Tolerance in Minahasan Local Knowledge: An Alternative to History Teaching

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Abstract

Discrimination can manifest in numerous ways. At its core, intolerance can have devastating consequences, including dehumanizing people and making them feel insignificant or inferior, leading to social exclusion and violence. Discrimination has the potential to have a devastating impact on mental health, especially in immigrant communities. Analyzing written transcripts, field notes, and recorded conversations yields themes and insights from qualitative research. Interviews are used by data collection techniques to collect information from participants regarding their experiences or opinions on specific topics. Some members were dissatisfied with its independence from Dutch-established churches, while others desired to incorporate traditional beliefs. These debates remain central to the development of Christian identity in Minahasa today. Although religion and tradition are frequently intertwined, many villagers believe that preserving their religious heritage is essential to preserving their sense of identity; however, this has proven more difficult as Protestant churches have been less accommodating of cultural practices in their services.

Keywords: Tolerance, Minahasan, Local Knowledge, Hisory Teaching

Introduction

As Islamists and evangelical Christians compete for influence in Indonesia, religious tolerance is under increasing pressure, resulting in mass mobilization, intimidation, and violence against minority communities. Civic and religious education teachers are extremely proud of Minahasa's reputation for religious harmony, citing the structural realities supporting coexistence. Unfortunately, these insights gleaned from local knowledge are frequently absent from the curriculum.

In September 2016, when Ahok, known by his nickname in Indonesia, was cleared of blasphemy charges against Islam, Muslim leaders, and mass organizations, they launched a vigorous campaign to arrest him. In November and December of 2016, massive crowds attended rallies and mass prayers organized by FPI and the National Movement of Fatwa Guards Majelis Ulama Indonesia. As part of this call for justice against Ahok, many people

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attended rallies demanding action against him. Despite the possibility of violence at these events, attendees were typically peaceful and well-behaved. The rally's organizers attempted to diffuse the tension by announcing an "increased commitment to nonviolence" at the gathering.

At these recent events, however, participants were more vocal and aggressive than before, calling for Ahok's arrest and death and employing rhetoric against non-Muslim minorities and the MUI itself, such as fatwas that condemn Shia and Ahmadi Muslims as deviant sects. In addition, "intolerant groups" continued to disrupt religious gatherings by illegally closing houses of worship (such as an Ahmadi mosque shut down in February) or by distributing materials encouraging intolerance toward minority religious communities (Balint, 2016). The mobilization of Ahok has refocused attention on radical Islamists, many of whom have lower profiles than Nahdlatul Ulama and Muhammadiyah, two large Islamic organizations with extensive memberships that have long contributed to the development of Indonesian

 Islam. Nonetheless, these have been overshadowed by smaller, less-resourced, and proven radical groups with no history of positively impacting Indonesian society. These groups have demonstrated extraordinary skill in harnessing public anger against their government and channelling it into street mobilization, ultimately contributing to overthrowing Indonesia's long-held status as a moderate Muslim democracy. Anti-Ahok mobilizations have revealed fractured relationships between leaders of mainstream organizations attempting to strike a balance between their progressive and conservative wings. The Ahok scandal has highlighted the need to combat religious intolerance while maintaining Indonesia's pluralistic and democratic society (Anker & Afdal, 2018).

As part of the anti-Ahok protests, religious tolerance became an issue. Most of the population of Minahasa is Christian, but there are also a substantial number of Muslims and a few Hindus. The combination of diverse religions adds another layer to Minahasa's intricate political landscape, which must be considered. Various factors, such as education, economic conditions, spiritual comprehension, and elite roles, contribute to the religious conflicts in Minahasa. One of the primary causes is when social, cultural, and religious values are commercialized for particular interests, resulting in exclusive groups that undermine social cohesion and foster intolerance.

Improving the quality of teaching and learning by teaching students the fundamentals of religions such as Islam is the first step in addressing these issues. It will allow them to better comprehend the religion's beliefs and practices without becoming offended by those of other people. In addition, schools should emphasize religious tolerance as an integral component of

these principles' real-world applications. Some students attend state-run schools that teach secular subjects, whereas others attend private madrassahs for religious instruction. Teachers and administrators are aware of their responsibility to provide students with a foundation in Islamic principles so they can demonstrate religious tolerance outside of school (Gellera, 2020a).

