

The Existence of Mapalus in Minahasa Community

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ABSTRACT: *Mapalus is carried out by Minahasa people sincerely (touching hearts) with full awareness and responsibility (teaching mind) to revive each other and prosper everyone in their community (transforming life). In Minahasa community, there is a basic rule of life that is preserved through the 5 Letek (Five Loyalties). Five Faithfulness consists of (1). Letek Wia Si Opo Empung (faithful to God Almighty); (2). Letek Wia Toktolan Um Banua (loyal to the foundations of the country, including Mapalus, and in Indonesian citizenship, namely loyalty to Pancasila and the 1945 Constitution); (3). Letek Wia Se Ni Matu'a Wo Nuwu Tuah (faithful to the ancestors and the message of the ancestors of the ancestors); (4). Letek Wia Si Inak Wo Si Amak (faithful to mother and father) and (5). Letek Wia Se Antang Um Banua, Wo Se Kupalus (loyal to leaders/superiors as well as co-workers). Research on the existence of mapalus in Minahasa society aims to describe the forms and functions of mapalus in Minahasa society. The research method used is a descriptive quantitative method through an ethnographic approach. Theories about culture and mapalus were used to analyze the data. The result of the research is that the form of mapalus consists of mapalus in agriculture and culture. Mapalus is organized and spontaneous. The form of Mapalus is Mapalus clearing land, planting rice, bringing food at funerals, collecting raw materials or money for married people, building houses. Mapalus is done in turns. Mapalus for disasters is carried out spontaneously. Mapalus consists of mapalus mapo'ow iendo, mahjaman, marzanoan and there are those who go all day long (mahwengian). The Mapalus function is a cultural and social function. In detail, the function of Mapalus is as a union, helping others, social welfare, participating in tackling other people's financial burdens, preserving ancestral customs and culture.*

KEYWORDS -Mapalus, letek, agriculture, planting, spontaneous.

I. INTRODUCTION

Article 36 of the 1945 Constitution states that language and culture must be preserved by all the people of the Republic of Indonesia. Cultures and languages in the Republic of Indonesia are varied and there are many in number because of the many regions and tribes or ethnicities in the Republic of Indonesia. One of the regions in Republic of Indonesia, namely Minahasa, is a part of North Sulawesi Province. There are several ethnicities and languages in the region. Researchers as academics feel compelled to continue to preserve culture in the North Sulawesi Province as a form of maintaining regional language and culture in the Republic of Indonesia. Culture is that complex whole which includes knowledge, beliefs, arts, morals, laws, customs, and capabilities acquired by humans as members of society (Tylor, 1873).

In the midst of modernization and strengthening individualism, Minahasa people in North Sulawesi still maintain the tradition of togetherness and mutual cooperation known as Mapalus. Mapalus is a system of cooperation in Minahasa culture. At first, Mapalus' activities were specifically carried out in the agricultural sector, from clearing land to harvesting crops.

Over the time, the tradition of *gotong royong* was not only limited to agriculture, but also applied to every social activity, such as traditional ceremonial activities, building houses, making boats, marriages and funerals. The community cooperated in moving the house.

