

## **Educational Norms and Values in the Tradition of Dumia um Banua in North Minahasa**

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### **ABSTRACT**

Tradition is part of people's lives, because various activities are carried out according to traditions that have been passed from generation to generation. Likewise with the Dumia um Banua tradition which is an ancestral cultural heritage that has an important role in people's lives in Laikit Village. This study aims to describe the Dumia um Banua process, as well as the educational norms and values contained in the Dumia um Banua tradition in Laikit Village, Dimembe District, North Minahasa Regency. The method used is descriptive qualitative method. The results showed that the Dumia um Banua tradition took the form of a traditional ceremony as a form of thanksgiving and entertainment that contained religious, moral, and social educational values. Cultural assets that must be preserved and maintained.

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## **1. INTRODUCTION**

Culture is a collection of results of human activities in relation to the life lived and gives value in a society. According to Bakker (in Gunsu, et all, 2019) that culture as the creation, publication and processing of human values, includes efforts to cultivate raw natural materials and their products; Cultivating nature, humanizing humans, perfecting human relations is an inseparable unity. All of this is passed on to its members and passed on to the next generation, both verbally and non-verbally. According to Setiadi, Hakam & Efendi (2006) the form of culture as an activity system, and the form of culture as an artifact system or as objects made by humans.

Cultural tradition or oral tradition is one form of culture. Sibarani (2012) states that oral tradition remembers the past, understands the present, and prepares for the future. Remembering the past means exploring and taking positive values from past traditions. Understanding the present means knowing the problems of today's life with all its advantages and disadvantages and providing solutions to those

problems by implementing the positive values of the past traditions. Preparing for the future means doing something useful for the current generation as a preparation for character building and improving the welfare of future generations for the sake of a dignified nation. Furthermore, it is stated that oral tradition is not just a narrative.

Each region has a cultural tradition with its own form, in the form of 1) oral literary traditions such as folk poetry, etc.; 2) Traditions of folk performances and games such as ceremonies or rituals, etc.; 3) Traditional technological traditions in the form of folk handicrafts, etc.; 4) symbolic tradition, and 5) folk music tradition. All forms of oral tradition indicate the existence of cultural activities. From the form of the oral tradition, we know that there are cultural values and norms in the oral tradition, which can be used as local wisdom in managing social life (Sibarani, 2012).

Likewise in Laikit village which has cultural traditions such as tradition Dumia um Banua. Dumia um Banua is a traditional ceremony which is an ancestral cultural heritage that has an important role in the life of the Laikit village community. This tradition has existed since the village was formed. Along with the development of the Dumia um Banua tradition era showing its existence without experiencing a shift, the supporting community has managed to maintain and preserve the Dumia um Banua tradition to this day. The Dumia um Banua tradition itself intends to cleanse and reorganize the living order of the people who have started to ignore and forget the culture that has been given by the elders or who founded this village, and begs to avoid calamity, harm, and ask for blessings on people's livelihoods. for the supporting villages. To see and manage all this, in the ceremony, pigs are slaughtered to see the good and bad signs of something in the pig's heart. In this traditional ceremony there are offerings and other materials which are the most important components as a supporting element to communicate with ancestors. The offerings are prepared in the form of betel nut, areca nut, lime, tabaku sek, tabaku leaf, saguer, rat stamp, macis.

In this traditional ceremony there are equipment, offerings and symbols which are the most important components in this ceremony which serves as one of the supporting elements in order to communicate with the ancestors. Such as offerings in the form of betel, areca nut, lime, tabaku sek, tabaku daun, saguer, rat stamp, and macis. In practice, communication is a process of delivering messages in the form of meaningful symbols as a combination of thoughts and feelings in the form of ideas, information, beliefs, hopes, appeals and so on, which are carried out by one person to another, either directly face to face or indirectly through the media, with the aim of changing attitudes, views or behavior (Samovar, 2009).