Although this appears to be a sound strategy, it will not solve intolerance problems alone. To effectively address it, all parties must collaborate, and the state must play an active role in helping to resolve it, not to lead people down dangerous paths that lead to communal conflicts. Minahasa is known as Kota Tinutuan, meaning "City of Tolerance." Its name derives from the restaurant's signature dish: For optimal health and vitality, *tinutuan* is a bowl of rice porridge served with smoked fish, greens, and chilies and topped with anchovies and chilies. Residents of Minahasa are extremely proud of this traditional delicacy, which many consider essential for maintaining health and vitality (Maurer & Gellera, 2020).

Multiple factors contribute to religious intolerance, including perceptions of religion, ethnicity, and identity, as well as political interests that exploit these perceptions for political gain - a phenomenon known as *mengeskalasi* (the exploiting and exploiting intolerant perspectives and attitudes). Political interests also contribute to religious intolerance by causing social tensions, exacerbated by groups with similar religious or ethnic backgrounds competing over and exploiting political interests, thereby exacerbating religious intolerance. Due to the commercialization and erosion of values that had served for generations as the pillars of community cohesion, there has been an alarming increase in religious intolerance in Indonesia. It has led to exclusive social groups developing feelings of antipathy towards other groups and reduced dialogue opportunities between people from diverse backgrounds (Gellera, 2020a).

State involvement in combating religious intolerance is essential for preventing its rise. At the same time, mass organizations must intensify efforts to foster tolerance within society to establish it as a culture and ensure the welfare of its citizens while avoiding political manipulation based on religion or cultural identity. For this study, ethnographic data was collected over 16 months at a public high school in Minahasa that serves students of three religions – Christianity, Islam, and other officially recognized Indonesian religions such as Hinduism, Buddhism, and Confucianism – among them Christianity, Islam, and Hinduism, Buddhism, and Confucianism. In-depth interviews with teachers of Islamic education and character education at this school yielded ethnographic data. The research reveals that teachers at this school know their responsibility to instil tolerance principles in their students, frequently using classroom time to discuss and instruct on the subject. Unfortunately, their inability to

address and prevent religious intolerance outside the classroom hinders their ability to do so effectively (Luddy, 2020).

Minahasa province is becoming increasingly religiously diverse, with a preponderantly Protestant majority and Hindu, Catholic, Buddhist, and Confucian communities. Thus creating a variety of perspectives that influence the understanding of diversity among young people. Minahasa exemplifies Indonesia's racial and religious diversity, and its tolerance of all faiths has achieved legendary status. "Torang Samua Basudara," or We Are All Family, has come to symbolize the cultural values of Minahasa.

Religion remains a tension in Minahasa, as evidenced by increased intolerance cases over recent months. These actions include hate speech and other forms of discrimination against particular groups and individuals, which may result in social violence. Numerous educational institutions are promoting tolerance among their students as part of their efforts to combat rising intolerance. It includes one of the largest public high schools in Minahasa, an elite private school, and Indonesia's most prestigious madrasah. These institutions believe educating youth about religion and religious freedom is essential to Indonesia's mission to be a global leader for peace and tolerance.

However, the school's efforts have encountered opposition from various sources. Notable is the opposition posed by the branch of Tawih Nasyir's Islamist organization in Minahasa, one of its principal opponents to tolerance in Minahasa. Tawih Nasyir is well-known for its support of anti-Ahok protests, which have caused numerous problems for the provincial government and tourism industry of Minahasa and numerous terrorist attacks throughout the province. As part of its efforts to combat the influence of Tawih Nasyir and other radical Muslim organizations, Minahasa University is launching a program to cultivate tolerant youth and promote peace in Minahasa. Although this step in the right direction may help address some of the problems identified thus far, it is insufficient to address all the identified problems.

History education is the key to constructing, integrating, and preserving the nation's identity (Awgichew & Ademe, 2022). History education occurs within spatial and temporal contexts, requiring two types of knowledge: explicit knowledge and tacit knowledge. Explicit knowledge is information that can be learned directly, while tacit knowledge involves the individual construction of knowledge by learners (Ymran et al., 2017).