Mapalus was originally started in the area of agriculture. In this case Mapalus is done to open and work for the farmland. For this, the activities began with the formation of Mapalus group consisting of 10 people, of group members are usually based on kinship and relatives. Furthermore, this group will elect the group leader. The leadership of this group covers the responsibility of organizing Mapalus group even in giving advice to punishment such as lashes. The person who became the leader of the Mapalus group must first be given a lash by a member of the Mapalus group, so that no member Mapalus makes any objections in case being punished by the leader later. Some habits of Mapalus activities are waking up very early in the morning around 4 a.m., and it is usually arranged by the group leader. The wake-up arrangements are made using signals such as drums and other instruments. Food and lunch have been prepared by the group at the night before. The trip to the farmland usually takes 1-2 hours (depending on the location of the farmland). Due to the cold weather in the early morning, every member of Mapalus will be given a shot of captikus, traditional distilled beverage from the enau tree (*Arenga pennata*) containing high alcohol. As the lunch time, the logistics for lunch is firstly arranged by the group leader, and the members eat together by using banana leaves. The common food menu for the lunch is cassava, banana, vegetable and chili sauces. Philosophically Mapalus is local spirit and local wisdom of Minahasan society that has already existed and instilled in the heart of the society. Mapalus has three basic types of human personality in its group: 1) Touching Hearts (a self-call with sincerity of fundamental and deep conscience), 2) Teaching Mind (full of awareness and responsibility to empower the people and groups), and 3) Transforming Life (mutual living and welfare of every person and group in the community). In the book *The Mapalus Way*, Mapalus is described as a work system that has ethical values such as reciprocal, participatory, solidarity, responsibility, mutual cooperation, good leadership, discipline, transparency, equality, and trust. Mapalus is a social system that fits well with the various activities namely, economic, social, and even nation-building activities; as referring the Mapalus as the spirit and the foundation of activities, it always succeeds. Like a body, Mapalus is the working system of harmonious biological functions among organs of the body from the brain, eyes, mouth, hands, feet, and others. It seems that the human body that seeks to create order and control in matters relating to its own body, as well as Mapalus, it strives for stability for social life. Mapalus cannot grow to maximum level if it is not in a coherent symbolic system (interconnected). Mapalus with its values has become a symbol system that closely adheres to Minahasan people which further becomes the coding of a Minahasa cultural identity. In other words, Mapalus is a symbol of the presence of the Minahasa community which in its social implementation pervades the fields as a work relation, both in the economic, social and religious aspects. Indeed tou (people) of Minahasa should be first familiar with the working system in the field of agriculture. Mapalus has an active function to collect and involve the role of the community to help each other actively in agriculture such as cultivating and planting, caring, harvesting and even marketing the agricultural products. As the migration trend of this society, Mapalus has begun to shift as well. As it was initially part of the agricultural sector, and then it shifts into the housing sector (building a house together), entering the church, office, community through gathering or mourning. For example regular gathering of tuama waya (for male members) and wewene waya (for female members), the social gatherings are namely utilizing food and money. Currently Mapalus has experienced a so-called cultural change means that Mapalus has been applied to various fields but still with the same spirit and philosophy, such as Mapalus of grief, happiness, and mourning. The location where the Mapalus is still commonly visible is in the area of Minahasa, while other area that has experienced the cultural changes is in the city of Manado. The Development of Mapalus Mapalus has developed in agricultural sector, and it was in 1960 became the turning point for the development of Mapalus. This occurred because the migration started from the rural community to urban area such as City of Manado due to job offer in the city area. This made Mapalus starts shifting from mainscaaff to schelscaaff (from village community to urban community). Due to these changes, the nature of Mapalus begins to shift as well. Initially it was part of the agricultural sector shifts into the other sectors namely housing (building a house together), entering the church, office, the role of community through gathering of happiness and mourning, for example regular gathering of tuama waya (for male members) and wewene waya (for female members); this type of social gathering is like collecting food and money for the community members. The Mapalus gathering has shifted into a social pillar with the obligation for the community members to bring food in 2 forms of the

events that are kumawus and meekan. The development of Mapalus began to occur when the migration of the community people to City of Manado, and they are still bringing the local culture from their village; one of the local culture from the village is Mapalus.