Most of the people of Laikit Village live as farmers and cultivate freshwater fish. People have a mindset that the natural environment around them supports them by providing food and drink. Before the entry of Christianity, the community had a belief that it was their ancestors who guarded and protected them from the decline of agricultural products, infectious diseases that resulted in death, disruption of public order. As the times progressed, there was a change of purpose in the Dumia um Banua tradition. After Christianity entered, people recognized the existence of "Opo Empung" God Almighty and no longer the ancestors. If in the past the Dumia Umbanua traditional ceremony was carried out with the aim of worship. To explore the various statements above, it is necessary to analyze aspects related to tradition Dumia um Banua This is the process of implementing both verbal and non-verbal, so that the supporting community and observers better understand the traditional ceremony of Dumia um Banua. In addition, with the presence of the results of this research, the Laikit village community in North Minahasa Regency and the younger generation will continue to take part in efforts to preserve the Dumia um Banua tradition and take the initiative to introduce it to the international world. The messages contained in the Dumia Um banua traditional ceremony need to be explored, preserved and can also be passed on to the next generation. For this reason, this research was conducted as a form of concern and development, as well as explaining the implementation process and describing educational norms and values contained in the Dumia um Banua tradition.

Indonesian cultural anthropologists generally agree that the word "culture" comes from the Sanskrit budhayah. The word budhayah is the plural form of budhi which means "mind" or "reason".

Thus, culture can be interpreted as "things related to reason". Thus, culture is roughly worded, the word "culture" is a compound development of "cultivation" which means "power of the mind". In the form of creativity, intention and taste with culture which means the result of intention and taste (Hariyono, 1996).

Koentjaraningrat (Maran 1999) culture is the whole system of ideas, actions and the results of human work in the context of community life which is made the property of humans by learning. Another definition put forward by Lowie (Maran, 1999) culture is everything that is obtained by individuals from society, including beliefs, customs, artistic norms, eating habits, skills obtained not because of their own creativity but are inherited from the past obtained through formal or non-formal education. Herusatoto (2005) reveals that culture is inner strength in an effort towards goodness or inner awareness towards goodness.

Value is a belief, then it serves to inspire members of society to behave in the direction accepted by society. As an ideal illustration, value is a tool to determine the quality of a person's behavior. In this case, the value as a benchmark. Gabriel (Wicaksono, 2014). According to Kluckhohn (Mulyana, 2004) value is a conception of what is desired, which affects the choice of action towards means, intermediate goals and final goals. From the two experts above who stated that value is a belief and as a goal that will make a benchmark in meeting a standard so that it can affect education that has been or has been applied. Then education will be applied again to the successors who pursue their respective fields.

Education is the process of a nation to prepare its young generation to live life and to be able to fulfill life goals effectively and efficiently. Ki Hajar Dewantara (Wibowo, 2013) reveals that education is a power and effort that can advance children's character, mind and body in harmony with nature and society. Education lasts a lifetime, education is a demand in the life of children's bodies, which means to guide all the natural forces that exist in children so that they as humans and as members of society can achieve the highest safety and happiness (Wicaksono, 2003).

Religious values aim to educate people so that they are better according to religious guidance and always remember God, Edi (2017). This means that the value of religious education can educate children to always remember back to the creator and never forget the origin of the human being. Furthermore, the value of moral education according to Styowati (2013) morals are good or bad teachings that are generally accepted regarding actions, attitudes, obligations, morals, and character. Finally, the value of social education refers to the individual's relationship with other individuals in a society. How a person behaves, how to solve problems, and deal with certain situations are also included in social values, Edi (2017).

## 2. METHODS

The research method used is descriptive qualitative method. According to Moleong (2002) defines qualitative descriptive method as a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior. As explained by Mukhtar (2013), descriptive qualitative research method is a method used to find knowledge of research subjects at a certain time, discuss various cases of a general nature about various social phenomena found, describe things that is specific which is observed from the point of view of why and how, to a reality that occurs, both behavior found by social layers, as well as what is hidden behind a behavior that is shown. Furthermore, this qualitative descriptive research is classified into three categories, namely:

Sources of data are obtained from institutions or social situations, subjects/informants, institutional, agency, or historical documentation. These data are grouped according to need in the report writing framework.

According to Danim (2002) this research is divided into two stages, namely time in the field and after field research. Data collection techniques consist of; (1) Observation, (2) Interview, and (3) Documentation. Data analysis techniques in the form of; (1) Data transcription, and (2) Analyst stage. In the analysis phase, data analysis techniques take place or flow according to Miles and Huberman (1992).

There are three activities carried out, namely: data reduction, data presentation, and verification/drawing conclusions.