Understanding Nusantara Insight through the study of history is crucial because it encompasses profound aspects of Indonesia's history, culture, and geopolitics as an archipelagic nation (Purwanta, 2018). First, historical learning provides the foundation to comprehend the historical roots of Indonesia's nation-building process and its development as a nation

comprising various ethnicities, cultures, and religions. By studying history, students can understand the nation's struggle for independence and the formation of a united country. Moreover, Nusantara Insight also includes an understanding of Indonesia's cultural diversity. Through historical learning, students can explore the diverse cultures within the Nusantara region and appreciate its rich and diverse cultural heritage. Knowledge of local cultures not only enhances national pride but also strengthens national unity amidst diversity (Keynes & Marsden, 2021).

Furthermore, historical learning enables students to grasp Indonesia's strategic role in the regional and global geopolitical context. As the world's largest archipelagic state, Indonesia holds a strategic position between two oceans and lies along major trade routes. By understanding Indonesia's role in regional geopolitical dynamics, students can appreciate the importance of maintaining sovereignty, security, and stability in the Nusantara region. Additionally, understanding Nusantara Insight also provides a foundation for students to comprehend the challenges and opportunities faced by Indonesia as an archipelagic nation. Through historical learning, students can understand issues such as ecosystem diversity, natural disaster mitigation, environmental protection, and sustainable utilization of marine resources (Clark, 2016).

Thus, historical learning becomes one of the effective approaches to understanding and internalizing the concept of Nusantara Insight. Through a deep understanding of Indonesia's history, culture, and geopolitics, students can become a generation with a high awareness of the richness and complexity of the Nusantara region. This is not only important for building a strong national identity but also for preparing the younger generation to face global challenges in the future.

In the educational context, establishing an optimal learning process is of paramount importance to inspire and actively involve students in their educational journey (Ymran et al., 2017). Drawing from various studies, the utilization of gamification, or the integration of game elements, has proven to be effective in motivating learners to actively participate in educational activities (Silpasuwanchai et al., 2016). Moreover, the application of gamification in learning has demonstrated its potential to make the intricate process of history education more enjoyable (Kim & Lee, 2015). However, a significant challenge emerges when aiming to implement gamified learning: striking the right balance between educational content and entertainment within the learning platform. Excessive educational material may compromise the platform's ability to create a pleasant and motivating learning atmosphere. Conversely, an abundance of entertainment content could lead to ineffectiveness in the learning process, as students might

become overly engrossed in the game, thereby diminishing the educational impact. This encapsulates the primary challenge faced in the development of gamified learning platforms. Therefore, the researcher feels the urgency to create a gamified learning product that is balanced in content, holds high educational value, and also possesses strong entertainment aspects, thus ensuring effective and enjoyable learning experiences. One of the game mechanisms to be adopted by the researcher is the Snake and Leader mechanism. Developing a robust game mechanism is crucial as it serves as the core component of a game, and the success or failure of the gamification process heavily relies on the formulation of these game mechanisms (Lim et al., 2015). Based on research conducted by Munif (2019), the Snake and Leader game has been proven to enhance cognitive functions, capture attention, boost affective responses, and act as a compensatory tool for learning purposes. Due to its perceived theoretical effectiveness, the researcher chooses to adopt this mechanism. The Research question are; can the use of the Djava Dvipa board game effectively enhance students' understanding and awareness of Nusantara Insight?

Theoretical Review

Lactose intolerance is the inability to digest lactose found in dairy products, resulting in symptoms such as bloating, stomach aches, diarrhea, and lower body calcium and vitamin D levels. Individuals are discriminated against when treated less favorably due to their protected characteristics, such as age, disability, ethnicity, language, race, religion, or culture. Discrimination can take numerous forms. At its core, intolerance can have devastating consequences, including dehumanizing people and making them feel insignificant or inferior, leading to social exclusion and violence. It is critical to address hate incidents and biases within schools, particularly secondary ones, where adolescents often experiment with new identities to gain more attention; some become active online, where offensive content gets amplified further (Federman, 2023).

Some people hold prejudiced beliefs that lead them to discriminate against others, such as the belief that immigrants steal jobs from natives or commit crimes based on false or fabricated information. Similarly, some apply a double standard to accepting minority practices, accepting Christian practices while rejecting Muslim ones (known as intuitive intolerance). Failure to consider why one should exercise restraint and tolerance (Gellera, 2020a).

