profile looks heterogeneous, both in ethnicity, culture, language, or religion. North Sulawesi province has a population of 2.389.604 people, made up of various tribes among others Batak, Minang, Makassar, Banten, Sunda, Java, Bali, Ambon, Flores, Muna-Buton with its every culture and language. Here too there are adherents of religions: Islam (719.255 people), Protestant (1.572,072 people), Catholics (164.876 people), Hindus (26.252 people), Buddhists (24.717 people), and Khongucu (771 people).

North Sulawesi Province consists of various tribes, each of which supports a different culture. It assumes that these differences are a potential conflict if not managed wisely. Therefore, we need a frame of reference for all ethnic groups and different religions to be able to interact in harmony frame. The study of the local tradition is a real attempt to identify cultural values that can be used as a ride to create of harmony among religious society. The cultural values of local wisdom contained in their tribes, respectively. Tranquility and harmony is a very fundamental desire of every human being. But often, aspires to build harmony and peace is disrupted by various obstacles, notable differences in each culture and people. This study intends to identify the elements that can bridge the gap between ethnic groups with other tribes. Local knowledge is the key to unlock the cultural wealth of each tribe especially those having load values that guide and reference the behaviour of supporters, especially to the model or how to realise the harmony among religious society.

Local wisdom can be a tool that is capable of addressing the issue of cultural diversity that exists in the region. Cultural values they supported are used as guidelines to get along with diverse communities. Entire tribes who lived and settled in North Sulawesi maintains cultural values and traditions as his ethnic identity also supports the values agreed upon the social interaction with people from various ethnic groups.



The biggest challenge in religious life today is to build patterns of the relationship of mutual understanding, tolerance, and at the same time between multiple reconcile religious traditions and local values as well as strengthen peace intrinsic value. During the interrelation of religious and cultural existence not work in harmony in social life, which often arises conflicts charged religious and ethnic culture is unavoidable. As one of the multicultural and multi-religious province, North Sulawesi is known as a peaceful province. Furthermore, this area is hard to find ethnic, religious, and so on. In his daily life shows a harmonious relationship in a heterogeneous society. The prescription harmony is the society that has the plurality, their local knowledge, and the creation of spaces interfaith dialogue forum historically.

Owned by cultural capital of North Sulawesi provinces, including other areas in North Sulawesi are still functioning of local wisdom. History of Thanksgiving and celebration of the Ketupat have inherited the habit of supporting harmony between communities. Both of these traditions is a system of people's lives in a variety of life, as the actualisation of human nature as social beings and obey the rules of the value system of society. The tradition of thanksgiving and celebration of Ketupat are the two traditions are worth preserving to become the local media as the saviour of peace. Thus both culture is a cultural asset, which much of the teachings of ethics and a media of relationship between the various groups of both Islam and Christianity as the religion of the majority in the province of North Sulawesi. The tradition of thanksgiving and celebration of ketupat is to be a new place where people sit together without distinction. Both of those traditions can be as an interpreter of social peace. According to their society, the values local wisdom which they have inherited from their ancestors have been stored in their sociocultural system. Dimension, local wisdom in Thanksgiving and celebration of ketupat have not functioned optimally yet. Exploring regional wisdom dimension and meaning is the focus of this study. The aims of this study are (1) to study, understand, and describe the aspect of local wisdom in the tradition of Thanksgiving and ketupat events; and (2) interpreting the meanings of local wisdom in thanksgiving and celebration of ketupat.

2. Method

In this research, we applied qualitative method with descriptive-qualitative. The research conducted at North Sulawesi. Qualitative data supported by quantitative data (as the secondary data) are used in this study. The data needed in this study were obtained from primary and secondary sources. The primary data sources include observation; interview and the secondary data sources include documents, statistics and monograph. Several techniques were applied for collecting both primary and secondary data such as the techniques of interview, observation, and documentation studies. The data were analysed qualitatively and descriptively. The results of the analysis in this study are presented objectively and narratively.

