

The Concept of Si Tou Timou Tumou Tou in Minahasa Philosophy as Strengthening Religious Moderation in Laikit Village

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Abstract

Minahasa local wisdom and Christian tradition have spiritual, moral and social values in addressing contemporary issues surrounding interfaith relations. This article aims to analyze and describe the concept of Si Tou Timou Tumou Tou in Minahasa philosophy based on Matthew 22:39 as a strengthening of religious moderation in Laikit village, North Minahasa. The community in Laikit village which is plural from ethnicity, race, religion and inter-group elements does not make people coexist disharmoniously. Differences become a place to enrich, support, help and equip each other as fellow human beings. This research uses descriptive qualitative research methods, with data collection techniques through observation, interviews and document studies. Through this research it was found; first, the philosophy of Si Tou Timou Tumou Tou contributes to the strengthening of religious moderation in Laikit village, North Minahasa, which is manifested in solidarity, openness, mutual love/help, discipline. Second, Jesus' teaching in Matthew 22:39 becomes the principle of Christian life in the midst of diversity. Christians are called to be others for others. Third, the integration of the philosophy of Si Tou Timou Tumou Tou in the light of Matthew 22:39 is relevant and appropriate to create tolerance between religious communities, strengthening through integrating local wisdom values and biblical values is significant. The implementation of strengthening religious moderation based on local and theological wisdom can improve the quality of harmonious life in the community.

Keywords:

Sitou Tumou Tou, Religious Moderation, Local Wisdom

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INTRODUCTION

Indonesia is a nation and country with a pluralistic society. Based on the BPS census in 2010, it was found that Indonesia has more than 300 ethnic groups and 1,340 tribes. The Javanese are the largest ethnic group in Indonesia, accounting for 41% of the total population with a total of 272.34 million people according to the Directorate General of Population and Civil Registration. That is why Indonesia is the fourth country with the largest population in the world (MZM, 2021). Indonesia consists of various tribes, races, cultures, groups, religions and others. The population adheres to Catholicism, Christianity, Islam, Buddhism, Hinduism, Confucianism and religious beliefs. All this diversity is integrated in the motto *Bhinneka Tunggal Ika* (Prakosa, 2022).

This religious diversity is also clearly visible in the North Sulawesi (Sulut) region, where Islam (30.97%), Christianity (63.73%), Catholicism

(4.41%), Hinduism (0.58%), Buddhism (0.14%), Confucianism (0.02%), and other religions (0.36%) (Kalangi, 2022). On the one hand, this reality is wealth, but on the other hand it is a source of conflict, division and/or hostility. One of the districts in North Sulawesi Province is North Minahasa. North Minahasa is very representative in the dimensions of diversity, multiculturalism and pluralism. Areas that are categorized as having a high index of harmony, safety, comfort and tranquility (Ministry of Religion Research and Development Center, 2021). North Minahasa is the host *Harmony Award* by the Indonesian Ministry of Religion, cannot be separated from achievements that produce harmonious social life (Mukuan, 2022). This proud thing is certainly also created in Laikit village.

In the religious context in Laikit Village, the religious community is classified as tolerant. Laikit is a village with residents who adhere to Protestant Christianity, Catholicism, Islam and Hinduism. In the Christian context, there are divisions or denominations based on churches in Laikit Village, for example; denominations of the Minahasa Evangelical Church, the Seventh-day Adventist Church, and the Pentecostal Church in Indonesia. There is one Catholic Church called St. John the Evangelist and a Muslim place of worship, namely the Ash-Sholihin Mosque. In this case, differences do not become an obstacle to creating harmony and peace in Laikit. However, even though the government, religion and society are proud of it, Minahasa is a safe, comfortable and peaceful area; The potential for conflict, hostility, division, radicalism remains. The factors that cause this are dynamic social conditions. It is in conditions like this that the concept of religious moderation based on local wisdom and Christian values gains relevance (Wagiu et al., 2023).