The Mapalus culture and it exists is because the situation in the city is hard for the people, so that the attitude of solidarity among the community is needed. It is this solidarity attitude that forces the society to establish the pillars of Mapalus in the city. This is the beginning of the development of traditional Mapalus in a more modern context. Mutual assistance consists of 11 ethos like, reciprocal, participatory, solidarity, responsibility/responsibility, mutual cooperation, good leadership, discipline, transparency, equality and mutual trust, and 5 principles such as love, plurality, social justice, faith, and deliberation. In addition, Mapalus also evolves from agriculture to other areas such as social, economic, government, and health. The development of Mapalus according to Parengkuan has been divided into several time periods, namely before 1680s, 1680-1860, 1860-1950, 1950-1970 and after 1970. The Mapalus regulatory system is rooted in kanaramen and ta'ar that govern the social interaction and also the number of Mapalus groups, their leadership, and bound, working conditions, sanctions, and so forth. The system also provides guarantees to Mapalus members regarding their consumption rights before, during and after work. This is done in relation to their rights to receive assistance in accordance with the fixed list of names and on the privileges of other members. Mapalus groups use a specific regulatory system, constantly directed by kanaramen and ta'ar, so there are always new regulatory restrictions to improve the system or adapt it to changes [6]. The following Figure describes the Mapalus system in the period of 1680-1860. In the period 1680-1860, in this Mapalus system, the time interval is also needed to ascertain whether kanaramen and ta'ar will sanction the Mapalus regulatory system tailored to the fulfillment of the terms of the agreement. The kawanua, especially the Mapalus groups, did not encounter any problems due to the flexibility and simplicity of existing norms. The first network was built in the period of 1853-1859. The use of charts, the construction of road networks and market development, together with the use of horses, stimulated cash economic system based on money in Minahasa. The liveliness of the cash economic system in this period greatly affected the system of Mapalus after that the development of Mapalus after 1860s. In this period, the Mapalus system has been developed on the effects of the economic field, especially on the use of cash economic system. This is done in the payment of community work and services. Minahasan farmers with trade involvement are not the first time to utilize the instrumental Mapalus. The colonial government certainly needed a lot of manpower to expand the road network throughout the Minahasa region and connect it with Manado. No tractor or bulldozer reached the hills and filled the valley to get to this network. Through Basar Law and Kadua Law, the colonial government requested the assistance of the Tua Law in mobilizing the community. The easiest way for the Tua Law to accommodate this was by utilizing Mapalus groups that are always available for work, especially when they were not busy on the plantation. One example of large-scale Mapalus mobilization for road construction was in the 19th Century which occurred during the construction of a road connecting Tondano with Airmadidi. Such Mapalus labor was part of a government-operated corvee system (heerendienst). Mapalus which was originally comprised of only three elements has now multiplied in complexity with the addition of cash economy, cooperation system, and social system. The variations and diversification in the concept and organization of Mapalus seem to be linked to increased cash economy and two other non-original elements. The increased availability of employment opportunities for rural-urban migrants has led to fewer workers in the agricultural sector particularly in villages in the area of Minahasa. The role of the political system at both national and local levels in exploiting Mapalus for national and regional development purposes. The political system was able to effortlessly utilize the Mapalus characteristics, and indeed these efforts were warmly welcomed by Mapalus groups themselves. This is possible with regard to the concept of Mapalus itself as well as the desire of the village community to build a better future for them. When government leaders campaign the slogans "Mapalus spirit", Minahasan society will soon understand and absorb the meaning. The concept of Mapalus is always open to innovation, and if channeled effectively, it is capable of mobilizing and directing people to support government programs or be useful for the villagers. The results of this interview were then incorporated into question items in the questionnaire for the Mapalus variable. Mapalus with the mutual aid and cooperation is specified into 11 ethoses like, reciprocal, participatory, solidarity, responsibility,

mutual cooperation, good leadership, discipline, transparency, equality and additional 5 principles such as love, plurality, social justice, faith, and deliberation. In addition, Mapalus also evolves from agriculture to other aspects such as social, economic, government, and health. There are some questions stated in the questionnaire in relation with values upon the implementation of Mapalus in the daily life of Minahasan ethnic, especially those related to the incidence of CHD based on the ethos and principles of Mapalus.

According to Umbas, Mapalus is divided into 11 ethos and 5 principles. Detail elaboration of the ethos and principles. Ethos and Principles of Mapalus

No Ethos/Principles Elaboration

1 Participative The participative ethos or value is manifested by the community in its voluntary initiative to give contribution (actively involved in activities) without any coercion or burden. This is a true call to every citizen because such involvement shows the existence of individual as a community member. In its development, participative ethos has a distinguishable typologies or characters namely passive, informative, incentive, functional, interactive, and independent participations.