### 3. FINDINGS AND DISCUSSION

#### a. Results

##### 1. Dumia Um Banua

The term Dumia um Banua comes from the Tonsea regional language which is defined as Clean Kampung, Dumia means grateful to God and um Banua which means in the village. Dumia um Banua is an annual traditional ceremony performed by the people of Laikit Village, Kab. North Minahasa. Dumia um Banua is an annual ceremony that has become one of the local cultural wisdom that has developed in the North Tonsea Minahasa community. In this ceremony the Tonaas or traditional elders will pray to the Almighty God Opo Empung to keep away bad things or disasters and give blessings to farmers, traders, craftsmen, employees and other jobs. The implementation of this traditional ceremony is led by one of the traditional elders. The surrounding community and also the government participate in the successful implementation of the Dumia um Banua traditional ceremony. The ceremony is held at the old law office of Laikit village from 06.00 WIB to 09.00 WIB and can only be held on Tuesday or Friday, and cannot be past January 15th. The ingredients prepared as offerings are betel nut, areca nut, lime, dried tobacco that has been mashed, leaf tobacco, 100 rupiah coin, soke 'bamboo filled with sap', rat stamp 'alcoholic drink distilled from sap', woka leaves ( a kind of palm), white plate, black male pig, matches, frankincense.

##### 2. Stages of Implementing the Dumia Um Banua Tradition

There are several stages that are passed in this Dumia um Banua tradition. In the first stage, the traditional elders gathered together to see and ensure that the village was safe.

Second stages is the process of carrying out traditional ceremonies. At this stage the tonaas or elders will pray to give thanks for the past year and will ask for blessings to Opo Empung 'the almighty God' for the new year. The tonaas will surround the waruga 'tomb of the ancestors' and pasela 'village barrier' 3 times to ask that the village be kept away from bad things, kept away from various diseases, given good harvests from plantations or fisheries, success in the eyes of livelihoods and the main thing is to ask the government, especially the existing old laws, to continue to be protected. In its implementation, tonaas and the community will surround the waruga and pasela 3 times.

The third stage is Mator um Banua or setting up the village which in its implementation is tonaas and the community will walk around the village and pass through every alley that has been marked with yellow leaves. The traditional elder will sprinkle water using tawaang (a type of leaf) in order to clean up any disease or bad things that are in every hallway.

##### 3. The procedure for carrying out the Dumia um Banua Tradition Ceremony

First, the 'Village Head/Old Law' is working with the Wadian tonaas 'Tetua Adat' to pay attention to the Village so that when leaving the old year and entering the new year, January 1 to 9 falls between Tuesday or Friday at the deliberations of Teterusan and Wadian Tonaas as well as all the old people who have the gift to treat any disease or as village shamans, male or female, are all invited to the Dumia Umbanua traditional ceremony. This ceremony is held at a place, at the village hall or at the house of the village head / Old Law.

Second, the 'Village Head', the elders in the village of Laikit, the government and the community will gather at the village hall or at the house of the village head/Hukum Tua. There is already a round table that has been placed on the side of the 'offering'. At the round table can only be occupied by 9 people consisting of Teterusan and Tonaas.

Third, (village head) through Tonaas' instructions prepare male pigs that have not been castrated in black only, betel, areca nut, guessu sek, guessu leaf, lime, woka leaves to be used in the Dumia Umbanua traditional ceremony. This material has been made according to traditional instructions and then filled in a porong 'a container made of woka leaves which is known as tetenganan 'offering'. After tetenganan ready. Then a traditional elder was appointed who would first ask permission

from God and the ancestors to carry out the Dumia Umbanua traditional ceremony, after which the pig was stabbed and his heart was taken.

Fourth, Pork liver is placed in a container made of a type of palm leaf and will be brought into the village hall to be read by the tonaas. Later the tonaas will read letters from their ancestors seeing the condition of the pig's heart itself.

Fifth, The community and village elders prepare to visit the graves of their ancestors or waruga while bringing offerings that have been prepared and accompanied by the Kabasaran Dance. That's where the tonaas will surround the waruga 3 times to pray to Opo Empung 'God Almighty'.