3. Findings and Discussion

3.1 The Tradition of Thanksgiving

In the essence of blessing is a cultural tradition that is for a long time in ethnic Minahasa in North Sulawesi. Cultural practices thanksgiving celebration there was initially close to the lives of the farmers Minahasa ethnic society, which is done after the harvest of each year. The ceremony itself falls on Sunday, beginning with worship in house churches and after that, each family bring food to church perfunctory. In the Church, they eat together and some of the food collected to set aside to be auctioned to raise funds for the management of the Church. Thus, Thanksgiving which has been implemented from generation to depart from the people who live in an agrarian culture, as Minahasa awarded fertile soil so that people living on what is planted in nature. Gratitude for what is given by nature, which by the Minahasa people believed to be the provision of the Creator as the Sustainer of the Universe it, be grateful. Because it is a gift of the God, then when the harvest is completed, feel the need to give thanks. This tradition was then created, offering some of the crops as part of *Opo Wananatas*. The conception of this belief can be understood if judging from the standpoint of the

characteristics of the Minahasa people who come from cultural circles who already have a system of religiosity. The element of religiosity is what makes the tradition of blessing is one tradition that survived until the present, of the many cultures that displaced due to the inclusion of Christians in the land of Minahasa.

Thanksgiving celebration then becomes very popular, especially when the Minahasa in 1970s endowed clove harvest. Gratitude is to be aligned with the results obtained. Fruitful is making people who celebrate it makes the celebration of thanksgiving be a luxury. The people in thanksgiving event provides delicious food with warm welcoming which makes everyone come by feel free to join them enjoy having right time with the people around. The existence of thanksgiving was accepted by the government and all walks of life Minahasa. Thanksgiving is continuing every year that involve the community and the local government or the guests who come. Government and public acceptance of the thanksgiving such as local culture have become one of the important factors of cultural preservation or customs (customs) that have been passed down from generation to generation. Today, the celebration of thanksgiving in Minahasa region regularly every year is celebrated around the middle of the year (between July and August). Date of implementation in the region with other areas different (fixed next Sunday). And, this may be one of the annual events in the calendar of tourism in North Sulawesi.

3.2 Traditional celebration of Ketupat

In etymology Feast of the ketupat, consists of three words, namely days, events, ketupat. The word today is (1) from morning until morning again; (2) time for the sun illuminates our place; (3) state (air, nature, and so on) that occurred within 24 hours; (4) takes place during business hours. Third written words into phrases fast feast means (1) day is celebrated to commemorate something substantial; (2) Eid. Meanwhile, the word of ketupat means food, made from rice that is inserted into the woven palm fronds, rectangular-shaped bag, and so on, then boiled, eaten as a substitute for rice. The ketupat became the primary food in the feast of the ketupat. By terminology, the feast of the ketupat is defined as a tradition or a celebration held ends fasting month of Ramadan and six days of Syawal. The feast of the ketupat is described as the day of victory. Thus, the tradition of festivals is a ketupat fused with Islamic culture, because they have some connection with the tradition of Eid Mubarak. The tradition is a new place to meet Muslims and Christians. In their meetings, offer ketupat. Rhombus feast day celebrations since it exists until now still held and preserved Muslim communities in North Sulawesi.

Festivals are the ketupat into a space of interaction among religious believers in North Sulawesi. The tradition of festivals is the ketupat has been implemented for a long time, able to survive in history, and this culture evolved into space (new) inter-religious encounters. Further said that today's feast of the ketupat in the development is always dynamic, "dikresi" and performed as a medium to celebrate diversity.

3.3 Dimension dan Meaning Local Wisdom of Thanksgiving and Celebration of Ketupat

In the socio-religious dimension, differences of views around religious and cultural relationships are inevitable. Religion serves the spirit and culture united together, so they can not be separated, while devotion as an identification that gives specific characteristics to the followers' religion as a group identity in life. The diversity of religions or beliefs has its boundaries that must be recognised and respected as a form of religious tolerance. Meanwhile, Haedari et al. (2014) in, tradition means the order, culture, or custom that lives in a community of people. The tradition in this study is the order, culture or custom which is expressed through the implementation of thanksgiving and celebration of ketupat in North Sulawesi Province.