2 Reciprocal The reciprocal ethos is also called reciprocity. This is mutual consensus accepted in an unwritten law. The implementation is by the relationship between two cooperating behaviors that are treated and who treat the action work through Mapalus.

3 Discipline The discipline ethos is another law enforcement section in the organization of Mapalus. Discipline is a process that creates a character that emphasizes learning, education, and appreciation of any commitments that have been agreed upon and have a common goal, not only related to punishment or offense. Discipline in Mapalus is defined as any attitudes through work values that leaders have positive and meticulous behavior, discretion, protect secrecy, focus on problems, consistency, flexibility, educate and advise, constructive and monitoring and evaluation.

4 Leadership Leadership is part of some elements of Mapalus that become the artistic side in leading the organization. This means it is the leadership that makes a Mapalus system either moves well or not. If it is weak then automatically the entire organ from Mapalus becomes weak. Thus, leadership becomes the reinforcing element of a Mapalus system

5 Solidarity Mapalus may occur in sudden circumstances, in case when there is a family member dies. For this, a Mapalus system is formed by itself. This can happen because of the high solidarity among members of Mapalus. Spontaneously the grieving family will record and remember the kindness of those who have helped that, at some time later when grief afflicts their families the assisted families will repay what they have got. Thus Mapalus will establish well if the solidarity exists among the community members. Solidarity among fellow members and even fellow human beings in the Minahasan cultural community is quite high. It always appears in the show of joy and sorrow, all the people in droves come to help.

6 Responsibility The responsibility ethos is closely related to the cooperation agreement

Mapalus which binds every individual to be more proactive, not just answering but can also be encouraged and demanded in a moral sense. The accountability of every member of Mapalus relates to unwritten law of Mapalus—but it has strict and executable consequences with customary law such as being ostracized, can no longer be trusted for life, and even the individual may become a stranger and alienated within the community as he or she cannot be trusted anymore.

7 Standard mutual trust The mutual trust ethos is somewhat difficult to understand by some people because of the bad experience that may have occurred in the work system that enforces the standard (mutual) trust ethos like this. This is related to the decline in the value of trust among the people. Society is more selective in giving trust to others because of previous (bad) experiences that have abused the trust given.

8 Hard work The hard work ethos is the key idea of Mapalus. Everyone involved must absolutely work hard as individuals as well as in a group of Mapalus. The nature of this hard work has been characterized by Minahasan people for long time. There is no place for the slackers in the Mapalus system

9 Mutual assistance (Gotong royong) The mutual assistance (gotong royong) ethos is often misunderstood as if Mapalus was just a matter of gotong royong. Indeed it is a thing that became one of the characteristics of Mapalus. It can also be understood as equality among members. This is more pronounced during mass work or community services, where every community member is actively involved and helps each other.

10 Transparency The transparency ethos or openness is a developing ethos that evolves with the growing of communication and information technology. With the growing of the media in spreading both positive and negative news, the media sometimes exceeds the rules of journalism, causing this information demands for everything to be done openly or transparently. But in Mapalus, transparency is done so that accountability and