Each region has local wisdom and belief systems. Likewise, North Minahasa has the Si Tou Timou Tumou Tou philosophy and the majority adheres to Christianity with its holy book called the Bible. The socio-cultural value of Si Tou Timou Tumou Tou is one of the values in Minahasa. There is also Mapalus Culture, Torang Samua Basudara and others. Si Tou Tumou Tou is one of the principles in Minahasa philosophy which is often interpreted as "living together peacefully", humans humanize fellow humans, although it is actually more than that. Literally "Sitou tumou tou" means "see yourself in yourself". This principle teaches that humans must understand and reflect on themselves yourself in depth before judging other people or the surrounding environment. The Minahasa community maintains harmony in living together, the ethical concept of the Minahasa people's religious beliefs is intended to create an attitude of mutual love, unity and unity, as well as balance (Potabuga, 2012; Supit & Pangalilaratulangi, 2022).

In the Christian Scriptures, the teaching of Si Tou Timou Tumou Tou is highlighted in Christ's command in the text of the New Testament, namely Matthew 22:39, about human relationships with fellow humans (Triyono, 2021). This principle emphasizes the importance of loving fellow human beings (vertically) by not looking at tribe, race, class, social status, especially in the field of religion or belief, but freeing oneself from the dividing wall, prejudice and prejudice, and interacting in a peaceful and harmonious way.

The importance of Si Tou Timou Tumou Tou in the context of religious moderation in North Minahasa Regency is because North Minahasa consists of various religious and cultural backgrounds. For example, Protestant Christians, Catholics, Hindus, Buddhists and Muslims, even believers. When these various religions live side by side in one community, the principle of "Si Tou Timou Tumou Tou" can be a key reinforcement in creating moderation and tolerance between religious communities. Through this, they see differences as wealth, complementing and sharpening each other as fellow human beings. By applying this philosophy, North Minahasa people can understand the values contained in other religions and respect their differences. On the other hand, this philosophy also teaches that humans should not impose their beliefs on other people and even treat fellow humans fairly, regardless of religious, ethnic, racial, class or cultural background. In order to create healthy religious moderation, people in Laikit village can practice the Si Tou Timou Tumou Tou philosophy in daily life in various dimensions of life, by accepting differences, respecting diversity, and interacting in a peaceful and tolerant way (*unity and diversity*). This can create a safe, friendly, peaceful and harmonious environment for all mankind.

The concept of Si Tou Timou Tumou Tou has a strong value as a glue, uniter and peacemaker. This value concept is accepted and understood by all adherents of religions and beliefs. Referring to the Christian faith, the concept of Si Tou Timou Tumou Tou is very relevant to the value of the law of love as stated in Matthew 22:39 as the main basis for building a life with vertical and horizontal values (Handayani, 2020; Suratman et al., 2022). Therefore, local wisdom from Minahasa philosophy can be used as material for study in exploring relevant values to make a contribution to strengthening religious moderation in Indonesia because Minahasa philosophy is in accordance with the law of love taught by the Lord Jesus. It is believed that there are universal values close to the Si Tou Timou Tumou Tou philosophy which can be used to strengthen religious moderation in North Minahasa in particular and Indonesia and the world in general.

The study of Religious Moderation cannot be denied as being interesting to study using a descriptive qualitative approach. This approach is always interesting because it can give rise to paradigm debates in understanding it. Grossman, etc. (2021), conducted research on the Torang Samua Philosophy, God's Creation. A Contribution to Religious Moderation in North Sulawesi. His research aims to understand and highlight the role of the regional philosophy "Torang Samua" created by God as a contribution to the life of religious moderation in North Sulawesi. The researcher examines the 'Torang Samua' philosophy created by God which was initiated by Olly Dondokambey and Steven Kandouw (ODSK) in the early days of their leadership as Governor and Deputy Governor of North Sulawesi, which was used as a basic intermediary in every religious activity which ultimately had an impact on the growth of a tolerant, open and even moderate attitude in the plurality of North Sulawesi society. So, it can be explained that the philosophy of all people being created by God is one way to develop a spirit of moderation in the context of religious plurality in North Sulawesi (Grosman, 2021). Saragih in his research emphasizes that primordial societies attach importance to ancestral customs, need each other,

preserve cultural values, emphasize simplicity, certainty and balance, and prioritize the spirit of family (Saragih, 2022). Hakh emphasized that loving enemies and living in peace and doing good to everyone are theological concepts that can be used as a basis for moderating radical teachings and extreme attitudes, which are real in the behavior of Judaism leaders, and the problems that arise as a result of differences in perspectives and beliefs in the context of the congregation and its relations with society in the public sphere (Hakh, 2022). Siahaya Et. al. stated that Christians in Indonesia must take part, actively building harmony between religious communities. Romans 14:1- 4 provides a concept of harmony between congregation members (Siahaya et al., 2021). Karim has conducted a study of Local Wisdom in order to strengthen religious moderation. He emphasized that the nature and structure of language influence habits of respecting, caring for each other and listening to each other which contribute to creating balance in religion (Karim et al., 2021).