Local wisdom it cultural production of the past that should use a manner of their life being. Also, a local value considered as universal. Local wisdom and local excellence of wisdom based on traditional philosophical, values, ethics, and behavioural ways of behaving. It became a value that is

considering good and suitable so it could keep it as enhancing moral component in the society [9]. Local wisdom implies at least some concepts, namely: (1) local knowledge is a long experience, which is deposited as instructions a person's behavior; (2) local wisdom cannot be separated from their owners environment; and (3) the local wisdom that is dynamic, flexible, open, and continuously adapted with age.

Local wisdom in the tradition of thanksgiving and celebration of the feast of ketupat-like values of humanity, solidarity, fraternity, and exemplary attitude into the social and cultural offer capital that is effective in maintaining harmony and maintains harmonious relations. Both of these traditions load values of social solidarity, for example, at the time of preparation help each other and do without coercion, heartfelt, due to the strong sense of brotherhood. The feast of a ketupat is defined as (1) of togetherness and unity. Rice previously likened scattered, when filled in the ketupat, it appears the unity and togetherness; (2) in a broader meaning, the feast of the ketupat into a space or a media encounter and dialogue between the Muslim and Christian communities; (3) a mean of meeting the rich values of religious consciousness, both Islamic values and the values of Christianity Minahasa and richness those values; and (4) a marker or religious cultural for a encounter and familiar dialogue in the context of a multicultural society. In the next development, when problems hit rift among religious believers in Indonesia, including North Sulawesi, the forms of local wisdom into a new orientation for many parties to address the complex dynamics of community life. Excavation and reassessing the values of local wisdom possessed by each tribe, in fact, a manifestation of the failure of science tend to become more involved as well.

Explicitly the views on local forms of wisdom can be values, ethics, beliefs, customs, traditions, customary laws, and regulation rules of that society. It has various functions. One of them is to regulate people's lives, by utilizing the values contained in them such as religious values, ethical, aesthetic, intellectual, and socioeconomic values. Kloppenburg said "The main effect of the system of ideas, values and local knowledge in analyzing people's behavior based on the following considerations: (1) The local community is very concerned about the environment where accumulated through experience that has guaranteed their existence; (2) local community actually has knowledge as well as awareness about the relationship between humans and the environment, and (3) local communities are basically more proficient in making decisions about what to do about the environment. " Environment in this sense consists of the natural environment, social environment, including the cultural context.

Although every human being has a desire to live in a safe, peaceful, and peace, but if the listening aspect of socio-ecological, diversity ethnicity and culture is always going will be accompanied with the emergence of ego culture, which if allowed to continue would be the embryo development of social prejudice, which is feared to disturb the conflict continues on inter-religious harmony. As described above, that local knowledge can be a medium that is capable of addressing the issue of religious harmony with the efforts mengungkakan back ancestral cultural heritage as a cultural filter that can meduksi differences rise to the surface of the development of human civilization. North Sulawesi has a number of tools harmonies through idioms regionalism of local wisdom, such as *torang samua basudara*, *kong baku-baku bae*, *baku-baku sayang* (we are all brothers, live in good condition relationship loving and enjoying our life living together [4]. Manifestation of the idioms, also evident in the tradition of thanksgiving and celebration of ketupat that unite all religious communities. In the life of the community in North Sulawesi heterogeneous expression (idiom) and local traditions has, not just spoken and practiced, but also as a reference implemented people to behave in the middle of a wider association.

In the context, the tradition of thanksgiving and celebration of ketupat is classified as local wisdom because it contains values that regulate and control human behavior, the creation of a mutual space for dialogue among religions, as well as the creation of the proximity of humans with other humans of different race and religion, including the relationship human with God.

3.4 Thanksgiving and celebrations Ketupat: Forum for Religious Harmony

Understanding the religious harmony is to create a harmonious relationship and dynamic harmony and peace among religious adherents in Indonesia. It covers the peaceful relationship among religious, between people of different religions, and between religious groups and the government to strengthen the unity and cohesion of the nation and boost charity to build a prosperous society and unseen jointly. The harmony is reflected in the association of daily life religious communities in peace, tolerance, mutual respect freedom of belief and worship following the teachings of religious beliefs, as well as their readiness and willingness to build social communities and nations. Harmony of religious people can be from two sides of harmony between different groups of religions on the one hand, while on the other hand is the atmosphere of unity within the internal environment of a particular religious group.