control systems can be guaranteed. 11 Equality The equality ethos shows that everyone has equal position in the customary and constitutional law of Mapalus. All should submit to any organization's general statute to anyone and any position out of the Mapalus institution they are currently attending. This ethos will establish justice, togetherness, and partnership, and they become united because of the guarantee of the same legal position. 12 Care The caring principle is one of the principles of Mapalus to take care of others, meaning the principle requires the members to help others sincerely (without any expectation in return). 13 Plurality Pluralism principle is social capital and this is the thing that God has created for people to learn and to accept one another. This is one of the principles of Mapalus in upholding diversity and pluralism. 14 Social Justice The values of Five Principles of Indonesia (Pancasila) are also integrated in the implementation of Mapalus culture. The principle of social justice in Pancasila is also in line with what found in Mapalus. All Minahasan people are treated and treat everyone fairly regardless of their race, religion and ethnic. 15 Faith The principle of faith is also found in Mapalus. This principle makes the Minahasan society believe in the bigger power that governs the life in this world that is God. Faith is private and individual business between man and God. For this, there should not be any mutual arrangement between the followers of the religions or between the same religion (different sects). 16 Consensus The last principle is the way to make decision which should be discussed and consented within the members. The decision-making process within the family should be made as the result of discussion among family members, and so on. This principle is known as consensus or deliberation. This is possible with regard to the concept of Mapalus itself as well as the desire of the village community to build a better future for them. When government leaders campaign the slogans "Mapalus spirit", Minahasan society will soon understand and absorb the meaning. The concept of Mapalus is always open to innovation, and if channeled effectively, it is capable of mobilizing and directing people to support government programs or be useful for the villagers

After examining the Mapalus that occur in the Minahasa community, it is necessary to have an in depth study of Mapalus so that its form and function can be properly described. The problem are the form of mapalus and its function.

II. RESEARCH METHOD

The method of research is qualitative descriptive method (Ria et al., 2020; Saleh et al., 2021; Hasyim & Arafah, 2023). The approach of method is ethnography cause the object is mapalus in Minahasan society. There are several people as informants. The steps in research are to identify, classify, analyse, and describe.

The theory of culture by Spradley (1982) is used to analyse the data. Spradley describes ethnography as different from deductive types of social research in that the five steps of ethnographic research—selecting a problem, collecting data, analyzing data, formulating hypotheses, and writing—all happen simultaneously. In The Ethnographic Interview, Spradley describes four types of ethnographic analysis that basically build on each other. The first type of analysis is domain analysis, which is "a search for the larger units of cultural knowledge". The other kinds of analysis are taxonomy analysis, componential analysis, and theme analysis.

The theory of mapalus also is used to complete the analysis. Durkheim wrote: "Here, then is a category of facts which present very special characteristics: they consist of manners of acting, thinking and feeling external to the individual, which are invested with a coercive power under which they exercise control over him. Consequently, since they consist of representations [i.e., ideas] and actions, they cannot be confused with organic phenomena, nor with psychical [i.e., psychological] save in and through the individual consciousness. Thus they constitute a new species [of things] and to them must be exclusively assigned the term social." (qtd.in Smith, 2014). Related to Durkheim's statement above, Koentjaraningrat said that in thinking and behaving human beings are faced withphenomenons or social facts (sociaux faits) that seem to have existed outside of the individuals who became a part of the community. The social facts are independent entities, apart from individual facts. Social facts even have the power to force individuals to think and according according to certain ways. The social facts also have a general nature in the sense that their influence is not usually limited to just one or

several individuals, but to a large proportion of the people who relate. Language, for example, is a social fact that has very general compelling power, and individuals who try to deviate from the rules of grammar will be punished with ridicule and will be considered as people who do not know manners[3].

Based on Koentjaraningrat's explanation of ideas from Emily Durkheim, the writer can relate it to one social fact in Minahasa, namely 'Mapalus'. From the beginning, the main livelihood of the Minahasa people was farming. Only a few people work as employees, traders, laborers, fishermen, and breeders. Therefore, agricultural activities are very prominent in rural areas.