This research is different from the research above, for example the use of a descriptive qualitative method approach utilizing the theory of religious moderation. Then it is correlated with local wisdom contained in Minahasa culture, namely Sitou Timou Tumou Tou, and looking from a Biblical perspective, Matthew 22:39. This article will describe Strengthening Religious Moderation through the Minahasa Si Tou Timou Tumou Tou Philosophy and Matthew 22:39. State why and how research is conducted; discusses the results of research findings in the form of observations and interviews and describes the importance of maintaining brotherhood between religious communities involving the church, family, government and society. Another unique thing about this research is that it integrates the perspective of local Minahasa wisdom with Christian Scriptures regarding religious moderation. The discussion still revolves around religious moderation based on certain texts from the Bible, or according to certain local wisdom; However, no writer has yet constructed theologically regarding religious moderation based on the North Minahasa philosophy of Si Tou Timou Tumou Tou with Matthew 22:39 simultaneously. Seeing the correlation between local wisdom and the Holy Bible regarding strengthening religious moderation is interesting and relevant to countering radicalism.

This research aims to analyze and describe the understanding of the people in Laikit village regarding religious moderation; The concept of Si Tou Timou Tumou Tou in Minahasan philosophy is based on Matthew 22:39 as strengthening religious moderation in Laikit village, North Minahasa and the values of Si Tou Timou Tumou Tou and Matthew 22:39 and their forms of practice are applied to strengthen religious moderation in Laikit society, North Minahasa. Furthermore, as a basic idea that can contribute to realizing the importance of maintaining and maintaining the noble values contained in Si Tou Timou Tumou Tou which can convey the concept of religious harmony.

METHOD

The author uses qualitative methods. Through this research method approach, the author provides a description of the research subjects according to variable data obtained from the group of subjects studied (Creswell, 2021). This

research is located in Laikit Village, North Minahasa, and will be conducted from February to August 2023. Researchers utilize various primary and secondary sources (journals, proceedings, *book chapter*, books, and others) to obtain concepts about the philosophy of Si Tou Timou Tumou Tou, Matthew 22:39 and Religious Moderation (Zaluchu, 2020).

Observations, interviews and documentation were used to complement the data obtained through literature review. The observation is intended to gain insight into the concept of Si Tou Timou Tumou Tou based on Matthew 22:39 as Strengthening Religious Moderation in the Community of Laikit Village, North Minahasa as a form of maintaining harmonious social life. To be clearer, the observation used is non-participatory observation. Semi-structured interviews were conducted to find information and also confirm the data needed and obtained from informants. Researchers will conduct interviews with eight primary sources held in Laikit village, North Minahasa representing the government, religious leaders, traditional leaders and Christian communities. Data collection through documentation techniques is needed to obtain information and data from documents related to this research. Literature study is needed to find a theoretical framework or expert opinion regarding the problem being researched.

The next stage is for the researcher to conduct a descriptive analytical study of the data resulting from observations and interviews with several key informants (Moleong, 2011; Sugiyono, 2019). Basically, data analysis is carried out interactively where the interactive process runs cyclically from data collection to conclusion drawing (Wagiu et al., 2023). Next, the researcher wrote articles based on literature study data, as well as critical analysis of various data from observations and interviews. As the final step in this research, the researcher will present recommendations for the people of North Minahasa to participate and contribute actively in maintaining inter-religious harmony.