In an effort to create a society that consists of various tribes nation into a united society, required the excavation of the values of the local culture to be disseminated to the general public so that it will recognize and cultural wealth respect other tribes. The dynamics of religious harmony in North Sulawesi expressed by Salim that the inter-religious relations in North Sulawesi promoting local identities plural and multifaceted accept religious diversity in this area. Despite the dominance of the Christian culture of very high social, interreligious activities are still high and are often promoted as the pillars of regional identity in religious diversity. Thus, differences in culture and values owned life ethnic faithful should support each other to achieve harmony among religious believers in North Sulawesi. Tribes who live in the region can position itself each well, the core cultural values they espouse as guidance or reference to get along with diverse communities. All ethnic groups shared this value; namely, the cultural value refers to the importance of establishing harmony with other tribes. In cultural life, every ethnic nowhere in particular to have a set of symbols that become the cultural identity. Racial and religious relationship with others in a broader context, the symbols will be distinctive identity and a functional-pragmatic function in their communities. However, culture and human civilisation surrounding the growing and dynamic, and the ticker symbol of the culture and traditions studied and has now become common knowledge, not only practice but also the content of humanist values it has.

Owned traditions had been able to understand and interpret together. Someone Muslim who lived and settled in North Sulawesi has been able to identify that the culture of blessing the cultural practice is a representation of the Minahasa community cultural Christians. Similarly, of ketupat can also be determined by other people, that it represents a tradition of North Sulawesi are Muslim. Nevertheless, in practice each religion (Islam and Christian) when both the momentum of the tradition of helping each other both in the preparation of the implementation. On this, revealed that " of ketupat can be used as a way to manage and control conflicts. Two considerations that are offered, namely: (1) of ketupat has a philosophical meaning associated with the values of unity and brotherhood, (2) the momentum of ketupat into a meeting of all people (Muslim-Christian) so that communication and relationship peacebuilding bias materialised until now in North Sulawesi. For Muslims of various ethnic groups in North Sulawesi, the implementation of the traditions event of ketupat have a relationship with the Islamic teachings, namely celebration feast of Eid al-Adha (Eid Hajj). The primary value that was about to be implanted by the bearer of North Sulawesi, there are others as part of a strategy of propaganda cultural, namely, the nature of propaganda. It is carried out by the approach aspect of explanations and actions are sociocultural and religious, so it was not with a political approach, one is to use local culture, such as Thanksgiving and celebration of ketupat. Kroeber dan Kluckhohn, the essential core of culture consists of traditional ideas and especially their attached values; culture system may, on the hand, be considered as a product of action, on the other as conditioning elements of further measures. Although the different region of North Sulawesi province, in this region up to now never appear diversity issues related to race and religion. Life conductive that continue to plague this province is conceptually formed by the interaction is good, referring to there live in harmony.

Events held thanksgiving tradition Minahasa ethnic Christian majority, and the ketupat celebrations organised Muslim communities of various ethnic groups in North Sulawesi became the place of a meeting of people from different races and religions to help each other in preparation and implementation processing in general, with patterns of interaction in culture communication. The occurred process of socialisation and cultural transformation; That is, everyone who attended the event in person to know and understand the cultural treasures of each religious community. Because the event is always repeated every year, it can be said that cultural values are present in cultural event learning from each other among people in different religions.

The involvement of people from different religions in the cultural events, the people have the opportunity for dialogue, interact, watch and try to understand the cultural value as a tool to build harmony. Another interesting effort was the second such cultural events is presented food is eaten together at one table. In the implementation of Thanksgiving traditions and celebration of ketupat in North Sulawesi, every religious community is always invited people of different religions co-religionists and to attend the execution of that tradition. Understanding regarding the acceptability or not, the food is halal or haram for the Muslim community or other rules that bind faith apparently been understood correctly by all people who are Christians. Therefore, there is no reason to refuse present in a celebration of both traditions. In any implementation of thanksgiving and celebration of ketupat, all people are usually mutually helping each other and visit each other.