Particularly among immigrant communities, discrimination can have a devastating effect on mental health. It can lead to depression, anxiety, and stress, immediately negatively affecting physical well-being. In addition, discrimination impedes access to healthcare services;

misdiagnosis or substandard care may result in additional mental health problems. In addition, discrimination is frequently accompanied by feelings of inadequacy and helplessness, which people with chronic health conditions such as heart disease and diabetes frequently experience. Occasionally, discrimination can escalate to the point where it threatens to destabilize entire communities. The study demonstrated that dispositional optimism and intolerance of uncertainty were significant mediators in the direct relationship between discrimination and depressive and anxiety symptoms but that dispositional optimism and intolerance of uncertainty mediated this relationship. Unfortunately, due to its non-experimental cross-sectional design, the findings should be replicated using longitudinal designs, and the authors recommend that future research evaluate the temporal stability of the observed effects.

Prejudice and stereotypes of individuals or groups are the root of intolerance. Racism, sexism, and xenophobia - an irrational fear of people from different countries or cultures - are examples of intolerance; they are all forms of discrimination that can negatively affect an individual's health and well-being. Social isolation stress has severe psychological repercussions, including mental illnesses, a diminished sense of belonging, and an increased risk of suicide. It has been linked to various psychiatric conditions, including depression, anxiety, and bipolar disorder (Verkuyten et al., 2023).

When coupled with isolation and quarantine measures, stress associated with pandemics can exacerbate such distress further. Isolation can result in social distancing that diminishes feelings of community and increases the risk of self-harm. Increasing research indicates that religious intolerance is detrimental to economic growth. Nonetheless, the relationship between tolerance and economic performance remains complex; tolerance may increase economic performance, social tension, and discrimination against minorities. Moreover, living in an atmosphere fueled by suspicion and mistrust is unhealthy for businesses and individuals (García-Alonso, 2019).

Tolerance is substantially influenced by economic policy. For instance, it determines the extent to which market activities can exist, as it determines taxation on various activities and government spending and regulation costs. As a result, we examine the effect of economic freedom - defined as low levels of government expenditure and general taxes - on tolerance in various states over time. Global tolerance is directly proportional to changes in economic freedom; an increase of one unit corresponds to an increase of approximately six percentage points in global tolerance. Moreover, increases in tolerance toward homosexuals, atheists, and communists are positively correlated with preceding increases in economic freedom but are unaffected by policies about racism.

Method

Qualitative research data consists of written transcripts, field notes, and audio recordings of conversations, which are then analyzed to uncover themes and insights. Discrepancies between research findings and existing theories should be identified by analyzing what research participants say and how they compose their responses. Qualitative research methods collect data through verbal or written communication. Although dependable documents can also provide data, qualitative research focuses on determining why certain reactions or behaviors occur in real-world settings. The primary qualitative data collection techniques are interviews, focus groups, and observation. All three require skilled interaction from researchers and can generate large amounts of raw data; however, they also yield rich and profound insights that help researchers comprehend what their target audiences believe and feel. Focus groups are one of the most effective data collection methods when conducting individual interviews is too time-consuming or challenging. Phenomenological research acknowledges how people construct their structured realities through their past experiences, which can be understood by observing how they intentionally live their lives. Researchers carefully moderate group discussions to ascertain participant perspectives and the reasons behind them (Arntsen & Waldrop, 2018).

Observation is the practice of spending an extended period immersed in an environment similar to one's intended audience, such as shadowing participants at work or attending their regular activities, such as society meetings, church gatherings, or volunteer work. A researcher is compiling detailed field notes for subsequent analysis. Quantitative data provides information in the form of numbers and is easily organized using survey software. It helps answer questions regarding what occurred and who was responsible. Qualitative research methods, on the other hand, are more useful for exploring what participants did or thought. The information can be assembled into narrative form, presenting a study's findings more comprehensively than numbers alone.

Interviews are one method used by qualitative researchers to glean information from individual participants regarding their experiences or perspectives on specific topics. Interviews can be unstructured or structured with predetermined questions for each participant; they can also be conducted individually with a single participant or in groups of 8 to 12 people. Typically, qualitative data are analyzed through content analysis. Content analysis enables researchers to identify patterns and trends in the data despite the process's subjectivity and dependence on the researcher's personal beliefs and knowledge base. When complete, results can be presented in

a report with pertinent excerpts taken directly from it and incorporated into the study's overarching narrative (Polidoro, 2015).