RESULTS AND DISCUSSION

Religious Moderation

Religious moderation is a religious attitude amidst the plurality of tensions, for example between subjective and absolute truth claims, as well as between secularism radicalism. The main commitment of religious moderation to tolerance makes it an entry point to fight religious radicalism which threatens religious life itself and ultimately impacts the life of society, nation and state (Directorate General of Christian Community Guidance, Ministry of Religion of the Republic of Indonesia 2019) (Akhmadi, 2019). The tolerance and harmony to be achieved through religious moderation is not an effort without challenges. On the one hand, differences in interpretation of holy books in one religion can give rise to conflict. Then various radical organizations or sects emerged, in the name of religion, which had a strong primordial attitude, prioritizing group interests, which resulted in the fading of the national spirit.

On the other hand, there are laws and regulations that regulate interreligious relations. Because of this, it is important to interpret national identity as part of Indonesia's attitudes and sense of humanity (Pangalila et al., 2022). By presenting the Indonesian nation as equal for all Indonesian people.

All for all. Indonesia is not for Islam, not for Christianity, but this is Indonesia for Indonesia (Titaley, 2020). A person who embraces a religion must not be excessively religious. This means disbelieving a brother whose religion is different from his, even though God Almighty knows whether that person is an infidel or not. Likewise, a person who only cares about his own interests by praying a lot without acting, without caring about other people in a social sense, then that person is overly religious. Furthermore, those who denigrate other religions, including religious figures, insult sacred symbols of certain religions, can be categorized as those people who already have an understanding of extremism (RI, 2019).

Basics in Building a Harmonious Life

Based on interviews conducted, it was found that the Sitou Timou Tumou Tou values were the basis for building a harmonious life in Laikit Village, North Minahasa. According to F, the expression Sitou Timou Tumou Tou has a broad and deep meaning, but in general understanding it means that humans can only be called humans if they are able to humanize each other. It contains love for others (F, 2023). According to C, Si Tou Timou Tumou Tou in practice is found in Mapalus. In Mapalus practice there are four principles, namely kinship, deliberation and consensus, as well as cooperation and religion. He further stated that an attitude of mutual assistance, openness, trust, discipline and togetherness is embedded in Mapalus (C, 2023). FT added that the community in Laikit village are cultural creatures. Cultural values have been passed down from generation to generation from the older generation to the younger generation. One of the old, very famous philosophies of the Minahasa tribe is Si Tou Timou Tumou Tou, which contains the meaning of humans who are born and live, humans who are able to be independent and responsible and are called to humanize fellow humans. It contains an attitude of togetherness, mutual love, mutual respect, mutual help, discipline, openness and others (FT, 2023).

Teachings of Matthew 22:39 regarding Religious Moderation

Based on research carried out in Laikit village, North Minahasa, it was found that Matthew 22: 39 contains teachings, principles and attitudes of religious moderation. According to F, Matthew 22:39 is one of the commandments of the Lord Jesus Christ for His people to love their fellow humans. For him, this love is not exclusive, but inclusive. Religion must not be based on blind faith, but must have a clear goal, namely loving fellow humans, because God has already loved us first and God is love (F, 2023). C added that people who love God will definitely love others and people who do not love humans cannot possibly love God (1 John 4:20-21). He further emphasized that love is the identity of Christians (C, 2023).

ET and R argue that love is the fulfillment of all the laws of the Torah. All obedience starts from love. If Christians have love, then they must treat each other well as Jesus taught. Love for others is a manifestation of love for God. Love manifests in a life attitude that gives, helps, cares, sacrifices, accepts and

appreciates, is disciplined, non-discriminatory, loves peace, harmony/harmony and so on (ET, 2023; R, 2023).

Forms of Practice as Strengthening Religious Moderation

The values of Si Tou Timou Tumou Tou and Matthew 22:39 and their forms of practice have been implemented to strengthen religious moderation in the Laikit community, North Minahasa. H and S explained that solidarity is one of the characteristics of humanity in the Minahasa community. This is manifested in the culture of giving thanks, *mapalus*, the slogan we are all *basudara* and others (H, 2023; S, 2023). C added that the Minahasan people before and after Christianity came in had shown a spirit of togetherness in both joy and sorrow. This will create a mutually growing attitude and provide opportunities for self-realization without discriminatory attitudes (C, 2023).

