

A Phenomenological Study on Moral Education of the Minahasa Children in Manado

Azam Nur Aziz ¹, Fitriah M. Suud ², Khamim Zarkasih Putro ³

¹ Universitas Muhammadiyah Yogyakarta, Indonesia; azam.sy@umy.ac.id

² Universitas Muhammadiyah Yogyakarta, Indonesia; fitriahmsuud@gmail.com

³ Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Indonesia; khamim.putro@uin-suka.ac.id

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Abstract

A family is the first place that impacts various elements of children's growth and development, especially their social growth. Procedures and conditions in the family are suitable environments for social children. Purposing to analyze the role of Muslim parents of the Minahasa Tribe in Tomohon, Manado, Indonesia, in educating children's morals in Islamic minority communities with a local cultural approach, this research uses phenomenological study methods with a qualitative approach. Researchers found that local culture-based moral education in the formation of children's character/morals in Tomohon became one of the concerns of more than the government and even the community and parents to be able to maintain and preserve a valuable character education process from ancient times so that the current generation can understand the value of manners, mutual respect, respect for parents is critical to forming attitudes and moral. Moral education based on local cultural values in the formation of children's character/morals in Tomohon has a very drastic value from parents past and present to educate their children. It makes children open to each other; they consider their parents as friends when discussing problems in the family.

Keywords

Parenting; Child Moral; Minahasa; Phenomenology

Corresponding Author

Azam Nur Aziz

Universitas Muhammadiyah Yogyakarta, Indonesia; azam.sy@umy.ac.id



1. INTRODUCTION

A nation's morale decline can be attributed to various factors, such as economic instability, political corruption, social unrest, and lack of trust in institutions (Dewi & Rakhimahwati, 2021). These factors can lead to feelings of hopelessness, frustration, and disillusionment among citizens, which can, in turn, contribute to a decline in morale. Social unrest, such as protests, riots, and violence, can also decrease confidence (Jejmut, 2019). Citizens may feel unsafe and unsettled, leading to a sense of hopelessness and despair. Lack of trust in institutions, including the media, education, and the justice system, can also contribute to a decline in morale. Citizens may feel these institutions are biased, untrustworthy, or ineffective, leading to frustration and disillusionment (Irma, 2021).

An example of moral decline in Indonesian children is cheating in exams (Sari et al., 2020). A child with low morale may cheat on exams without guilt since he or she does not understand the importance of honesty and integrity (Setyowati & Ningrum, 2020). Then there is theft; a child with low morale can steal things from the store or his friends without guilt (Concha-Salgado et al., 2022). Another case is violence; a child who has low morale may become aggressive or violent toward others for no apparent reason in the forms of bullying, beatings, or even more severe acts of violence (Dewi & Rakhimahwati, 2021). Parents with low morals may engage in pornographic activities, such as watching pornographic videos or engaging in inappropriate sexual acts, even if they are very young and emotionally immature (Rahmatullah, 2019). It is important to remember that low morale can be caused by various factors, including environmental influences, parenting, or mental health problems (Erzad, 2018). Therefore, it is necessary to conduct appropriate evaluations and interventions to help the child improve his behaviour through the moral education of the child.

Several ways can help overcome declining morale in children, including 1) Good examples where children learn through examples given by parents and the surrounding environment. Therefore, as a parent or caregiver, it is essential to set an excellent example in terms of morals and expected behaviour; 2) Appropriate monitoring, especially at crucial times such as when playing with peers, accessing the internet or television, or in an unfamiliar environment; 3) Involve children in suitable activities: Getting children involved in social activities, such as social action, religious activities, or other volunteer activities, can help them understand moral values and practice them in life every day (Rusilowati & Wahyudi, 2020). In overcoming declining morale in children, consistency and perseverance in applying expected moral values are very important. In addition, parents also need to provide positive direction and guidance and support the development of children's social and emotional skills (Mawarti, Diah Ayu, & Wibowo, 2022).