In contrast to quantitative research, which seeks to collect and analyze data points, qualitative research seeks to comprehend why people behave in a particular manner. It can offer invaluable insight into customer satisfaction and why certain behaviors occur - for example, in the service industry. Qualitative researchers often rely on interviews, focus groups, and observation to gather non-numerical data. When conducting an interview, an interviewer will typically ask participants open-ended questions before adapting their questions based on their responses; this process can be conducted one-on-one or in groups and can aid researchers in gaining a deeper understanding of why certain behaviors occur in specific situations. Ethnographic research involves observing people in their natural environment. It is a popular method for collecting qualitative data that provides a clear picture of what is happening there, such as customer interactions with our website or feelings towards a product. Qualitative research has many benefits, but it is also more susceptible to bias than other types of research due to its reliance on individual interpretive abilities and personal beliefs. To reduce bias when designing qualitative studies, researchers should keep in mind the following considerations (Simanullang, 2023).

Writing qualitative research presents unique challenges, as its results may be complex and time-consuming to form. We can create a compelling results chapter by adhering to some straightforward guidelines. Step one should always be determining who will read our outputs, as this will determine their structure and content. For instance, short papers for participants or conference presentations need only provide general overviews. In contrast, research articles and theses others require greater depth, including methods and results. When explaining a research method, it is essential to outline it concisely and clearly, especially for unfamiliar readers. In addition to describing sampling procedures (random vs. purposeful), qualitative research methods typically employ smaller samples than quantitative survey research. After the coding process is complete, a thorough data analysis should be presented. It should include a summary of the key findings and any issues that arose, as well as the methodology (inductive or deductive) and outcome of the analysis (Stewart, 2022).

Results and Discussion

Tolerance is the capacity to tolerate those whose values, beliefs, practices, or racial or ethnic origins differ from one's own and to allow them to practice their beliefs without interference.

Coexistence theory promotes tolerance as an effective method for avoiding or ending conflict and preserving social peace. The capacity to accept or tolerate differences is tolerance. Tolerance is an admirable trait and those who demonstrate it may be viewed as morally superior. However, tolerance should not be considered a value in and of itself; rather, it should be evaluated based on various normative justifications that vary depending on the social context in which tolerance is practiced (Maurer & Gellera, 2020).

One of the most prevalent conceptions of tolerance is regard. According to Williams (1996), its proponents argue that respecting other cultural life forms or religions as moral and political equals is essential for peaceful coexistence and, therefore, should be upheld as a condition for peaceful coexistence. The esteem conception defines tolerance as the capacity to view members of other cultural lifeforms or religious communities with a degree of ethical esteem. It places a greater emphasis on mutual recognition than its counterpart based on respect, and it also includes positive evaluations of non-Western societies. Respectful individuals generally refrain from criticizing the perspectives, beliefs, and lifestyle choices of others. Unfortunately, tolerance has its detractors; some believe that if we accept everything, our values and culture will eventually disappear, and discrimination and violence against certain groups may occur. Blommaert and Verschueren's research from 2002 found that people's spontaneous understanding of tolerance differed from their guided interpretation, even when participants were defined for it. The participants were then asked to provide intolerance examples and discuss when something may no longer be deemed intolerable (Maurer & Gellera, 2020).

Tabel 1. Overview

Precautions	Tolerance education is important for helping students grow up with compassion and empathy
Materials	Tolerance is essential to prevent religious and political violence, as it has valid reasons for existing for various religions and political views.
Stacking	Despite appearances to the contrary, stacking is quite straightforward.

Precautions

If a medication we are taking is not working as expected, do not immediately stop taking it; increasing the dosage may be all that is required. Discuss this issue with our physician; they may have a solution that restores functionality. Tolerance to prescription or illegal drugs may also develop over time if taken frequently enough; tolerance to a single drug also develops with prolonged use. Do not confuse tolerance with drug dependence and addiction. Dependency and addiction occur when excessive use of a substance interferes with normal brain and body function; with alcohol or other drugs becoming dependent, our body requires ever-increasing

doses to feel its effects, whereas, with addiction, we are unable to stop using the substance despite any negative side effects it may cause. It is dangerous because it causes people to dislike and mistrust one another; intolerance ultimately worsens life in a community. In addition, intolerance leads to disunity, without which no nation can survive. Displaying respect for all religions, races, and cultures is an effective way to practice tolerance. It can create an inclusive society where everyone feels they belong and can live peacefully and joyfully. Intolerant beliefs and lifestyles can lead to inter-national conflict and violence (Gellera, 2020b).