The Minahasa community recognizes a form of cooperation which is commonly called as Mapalus. Mapalus is a form of traditional mutual assistance to help each other and it has been inherited within ancestors in the land of Minahasa to this date; Mapalus is something intended for mutual benefit by and for each member. Mapalus is part of gotong royong culture, which is common in the Indonesian context, meaning selfless cooperation and mutual assistance (unlike helping each other where there are rights and obligations). Mapalus commonly is implemented in the area of agriculture, and it was in 1960 became the turning point for Mapalus development. Mapalus' is an activity carried out by a community that has the same commitment to achieving the same goals. This is done and has been practiced for so long without realizing that this is a social phenomenon and is a social fact that has become a culture in the Minahasa community. So mapalus is not an ordinary activity that it has social values in it that can be analyzed using sociological theory as found by Emily Durkheim. For this reason, it is important to know how far this Mapalus is perceived using Durkheim's theory. Mapalus' is one of the regional cultures in the Minahasa district of North Sulawesi Province. Talking about culture, the writer cites a sentence from a book entitled *Kemanusiaan Universal* edited by Moedjanto and friends that culture that truly lives is impossible without philosophy. Even though they [people] do not remember exactly where they read the sentence in years past, but they could still receive the truth until when the book was edited. Then philosophy is related to the inevitable tendency of human to think, ask, question, and philosophy is also a critical institution that is very much needed to dynamize culture as a whole. In another section of the discussion, they also stated that the source and center of culture are human. Culture only lives as far as human life. Then, culture, where the source and center of culture are human, is closely related to philosophy. This means that one of the cultural philosophical theories conveyed by Durkheim about society and its nature can be applied to the culture of 'mapalus'.

III. ANALYSIS AND DISCUSSION

The analysis and explanation of the excistension of Mapalus in Minhasa are as follows.

1. *Mapalus Form in Minahasa*

Mapalus consists of Mapalus forms in Minahasa.

1. Mapalus is organized as follows:

This organized activity usually applies to activities or jobs that are more formal in nature, such as in organizing traditional ceremonies, both those held by a family and those involving the interests of the community.

a. **Mapalus in agriculture**

The results of the study show that the historical meaning of Mapalus culture in Betelen 1 Village, Southeast Minahasa Regency, is very closely related to agricultural activities. In the past, people in the village formed working groups to facilitate the opening and cultivation of agricultural land.

The people involved can be based on kinship, locality of residency or proximity to agricultural land. The number varies from 10 to 100 more people. The leaders are jointly elected as *primus inter pares* who are rewarded in the food form.

Work activities follow the agricultural cycle when farmers need more energy to cultivate their land, such as hoeing to clear land, planting, reaping crops, and so on. Working hours vary according to

mutual agreement; some only lasted a few hours (*Mapalus mapo'ow iendo, mahjaman, marzanoan*) and some lasted all day (*mahwengian*).

While in 1988 there were Mapalus who worked only on weekends (*mahrawis*), such as in Woloan.

Employee benefits in Mapalus may vary

Each member gets a turn in cultivating the land by all group members; Some get food from the land owner (= *mawean kuman*), some bring their own food (= *mesaput*); There are groups that receive monetary rewards for their work performance and this money is set aside for group cash, while most of it is distributed among group members. Sanctions for those who are lazy: in the past there was corporal punishment, namely being whipped (cf. Adatrechtbundel 1929), or receiving ridicule from group members and even going so far as to refuse membership. This variation is formed by mutual agreement.

This exchange of work achievements in agriculture takes place at important moments in the agricultural cycle to ensure a successful harvest. The exchange of agricultural work performance is to guarantee the value of security and to ensure the subsistence or survival of farmers. Usually its membership comes from the subsistence group of farmers, while the village elite does not participate. Between them there is an ideology of similarity, although the leader gets paid a little more. This type of agricultural Mapalus has almost disappeared in Minahasa. According to Renwarin, in the 1960s there were still several Mapalus Tani groups. Mapalus tani in the 60s was characterized by the accompaniment of drums and/or pontuang (snails). In the 1970s, this big group was barely heard of again.

b. Mapalus in joy and sorrow (marriage and death)

In addition, there is also a type of achievement exchange in the stages of this series of death events (Renwarin 1981). Here are some things that are usually done in the tradition of death in Minahasa.

Guarding Bodies and Burial

The exchange of achievements (rewards for work) is carried out at the duty officer level as in the residency Mapalus. On this occasion the Pamong Desa will coordinate the preparations for the funeral and *sabua*, as well as the coffin.

Usually the Pillars of Grief (or also the Pillars of the Family), which the family follows, give their achievements, according to the type of agreement in these Pillars. On this occasion there was only an exchange of drink achievements from the Pillars of Grief. In this case the family serves food to those who provide work performance.