When thanksgiving implemented Minahasa people are Christians & Muslims visited and helped celebrate by eating and drinking together, on the implementation of ketupat, the Christians usually visit the homes of Muslims who celebrate it. However, there is one principle that is adhered to the people to not interfere with any religious belief respectively. In principle, both traditions became the place of interaction, as there is today a celebration going on, not just the families involved but also people of other (neighbour). Neighbors become very important in the implementation of both traditions since often the neighbour's yard used to the celebration of that tradition. Interfaith meeting in thanksgiving and celebration of ketupat before, the result is very practical and extraordinary means going an interethnic and interreligious interaction is different. Cultural contacts not only occur with the community people (young and old) but also between the public and the government. In various activities organized two events this culture, often born ideas of the communal can to bridge differences, backgrounds, cultures, traditions and religions.

The cultural activities held jointly by people. They help each other out if the neighbours organise a celebration. Thanksgiving and celebrations of ketupat can be interpreted as a new place to interact, communicate, and socialise fellow people of different ethnic and religious communities, to indirectly intertwined brotherhood and kinship. Relationships in religious social activities like mutual visiting at the time of thanksgiving (Christians) and the celebration of ketupat (Muslims) by inviting all people regardless of race and religion. On both occasions it does not seem any differences in ethnicity and religion, all mingle and communicate freely. Cultural practices such as this, can mix cohesiveness and strengthen harmony among religious believers in North Sulawesi. Familiarity with the visit each other, help each other and cooperate with each other reciprocally done.

Although there are elements of different cultural values, it is not an obstacle, because the cultural values those unite even more. It is certainly under the nature of the man who always wanted to live in harmony, peaceful, and friendly. Referring to the nature of human behavior which still craves for peace was, not surprisingly, later born concepts or cultural practices to be vehicles that strengthen harmony, as reflected in thanksgiving and celebration of ketupat. In the process of signification cultural practices relation to build a vehicle such harmony, each community will float cultural elements without apart with the environment it faces.

4. Conclusion

In brief conclusion, there are some points that we must understand the social life of local communities, local wisdom traditions of thanksgiving and celebration of ketupat in the face of a global society to sustainability are very desirable to create social integration, harmony and social solidarity that characterise the society North Sulawesi. The application of the values of cooperation and mutual assistance in the implementation of the tradition of the feast of thanksgiving and celebration of ketupat as a base value of social capital and culture at the same time to knit integration and social cohesion in a multicultural society. Due to the authenticity of living together which is offered in both practice this culture. It became the basis of the strengthening of the local culture, ethnicity, plurality, multicultural, and harmony within the frame of the integration of the massive that is expected to be the strength of the local culture in maintaining and caring for the harmony of religious communities in North Sulawesi.

Dimensions of local wisdom in the tradition of thanksgiving and celebration of ketupat can also be implemented in a democracy, that is the public new place that allows all elements of society (traditional leaders, religious, ordinary people, youth, bureaucrats, or the educated). It has a place to talk social issues, traditions, culture, politics, interests, aspirations and welfare of living together in the order of value wise. Through the activities of these two traditions of harmony are more robust and powerful because it provides a massive interaction space, right dynamic inter-ethnic, inter-religious, and various interests with the spirit of integration, tolerance, dialogue and mutual understanding to give birth harmonise and real harmony. Activity of thanksgiving and celebration of ketupat is principally a religious ceremony which is a local tradition-contained breathing or religious elements. The tradition of blessing attached to the Minahasa people are Christians, while the traditional celebration of ketupat cannot be separated Muslims from different ethnic communities in North Sulawesi. With Thanksgiving and celebration of ketupat and contains not only religious values alone, but along with development of religious values held in it has been transformed, such as social, cultural, and economic. First, the social value of the implementation of thanksgiving and celebration of ketupat can be seen from the participants who came from walking from different religious backgrounds, ethnic, social, economic, political and of various ages. As modernity has managed to form human beings individualist, the implementation of these two traditions is an opportunity to build religious harmony, build values humanity a humanist; price-respect, mutual respect, and build solidarity among different ethnic and religious people. Second, the value of culture; Thanksgiving and celebration of ketupat are forms of expression of local values that live and thrive in a multicultural society.

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