Moreover, this lack of trust between nations could make the world a miserable place to live. To prevent future conflicts and pave the way for increased global cooperation and peacebuilding, children must be taught tolerance so that they grow up understanding and respectful of all people. In these times of globalization, practicing tolerance will enable people of all backgrounds to work together to build stronger nations; it should be a goal for every individual. Tolerance is a fundamental characteristic of humanity, and everyone should strive to achieve it (Bilgili, 2015).

Materials

Teachers should instill compassion and love for all people through community involvement, such as volunteering or supporting local and international efforts to aid others, as well as through books and classroom discussions highlighting the significance of different points of view. Teaching tolerance encourages young people to embrace multiculturalism and religious diversity, fostering positive citizenship. Tolerance is frequently defined as an act of restraint in which one refrains from passing a negative judgment on an otherwise problematic topic. Reasons for tolerating something vary widely: respect for autonomy, commitment to pacifism, considerations related to kindness and generosity, pedagogical concerns, or merely an innate modesty regarding one's ability to judge the beliefs and actions of others. In other words, tolerance is a virtue that allows us to control our initial responses (such as anger and fear) to think clearly and make better decisions. Tolerance is valuable but should never be used to justify reprehensible behavior (Mareta dkk., 2023). Tolerance must distinguish between tolerant restraint and moral outrage since moral outrage suggests that we cannot or are unwilling to distinguish right and wrong. Some philosophers, such as Socrates and John Stuart Mill, argue that individual liberty necessitates tolerance for differing points of view. This perspective derives from epistemic modesty - the belief that each individual knows best their interests and should be free to pursue them without interference. Despite its merits, this argument risks veering toward relativism or moral skepticism. Voltaire believed tolerance was

necessary to end religious and political violence, based on his conviction that toleration had many legitimate and good reasons to exist for other religions and political views. However, he held that tolerance did not extend to those who advocated violence or hatred (Denlinger, 2020).

Stacking

As its name suggests, stacking refers to the addition of layers. When applied to photography, this technique allows photographers to create sharper images by increasing the depth of field. Stacking is often used when objects are too close together for a single shot to properly focus on them, though it can also be used to remove unwanted elements or backgrounds from frames. Stacking is a crucial technique for deep sky astrophotographers because it enables them to increase the dynamic range of their images. Dynamic range refers to the difference between the brightest value that can be recorded and the darkest value recorded; when an image is stacked, values that are too bright become saturated and are capped at their maximum possible level, whereas dim values slip off the bottom and are lost entirely. Stacking may appear complicated, but it is quite simple. By stacking multiple images, their noise components converge toward zero over time, allowing each pixel's true brightness to approach its true value over a series of samples. It results in a significantly higher signal-to-noise ratio (SNR) than a single image alone would be possible. Photoshop and Lightroom are widely used applications for automatically combining multiple exposures into a single composite file. It can be especially useful when removing objects or backgrounds from an image without taking multiple new shots - saving time and effort! Job stacking is an increasing trend among employees. Several factors fuel this phenomenon, including high dissatisfaction with current employers and decades of stagnant wage growth. Moreover, more employees are working multiple jobs concurrently, increasing job stacking. Job stacking is working multiple full-time jobs concurrently to increase income and flexibility in choosing which roles to accept. Before doing this, however, it is wise to consult a lawyer first to ensure we do not breach any employment or contract agreements (F. Crowley & Walsh, 2021).

Tolerance in the Local History of Minahasa

Tolerance refers to the notion that diverse viewpoints should be accepted as long as they do not threaten social harmony. It stems from practical considerations; true and false opinions positively contribute to social learning.