For S, accepting and respecting the existence of others or what is often interpreted as openness is one of the practices of life in Laikit village. Life motivation is to respect other people as we also want to be respected by others. From this spirit, in the future a willingness to collaborate, fight and work together for the sake of common prosperity will emerge (S, 2023). Likewise, F's statement confirmed that the people in Laikit village still live the *Mapalus* spirit, which contains the values of participation, solidarity, responsibility, mutual cooperation, discipline, transparency and equality (F, 2023).

DISCUSSION

Laikit Village, North Minahasa, North Sulawesi is one of the moderate villages in Indonesia (F, 2023). Moderation villages take place as an effort to build a community paradigm in terms of awareness of religious moderation based on the village or sub-district environment. Religious Moderation Village is a term that refers to villages/sub-districts whose residents have moderate religious views, attitudes and practices for the success of national development (C, 2023). The determination of a religious moderation village is of course through in-depth consideration and in general the indicator of religious moderation is community life which is actually characterized by national commitment, a spirit of tolerance, anti-violence/radicalism and acceptance of tradition (K, 2022). In this case, the theory and practice of religious moderation in Laikit village, North Minahasa, North Sulawesi province has gone well. If socio-cultural friction occurs in the village, it can still be overcome with a family approach and good synergy between the government, religious leaders, traditional/cultural leaders and the community.

The indigenous Christian community in Laikit village has not forgotten that they have an identity as an inseparable part of Minahasa culture. One of the local wisdoms that is still lived and lived in Laikit village is Si Tou Timou Tumou Tou. In interacting with their environment, Minahasa people form and demonstrate the characteristics of their culture and at the same time their identity. This philosophy has a very deep meaning for the Minahasa people both in building a framework of thinking (theoretical), but also in the form of daily life practice (praxis) (Theodorus Pangalila, Bonaventura Ngarawula, Kridawati Sadhana, Apeles Lexi Lonto, 2018). The community in Laikit village maintains

harmony in living together, the concept of moral ethics of the old Minahasa religion is in the frame of "Maesaesaan wo moleo-leosan/love each other, unity and balance/harmony (Potabuga, 2012). Laikit residents who are increasingly plural in various dimensions, especially religion are called to face differences well, correctly, appropriately and make cultural values become the glue and unifier of an inter-religious society. Understanding the essence of philosophy This actually does not stop at the order of social relations, but is also supported by emotional relations with the power to increase the maintenance of a peaceful life, even more than a state of mind that is renewed and realized for the good of certain parties, and is a special way of looking at the new world (Wakulu, 2021)

On the other hand, the Minahasa community in Laikit Village has not forgotten their identity as Christians. They believe that the core of Christian teachings is love for God, love for others and love for oneself (Ex. 20:1-17; Matthew 22:37-40). In the Bible, especially Matthew 22:39, it is very firmly emphasized by the Lord Jesus that loving fellow human beings (vertical) regardless of ethnicity, race, class, social status, is the Christian's calling. Compare this with the story of the good Samaritan woman who shows Jesus' desire for His followers to be neighbors to others (Luke 10:10:24-37). Love for fellow humans is an embodiment and proof that humans love God which leads to humans having to love their fellow humans (Indonesian Bible Institute, 1999, 2008). The standard for loving fellow human beings is how to love yourself. A person wants to have a meaningful life, feel happiness, comfort or security (a form of self-love) (Handayani, 2020; Suratman et al., 2022). Inductively and implementably Christians in the field of religion or belief must free themselves from walls of division, prejudice and prejudice, and interact in a peaceful and harmonious way in the midst of diversity. Matthew Henry comments that which commandment is greatest (Matt. 22:37-40). Not court laws, not merely ceremonial laws, nor certain moral teachings, but love for God and others. God's struggle in and through the Lord Jesus is a struggle to humanize humans, not only from the human element, but also from the spiritual element.

It cannot be denied that the Christian community in Laikit village, North Minahasa is tolerant, not radical, peaceful and harmonious in encounters amidst diversity in terms of ethnicity, religion, race and between groups, which cannot be separated from their cultural and religious identity. The local wisdom values of the Minahasa tribe also shape and influence their life behavior and the teachings, example of the Lord Jesus (Christianity) also contribute to how to demonstrate words, feelings and thoughts in social, national and state life. The integration of local wisdom values and religious teaching values is relevant in strengthening religious moderation in Laikit village.