Moral education refers to the process of developing an individual's understanding of right and wrong behaviour, as well as their ability to make ethical decisions. It is a lifelong process that begins in childhood and continues throughout life (Widodo, 2019). Moral education aims to develop a strong sense of moral character in individuals, including honesty, compassion, respect, responsibility, and fairness (Kusnan et al., 2022). The procedure is accomplished through various methods, including modelling positive behaviour, teaching moral values and principles, and providing opportunities for individuals to practice ethical decision-making (Wongarso et al., 2022).

Moral education can occur in many settings, including schools, communities, and families. Each family has its own culture in building interaction relationships that make families different. In addition, the background of each family also affects the culture in a family, such as the rules contained in the family, family habit patterns, and parenting culture. The family environment, especially parents, has a significant role in children's development related to their parenting styles (Mawarti, Diah Ayu, & Wibowo, 2022). It can be taught explicitly through lessons and discussions and implicitly through role modelling and reinforcement of positive behaviour. The benefits of moral education include developing a sense of personal and social responsibility, improved decision-making skills, increased empathy and understanding of others, and greater social harmony and cohesion.

One moral education in the family is taught to families in the Minahasa Tribe, where they teach moral education based on local culture. Riyanti et al. (2022) stated that the Minahasa Tribe community teaches about moral education, such as not allowing free dating, not having social jealousy, quickly adjusting, preparing about constancy, tolerance, nationalism, love, caring, toughness, hard work and discipline (Berdame et al., 2013). The values of character education contained in the teachings of the Minahasa Tribe include (1) being patient and not discouraged, (2) religiosity, (3) honesty, (4) hard work, (5) independent and creative, (6) the spirit of liberation, (7) togetherness and fraternity, (8) equal rights, (9) peace-loving, (10) care for the environment, and (11) responsibility (Handayani et al., 2022).

According to Yusuf (2014), the term moral comes from the Latin word "mos," which means customs, customs, rules/values, or ways of life. At the same time, morality is the willingness to accept and implement regulations, discounts, or moral principles. Hurlock (2003) suggests that an honest attitude means an attitude that matches the moral code of a social group. Moral comes from another word, mores, which means ordinances, routines, and customs. The cultivation of children's moral values began to be introduced from an early age. From birth, each child starts to be decorated by the colors of life so that throughout the growth process will develop an understanding of love as a bestowed nature.

The definition of moral education itself is the existence of a learning process with which learners can understand themselves and the world around them (J. Julia et al., 2020). The importance of moral education is none other than its essential meaning in life. Moral education is ethical education, meaning learners can follow sound principles in life (Croce, 2019). The content of this education is in the form of the main principles needed to support the permanence of life, such as honesty, truth, and sympathy for goodness. Learners need these good teachings because, in living life, the principles of morality become tools to live this life properly so that we can all become citizens of society who play an active role in encouraging the survival of life itself (Wilson, 2000).

Moral education is a student's awareness of processing feelings and thoughts in social life to distinguish between bad and good (Adesaputra et al., 2019). Morals become responsive standards for how humans can fulfil their obligations by empathizing with people or other living things. Moral education aims to help the younger generation achieve better life satisfaction and form a moral society based on a sense of care and affection (Riyanti et al., 2022). Moral education will succeed if the values and behaviours transmitted can be received by students well by understanding, living, and practising them in various aspects of life (Wahyuni, 2019).

Moral education is intended to be how the child can understand and understand the meaning of moral values taught according to religious values, moral traditions of local communities, and cultures that will concretely foster a sense of justice, kindness, politeness, and the concept of right-wrong (Mukarromah et al., 2020). Moral learning in children can be done through religious views, traditions, and community culture. According to Likona, morals consist of (1) consciousness, which is a person's moral standard in good ethics; (2) self-control, which is how we direct our emotions by doing good; (3) humility, which is to behave rationally towards events; (4) moral habits, which are accustom to various virtues in various activities; and (5) will, which is a commitment that drives us to do something good and right (Mabruri & Musnandar, 2020).