Sixth, canal (village head and old law) and tonaas (wadian tonaas) and the community will walk around the village through every alley that has been marked with yellow leaves up to the pasela or village boundary and will sprinkle water using tawaang leaves and water from dotu or Tete Liwen Matindas water and this is called clean village.

Seventh, After all the processions are carried out Teterusan and Tonaas and the community will return to the village hall to close the Dumia um Banua traditional ceremony with a love banquet by serving traditional food and cakes. After that the people will dance (maroyor) or sing together.

#### 4. The Value of Education in the Dumia um Banua Ceremony

The results of research that have been carried out while in the field there are several educational values that can provide benefits when researchers conduct discussions. The educational values in question consist of: the value of religious education where humans and creators are closely connected through culture, giving birth to so many religious beliefs and beliefs. Furthermore, the value of moral education where humans help each other and respect each other so as not to underestimate others and continue to work together so that they can realize the moral values themselves. Lastly is the value of social education in which there is the value of mutual cooperation, the value of unity and integrity, and deliberation so that it will build the tradition of dumia um banua embracing the community so that they can work together.

#### b. Discussion

##### 1. Norms contained in the Tradition of Dumia um Banua

###### 1.1 Social Norms

Tradition Dumia um Banua in the village of laikit is still being carried out because this tradition is an ancestral cultural heritage that is carried out from generation to generation to the younger generation today as the inheritance of social norms. According to Sumarno and Septina Alrianingrum (2020) that norms become life guidelines for all people in certain areas, can provide stability and order in the lives of citizens, create conditions with an orderly arrangement in society, concrete forms of values in society, binding on all citizens of the community because it is accompanied by sanctions and strict rules for those who violate it, and is a standard or scale of all categories of behavior of a community.

Social norms need to be passed on to the younger generation. Because, norms can guide, influence, determine and regulate one's actions. Studying norms means studying social structures that allow young people to appear in regular patterns. When norms are violated, the social system is disrupted. If the norms are obeyed, then the social system will run well.

Social norms reflect good and bad values so that they can be used as guidelines in society, especially the younger generation. The existing norms not only function to regulate behavior between individuals and society, but also regulate human relations with the natural environment, especially in the Opo Empung of God Almighty so that later people can live side by side in peace.

Social norms in the Dumia Umbanua traditional ceremony are found in the actions of the people of the community who follows all the rules, all the conditions. The form of social norms contained in the Dumia Umbanua traditional ceremony is a reflection of the supporting community, so that this norm can be used as a guide in behavior for the surrounding community.

###### 1.2. Social Integrity

According to Kun and Suryawati (2014), Social Integrity is a process of adjusting the different elements in society so that they become one unit. These different elements may include differences in

social position, race, ethnicity, religion, language, customs, value systems, and norms. The inheritance of Social Integrity contained in the traditional ceremony of Dumia um Banua can be seen from the support of the supporting community that makes this traditional ceremony run smoothly. Many people were present, and not only the surrounding community but also people from outside who attended the ceremony which was only held once a year.

Supporting communities can integrate regardless of social status or class for the smooth running of the Dumia um Banua traditional ceremony. This can be seen by the unification of the government and the community for the successful implementation of the Dumia um Banua traditional ceremony.

### 1.3 Cultural Preservation

The implementation of the Dumia um Banua Tradition ceremony is a form of Cultural Preservation. Preservation comes from the root word sustainable, which means to remain forever unchanged. Pontoh (1992), states that the concept of conservation is conservation, which is an effort to preserve and protect as well as utilize the resources of a place by adapting to new functions, without losing the meaning of cultural life.

In the traditional Dumia um Banua ceremony, the things that have been done since the past are maintained and continue to be developed to this day. With the Dumia um Banua traditional ceremony which is held once a year, the traditional elders and the government hope that the younger generation will be able to continue and maintain the Dumia um Banua traditional ceremony and also help preserve the local language used in the ceremony.

In its role, generations must be able to maintain and participate in preserving the original culture of the Indonesian people, because this is the identity and noble value of their ancestors. With current technological advances, the younger generation is also encouraged to participate in cultural preservation, namely, by utilizing social media to introduce Dumia Umbanua traditional ceremonies. Introducing culture to the outside world will foster pride in the culture you have.