Table 2. Tolerance in the Local History of Minahasa

Religion	The success of Minahasa's inclusive and tolerant society is attributed to their religious values and traditions, particularly Si tou timou tumou tou, Mapalus, and Torang Samua Basudara, which represent North Sulawesi's local wisdom and promote peace and tolerance in a multicultural society
Politics	One of the main reasons for the Minahasa's political success has been their strong sense of local identity
Economy	Many cooperatives and cooperative banks have formed because villagers want better living conditions. These efforts also boosted the local economy because many villagers owned factories or small businesses and were known for their weaving and woodcarving
Education	To encourage tolerance in society, we need a whole-person approach. This means learning about local culture, realizing that differences can make people more empathetic, and learning about local wisdom values through models for teaching tolerance that look into them. This initiative aims to improve the quality of life in a community by maximizing its potential, teaching people about themselves as individuals, and valuing their cultural heritage. It will be more effective if it is designed using the concept of Tomohon City's local wisdom as a guide

Religion

The success of Minahasa in constructing an inclusive and tolerant society is rooted in its religious values and traditions, particularly Si tou timou tumou tou, Mapalus, and Torang Samua Basudara, which represent the local wisdom of North Sulawesi and serve as guides for maintaining peace in communities while simultaneously teaching tolerance in multiethnic and multicultural societies. The activities of local community members, especially churches and village governments, reflect these values. Churches provide a forum for individuals to come together and discuss their problems, act as bridges between local and national levels through advocacy work, and work to preserve traditional beliefs and practices before Christianization. In the 19th century, church leaders and intellectuals in Minahasa founded the Minahasa-Raad Association (Council for Minahasa District). Its council served to negotiate between local community interests and colonial government systems; one member, Dr. A L Waworuntu, was a Minahasan elite who protested against them at the close of the nineteenth century. Local intellectuals and church leaders agreed to form a separate church from Vereenigde Oostindische Compagnie or Indische Kerk, Dutch colonials commonly called the Protestant church in Indonesia. According to these discussions, this new church should be led by indigenous leaders independent of its parent church, which is based in the Netherlands (Ernst, 2024). However, the new church's formation was not without controversy. Some members were dissatisfied with the church's independence from Dutch-established churches, while others desired to incorporate traditional beliefs; these debates remain at the heart of the

development of Christian identity in Minahasa today. Due to its incorporation of traditional practices, Christianity in Minahasa remains undefined, leaving its adherents unsure of their religious identities; for instance, some Christians fear that embracing local heritage could lead to religious conflict with the rest of Indonesia (Handojo dkk., 2023).

Politics

Some residents of Minahasa are concerned that Islamist groups are making inroads into North Sulawesi. However, most residents in North Sulawesi are Christians; most villages enjoy religious freedom without interference from the government or police when practicing their faith freely, such as Jaton, which has a large Muslim population but peacefully coexists with Christian residents. Through traditional culture, Minahasa has also made great strides towards cultivating a sense of community. Christianity has reinforced the adoption of the cultural value known as Mapalus, which promotes unity and brotherhood as an integral component of their identities. Torang Samua Basudara, or "we are all brothers and sisters," defines Mapalus culture. Its ideology is pervasive: when Muslims hold prayer gatherings, non-Muslims assist with maintaining security; Muslims are welcome in Catholic churches, where they frequently serve on committees planning Christmas celebrations. Tolerance is especially important because it enables the preservation of traditional religious practices (R. M. Crowley, 2018).

Though religion and tradition often overlap, many villagers believe that maintaining their religious heritage is central to maintaining their sense of identity - but doing this has been more challenging, with Protestant churches being less accommodating towards cultural practices in their services. The Minahasans' immense cultural pride is evident in their politics and economy. Although Minahasans did not produce pre-colonial kingdoms like other Indonesian ethnic groups, they enjoyed one of the highest living standards. The strong sense of local identity in Minahasa has been one of the leading contributors to its political success. During the Indonesian Revolution for Independence, several Minahasans from Minahasa supported the Republic backed by the Dutch and prevented any counterrevolution comparable to the Republik Maluku Selatan in the Moluccas. However, after Ahok's trial and appeals against central government involvement, renewed calls for independence have emerged, and some locals are beginning to question whether Indonesia best serves Minahasa.

Economy

Minahasans have managed to remain very traditional despite Indonesia's colonial history. In addition to other pre-colonial elements, such as the use of warga, Protestant Christianity

remains an integral part of the local culture (a type of casket). Indeed, in Minahasa culture, religion and tradition coexist more loosely than elsewhere in Indonesia. Minahasans have also incorporated Western values into their culture and way of life. The cult of family is an integral part of Minahasan society, which places a premium on mother-daughter bonds by dividing inheritance equally among heirs and welcoming children from previous relationships into kinship groups (Cavallaro dkk., 2019).