Moral values are divided into morals towards Khaliq (who creates) and ethical morals towards creatures (who are made). Ethical/moral education aims to develop students' personalities by providing knowledge, appreciation, and experience about Islamic creed and morals so that they can become qualified Muslims and have noble morals personally in society, nation, and state (Parinduri, 2020). Moral education's primary purpose is to lead people to the straight path to get pleasure and shade from Allah SWT. The expected is that humans will be happy, not only when they live in the world but also in the hereafter (Amen, 2018). The main milestone in cultivating moral values is the family because it is the first place to carry out social interactions that influence children's behaviour. Therefore, families must instil noble morals, including truth, honesty, sincerity, patience, affection, love, kindness,

generosity, and so on (Juwita, 2018).

This study's discussion theme certainly has similarities with previous research, including research from (Kusnan et al., 2022) entitled Character Education in Building the Morals of Minahasa Children. Furthermore, the research titled Parenting Style in Educating Children with Local Wisdom of the Minahasa Tribe by (Djakaria, 2018). Finally, the research of (Manoppo et al., 2022) titled Moral Cultivation of Children Based on Minahasa Culture. The three previous studies have something in common: moral education for Minahasa children. Despite the almost similar locations, at the same time, the novelty value of this paper is the moral education of Muslim families in the Minahasa Tribe, Manado, where Islam in Manado is a minority religion. Therefore, this study aims to analyze the role of Muslim parents of the Minahasa Tribe, Manado, in educating children's morals in Islamic minority communities with a local cultural approach.

2. METHODS

This research uses phenomenological study methods with a qualitative approach. Creswell (2018) states that phenomenological studies are a research method that focuses more on individual subjective experience. In educating children's morals, phenomenological studies are used with the personal experience of Muslim parents in Minahasa, Manado. The exact location of the study was Tomohon District, Minahasa Regency, Manado. The research data were obtained from observations and interviews with research subjects using purposive snowball sampling techniques. The instrument research uses a deep interview with the subject. The data obtained are then analyzed reductively, phenomenologically, and editically during data collection. Some things done are reducing data, presenting data, drawing conclusions, and verifying data (Miles et al., 2014). Reducing data is collecting data from the field, which is then sorted and choosing which data is essential and non-essential.



Figure 1. Data Collection

3. FINDINGS AND DISCUSSIONS

Background of Minahasa Muslim Community, Manado

Minahasa etymologically comes from the word Mina-Esa (Minaesa) or Maesa, which means to become one or unite, meaning the hope to unite various Minahasa sub-ethnic groups consisting of Totemboan, Tombulu, Tonsea, Tolour (Tondano), Tonsawang, Ponosokan, Pasan, and Bantik. The name "Minahasa" itself was only used later (Umaternate et al., 2022). "Minahasa" is generally interpreted as "having become one." Palar noted, based on several historical documents, it was said that the first time to use the word "minahasa" was J.D Schierstein, Resident of Manado, in his report to the Governor of Maluku on October 8, 1789 (Rubama et al., 2023).

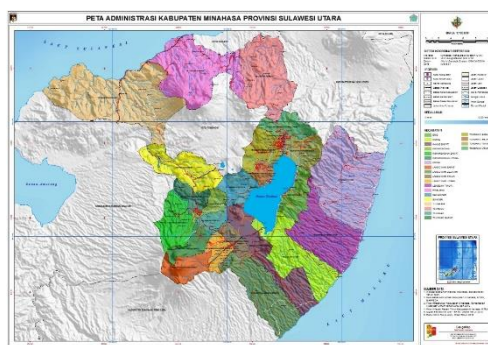


Figure 2. Research Location

Minahasa Regency is an area of the Manado region where Muslims only have a proportion of 5%, amounting to 13,301 people of the entire population, with a total population of 279,257 people in the area. Christians dominate with 264,806 people, or 95% of the total population (Ratuwalangon, 2021). Therefore, the most likely thing to do to describe the Muslim population in the heart of Batak land is to look at its distribution. The largest Muslim populations in North Tapanuli are in the Tarutung, Simangumban, and Pahae Jae areas, with a distribution of over 200 people. In regions such as Purbatua, Pahae Julu, Pangaribuan, and Garoga, the distribution of Muslims is below 2000–1200 inhabitants. A smaller distribution is found in Adian Koting and Siatas Barita, with numbers below 600 inhabitants. Meanwhile, the distribution of Muslims in areas such as Sipahutar, Parmonangan, Pagaran, and Muara is only under 200 people, even none (Killen, M., & Smetana, 2015).