The importance of strengthening religious moderation based on the integration of local wisdom and religious teachings, especially the Bible, is considering that the Minahasa community on the one hand has a Christian religious identity, but on the other hand is the Minahasa tribe. When various religions coexist in one community, the principle of "Si Tou Timou Tumou Tou and Matthew 22:39" can be a key reinforcement in creating tolerance between religious communities. Through this, they see differences as wealth, complementing and sharpening each other as fellow human beings. Tumou Tou

in everyday life in various dimensions of life is realized by accepting differences, appreciating diversity, and interacting in a peaceful and tolerant way (unity and diversity). This can create a safe, friendly, peaceful and harmonious environment for all mankind.

The concept of Si Tou Timou Tumou Tou has a strong value as a glue/unifier/reconciler for others. This value concept is accepted and understood by all adherents of religions and beliefs. Referring to the Christian faith, the concept of Si Tou Timou Tumou Tou is very relevant to the value of the law of love as stated in Matthew 22:39 as the main basis for building a life with vertical and horizontal values (Handayani, 2020; Suratman et al., 2022). This means that humans who live in the Christian faith should live in love for others as the life identity of believers in building a harmonious life without discrimination to love everyone. Living in love will not reflect a defensive attitude towards being suspicious, sensitive, aggressive or discriminatory. In fact, if researched further, more universal values will be found in the Bible that are close to the philosophy of "Si tou timou tumou tou (Tulung & Wowor, 2021).

The forms of practice of strengthening religious moderation in Laikit village which are inspired by local wisdom and biblical values are the practice of social solidarity which is realized through an attitude of helping each other when there are events of joy (for example, birth, marriage, etc.), sorrow (for example, death and others). They took turns, regardless of ethnicity, religion, race or group, to reflect on the situation, both in joy and sorrow. This is in accordance with the values contained in Mapalus, namely the ethos of reciprocity, participation, solidarity, responsibility, mutual cooperation, leadership, discipline, transparency and equality (Umbas, 2011). Furthermore, there is an attitude of tolerance between religious communities. Mutual acceptance and mutual respect internally and between religious adherents. If Christian adherents carry out worship, Muslim adherents respect it and vice versa; If Muslims celebrate Eid al-Fitr, then Christians take part in maintaining and securing its implementation, and vice versa. Another practice is openness. The Minahasa community is known as a social community that accepts and respects differences. In the practice of giving thanks which is celebrated every year, they serve food and drinks to others across borders. Openness is characterized by various indicators, for example; likes to get along with other people, accepts anyone who comes to him, is tolerant of other people, does not keep secrets that cause suspicion, is willing to work together and respect other people's opinions, is aware of diversity in various aspects of life, thinks broadly, is not radical and so on.

CONCLUSION

Based on the entire series of research above, it can be concluded that the concepts of Si Tou Timou Tumou Tou and Matthew 22:39 have made a positive contribution to the theory and practice of religious moderation in Laikit village, North Minahasa. The attitude of solidarity, openness, tolerance, love, respect, help and discipline contained in the local wisdom of North Minahasa, which is in accordance with the teachings of the Lord Jesus Christ, especially in Matthew 22:39, is a glue, unifier and reconciler in the midst of diversity. That is why,

strengthening religious moderation based on local and biblical wisdom is relevant to realizing a plural society so that they can live side by side in harmony.

This research is useful for increasing insight, knowledge and religious moderation based on local wisdom and the Christian Scriptures. As a basic idea that can contribute to realizing the importance of maintaining and protecting the noble values contained in Si Tou Timou Tumou Tou which can convey the concept of religious harmony. For the community, increasing understanding about strengthening religious moderation, for institutions, contributing to the mosque and church in the Laikit village area, North Miahasa in building a tolerant culture. Practically, it can inspire and motivate the wider community to continue to cultivate the values of religious tolerance in Indonesia.

RECOMMENDATION

To develop this research, we can study the concept of "Si tou timou tumou tou" in Minahasa philosophy based on Matthew 22:39 as strengthening religious moderation in the Laikit village of northern Minahasa, using quantitative or combined methods; You can also use different Bible passages.

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