Politics in North Sulawesi are heavily influenced by family life. While most villages are Christian, there are also Jaton Muslim communities (Muslim immigrants from Java). Relations between Jaton Muslims and locals tend to be peaceful due to the teachings of respected teachers and the gradual acculturation of both groups. Villagers in Minahasa are also well aware of their rights, having incorporated democratic principles into their way of life and established cultural preservation institutions such as museums and archives. Minahasa has a rich cultural history that must be preserved, and they must do so (Clough, 2021).

As evidenced by their ability to balance nature and human activity, villagers exhibit a strong sense of community and are extremely protective of their environment. In addition, they have created their political system based on decentralized principles and administered by local governments. In addition, numerous villagers strongly desire to improve their living conditions, which has led to the formation of numerous cooperatives and cooperative banks. Furthermore, these efforts substantially impact the local economy, as many villagers own or manage factories or small businesses in the region and are renowned for their weaving and woodcarving (Fansen, 2022).

Education

To promote tolerance in the community, a holistic approach is required. It involves learning about local culture, recognizing that differences can elicit empathy, and exploring local wisdom values through an education model for tolerance that investigates them. The initiative aims to improve the quality of life within a community while maximizing its potential, teaching people about themselves as individuals and appreciating their cultural heritage; its efficacy will increase if it is designed using the local wisdom concept of Tomohon City as a guide. *Watu Pinawetengan* gatherings were once viewed as a symbol of unity and brotherhood in Minahasa, but this significance has diminished over time. To revitalize it for future generations, traditional teaching in schools must continue, and it should be integrated into the daily lives of Minahasa youth; this will enable them to comprehend the importance of love and respect for others, which are the foundation of any harmonious society.

Cultural Resources Environment Management allows Minahasans to protect their cultural heritage. It is made possible by the CRE system's broad mandate, which allows it to accommodate a variety of religious beliefs and preserve traditional and cultural practices by Minahasaan cultural values, which will benefit both local communities and the government. In the past, GMIM churches were governed by a central authority that dictated everything from clergy salaries to the content of hymnals. As a result, it has been challenging for indigenous churches to maintain their identity and develop their educational system. However, decentralization policies have allowed indigenous cultural elements to remain within GMIM churches, which could lead to greater tolerance among its followers in the future. Their custom of sharing food, shelter, and resources with neighbors demonstrates that Mapalus culture is based on mutual aid and solidarity principles. Its practice has been relied upon by Minahasans for centuries; continuing it will ensure peace with Muslim neighbors (Kara-Murza, 2015).

Conclusion

The success of Minahasa in constructing an inclusive and tolerant society is attributable to its religious values and traditions, particularly Si tou timou tumou tou, Mapalus, and Torang Samua Basudara, which represent the local wisdom of North Sulawesi and serve as guides for maintaining peace in communities while simultaneously teaching tolerance in multiethnic and multicultural societies. Churches provide a forum for individuals to come together and discuss their problems, act as bridges between local and national levels through advocacy work, and work to preserve traditional beliefs and practices before Christianization. Its council served to negotiate between local community interests and colonial government systems; one member, Dr. A L Waworuntu, was a Minahasan elite who protested against them at the close of the nineteenth century. Some members were dissatisfied with the church's independence from Dutch-established churches, while others desired to incorporate traditional beliefs; these debates remain at the heart of the development of Christian identity in Minahasa today.

Due to its incorporation of traditional practices, Christianity in Minahasa remains undefined, leaving its adherents unsure of their religious identities; for example, some Christians fear that embracing local heritage may lead to religious conflict with the rest of Indonesia. However, most residents in North Sulawesi are Christians; most villages enjoy religious freedom without interference from the government or police when practicing their faith freely, such as Jaton, which has a large Muslim population but peacefully coexists with Christian residents. Although religion and tradition are frequently intertwined, many villagers believe that preserving their religious heritage is essential to preserving their sense of identity; however, this has become

more difficult as Protestant churches have become less accommodating of cultural practices in their services. Despite Indonesia's colonial past, Minahasans have maintained a strong sense of tradition. In addition to other pre-colonial elements, such as the use of warga, Protestant Christianity remains an integral part of the local culture (a type of casket). Villagers in Minahasa are also aware of their rights, as they have incorporated democratic principles into their way of life and established institutions such as museums and archives to preserve traditional culture.

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