## 2. Educational Values contained in the Tradition of Dumia um Banua

In the Dumia um Banua traditional ceremony, there are educational values that must be passed down to today's young generation. The educational values are as follows:

### 2.1 Value of Religious Education

Religious values focus on the human relationship to communicate with God. Human culture has given birth to so many religious belief systems and beliefs. This is part of the cultural heritage or customs because it is a hereditary heritage from the ancestors who are in traditional ceremonies Dumia um Banua. It was called "opo-opo" in the past, with all the limitations that existed, whether it was limited education, limited religious teachings, so that what was around was considered something sacred.

In traditional ceremonies Dumia um Banua The surrounding community used to consider pasela or village boundaries to be a sacred place so people often came to give offerings and deliver prayers there to keep things away from bad things. People believe that it is their ancestors or opo-opo who provide them with food, health and work.

This tradition began to see a change since the entry of Protestant Christianity in North Minahasa, especially in Laikit village. Little by little the community learns to accept the incoming religious teachings with all the processions. People learn that what must be worshiped is Opo Empungor God almighty and nothing else.

Currently even though the traditional ceremony Dumia um Banua continue to be implemented, but there is a change in the objectives in its implementation. Although people still use offerings and still visit pasela and waruga it is all done with the aim of respecting the ancestors and no longer for worship.

### 2.2 Moral Education Value

Hartini (Solekah, 2012) suggests that moral values contain three aspects, namely: human relations with themselves, human relationships with others, and relationships between humans and nature.

Moral values relate to humans and themselves, other people, and the environment. The moral values contained in the Dumia um Banua tradition are:

a). Mutual help

In traditional ceremonies Dumia um Banua The attitude of helping is found during the preparation process until the Dumia um Banua traditional ceremony is held. Communal values, unity and unity will give birth to the value that we must both help each other.

b). Respect each other and don't underestimate others

The attitude of tolerance and not putting others down is also formed in traditional ceremonies Dumia um Banua. This high sense of unity gives birth to the nature of not hurting and demeaning each other. In the Dumia um Banua traditional ceremony, the surrounding community really appreciates every process and every rule that exists in the village of Laikit.

### 2.3 Value of Social Education

The values of social education will make people aware of the importance of group life. The value of social education can also be interpreted as a basis for society to formulate what is right and important. Edi (2017) suggests the value of social education refers to the relationship of individuals with other individuals in a society. The manifestation of the value of social education in society that appears in tradition *Dumia um Banua* which are as follows:

a) The Value of Mutual Cooperation

In the implementation of the Dumia um Banua traditional ceremony, it is carried out in mutual cooperation. This can be seen from the initial preparation to the implementation, which involves the community. This attitude is a strength in building the nation in the current era of global competition. The attitude of gotong royong also forms good citizens who are shown by the ability to work together, socially care and empathize with others.

b) Value of Unity and Unity

Traditional ceremony *Dumia um Banua* implemented in the village of Laikit can garner the unity and integrity of local residents. As a society that respects existing ancestors, we have the assumption that humans cannot live alone because they need the help of others as well as in social life. Therefore, the Dumia Um Banua traditional ceremony which involves all community activities is intended for the common good.

c) Deliberation Value

In carrying out traditional ceremonies *Dumia um Banua*, the community highly upholds the value of deliberation. This is shown in the procession or during the implementation of the activity. Before the Dumia um Banua traditional ceremony was held, a committee was formed by deliberation which included village officials and the Tonaas. In the deliberation discussed about the condition of the village of Laikit and various matters concerning the process of the ceremony to be carried out.

## 4. CONCLUSION

Based on the discussion of the research results above, the following conclusions can be formulated: The Dumia um Banua Tradition Ceremony in Laikit Village, Dimembe District, North Minahasa Regency is still being carried out today, and still maintains the traditional procedures for carrying out the ceremony. This ceremony is a form of worship and gratitude to Opo Empung 'Almighty God' as well as a request for blessings and inclusion for the community, as well as a form of respect for the Ancestors. In the traditional ceremony of Dumia um Banua there are three stages (1) Clean um Banua, (2) Dumia um Banua, (3) Mator um Banua. This traditional ceremony contains norms for people's lives such as: 1) Social norms, 2) Social integrity, 3) Cultural preservation. While the educational values are 1) Religious, 2) Moral, 3) Social (mutual cooperation, unity and integrity, and deliberation).

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