Commemoration of Three Nights and Seven Days (*kumawus, muntep rendem*)

During the three nights and seven days of commemoration, an exchange of food achievements takes place, both by those who are members of the Pillars of Grief, or by those who are bound by kinship (*matuari*) and also through locality (*kawanua*).

On the 40th anniversary, the grieving family serves food as a reward for achievements to all parties, especially community leaders, who have played a role during this funeral. Meanwhile, people who are tied to a network of friends and bereaved families give gifts in the form of paper flowers or cash.

Thus, there has been a shift in values that this Mapalus wants to fulfill, namely from security values to identity values, because it is precisely at such events that people will meet each other, renew their relationship with one another and it is not uncommon for elements of worship and recreation in organizing this event.

In Minahasa, Mapalus is now practiced in many areas of life, both within the extended family, community or between groups of people, both in joy and sorrow. The shape has also changed depending on the needs. However, the basic principle is still maintained, namely jointly bear and do good things to support the sustainability of community life.

c. Mapalus in building a house

2. Mapalus spontaneously, namely as follows:

In practice, Mapalus can occur spontaneously without any strings attached or organized. Mapalus which is spontaneous and selfless is done without expecting anything in return.

- a. Mapalus in aiding the disaster
- b. Mapalus helps fire
- c. Mapalus in organizing competitions on Village Birththday or August 17th

2. Mapalus Function In Minahasa

The functions contained in Mapalus in Minahasa are as follows.

a. Social Function

This Minahasa tribal tradition contains a deep meaning. Mapalus is carried out by Minahasa people sincerely (touching hearts) with full awareness and responsibility (teaching mind) to revive each other and prosper everyone in their community (transforming life).

b. Cultural Function

Mapalus as a work system, this tradition has ethos values, such as reciprocal ethos, participatory ethos, solidarity, responsibility, mutual cooperation, leadership, discipline, transparency, equality, and mutual trust. However, the basic principle is still maintained, namely jointly bear and do good things to support the sustainability of community life. In Minahasa community, there is a basic rule of life that is preserved through the 5 *Letek* (Five Loyalties).

Five Faithfulness consists of:

- a. *Letek Wia Si Opo Empung* (faithful to God Almighty).
- b. *Letek Wia Toktolan Um Banua* (loyal to the foundations of the country, including Mapalus, and in Indonesian citizenship, namely loyalty to Pancasila and the 1945 Constitution).
- c. *Letek Wia Se Ni Matu'a Wo Nuwu Tuah* (faithful to the ancestors and the message of the ancestors of the ancestors).
- d. *Letek Wia Si Inak Wo Si Amak* (faithful to mother and father).
- e. *Letek Wia Se Antang Um Banua, Wo Se Kupalus* (loyal to leaders/superiors as well as co-workers).

The first paragraph under each heading or subheading should be flush left, and subsequent paragraphs should have a five-space indentation. A colon is inserted before an equation is presented, but there is no punctuation following the equation. All equations are numbered and referred to in the text solely by a number enclosed in a round bracket (i.e., (3) reads as "equation 3"). Ensure that any miscellaneous numbering system you use in your paper cannot be confused with a reference [4] or an equation (3) designation.

IV. CONCLUSION

The conclusions that can be put forward are as follows: First, Mapalus is still implemented in the Minahasa ethnic communities. The implementation can be observed through the sixteen values formulated from

the ethos and principles of Mapalus. The implementation of Mapalus has evolved from agriculture to social, political, economic, security and health aspects by still using the same Mapalus essence. the form of the Mapalus is arranged in turn by the leader of Mapalus, namely the head of the Mapalus and spontaneity groups. Mapalus forms consist of Mapalus in agriculture, traditional ceremonies, community organizations, disasters, mourning and thanksgiving events. Second, The Mapalus function is a cultural and social function. In detail, the function of Mapalus is as a union, helping others, social welfare, participating in tackling other people's financial burdens.

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