In this research, the site was Taratara Village in West Tomohon District. The distance from the capital city of North Sulawesi Province (Manado) to Taratara Village is 19 km. The travel time is 45-60 minutes by two- or four-wheeled motorized vehicle. Taratara is a village called Wanua (house) in the Tombulu language, located between Mount Lokon and Rawingkolo Hill (Wawona). The Makalesung River and Meras River flank the town in the north, and the Ranowangko River in the east and south.

Based on data collected in 2018 by the village government, the population of Taratara Village is 1,385 people, consisting of 1,384 Christians and one Muslim. The number of households is 403 (KK) (Tampake, 2021). Taratara Village is divided into eight wards, each led by a Head of Environment (Pala) who is in charge of conveying suburban orders to the community and is responsible for the security and order of the community within his neighbourhood (Umaternate et al., 2022).

The residents of Taratara Village still adhere to the authentic culture and traditions of the Minahasa tribe. It can be seen from the people's houses, which are still in the form of Minahasa-style stilt houses. The daily social language in the community is Minahasa Tombulu and Indonesian, which is more widely used by youth and children. Although still very close to Minahasa culture and customs, the people of Taratara Village are open and friendly towards migrants. This phenomenon might be a means of maintaining a harmonious life and developing a respectful attitude toward other cultures (Tampake, 2021).

Looking at the data compiled by the Statistics Center of Minahasa Regency, the number of worship houses in the Minahasa Regency area from 2020-2022 are to be seen in the following table:

Table 1. Worship Houses in Minahasa Regency

Mosques and Musholas			Protestant Church			Catholic Church			Pure		
2020	2021	2022	2020	2021	2022	2020	2021	2022	2020	2021	2022
35	38	43	998	865	998	57	71	59	5	5	1

(Source: BPS, 2022)

Based on the number of religious adherents based on the total population of the Minahasa Muli Regency in 2015-2018, according to the Central Bureau of Statistics, Minahasa Regency has gathered the

number of residents with the most significant religious adherents in order of Catholicism, followed by Protestantism, then Islam, Hinduism, and finally Buddhism, while more details are explained in the table below:

Table 2. Religious Adherents in Minahasa Regency

District /City Minahasa	Number of Population by Minahasa Regency (Soul)														
	Islamic			Kristen			Catholic			Hindu			Buddhist		
	2015	2016	2018	2015	2016	2018	2015	2016	2018	2015	2016	2018	2015	2016	2018
	23163	22299	23163	413434	261114	321945	53245	51237	53242	623	604	221	298	67	79

(Source: BPS, 2022)

For Muslim communities or families in Minahasa Regency who have a residence that is predominantly based on Muslims, the cultivation of moral values or morals is a must so that the continuity of generations can be appropriately maintained. According to Abdul Munir Aritonang, moral education remains a priority for Muslim families here. Even though relatives have different family beliefs, respect for differences can still be well maintained (Mu'ti, 2016). Moral education can also be said to be a process of change or self-development of students in all aspects of their lives, so it is expected to form individual and social personalities that can interact with community life (Yaqin, 2016).

Characteristics of the Minahasa Tribe Community

This research was conducted by interviewing four resource persons with the condition that they have lived in Minahasa for more than two years and have a family and children. The identity of the source is detailed in the table below:

Table 3. List of Research Speakers

No.	Name	Length of Stay	Number of Children and Their Age	Work
1	RW Family	15 Years	2 (15 Years and 13 Years)	Office Workers
2	GC Family	20 Years	2 (18 Years Old and 15 Years Old)	Lecturer
3	DS Family	10 Years	2 (15 years old and 8 years old)	Guru
4	SA Family	15 Years	3 (18 Years, 15 Years, and 12 Years)	Office Workers

a. RW Family

Researchers interviewed RW families living in Minahasa for 15 years and working as private office employees. RW's family has two children aged 15 years and 13 years, respectively. The RW family said that educating children's morals is carried out in various ways, such as reciting at home, participating in religious activities at Islamic study centres (mosques), or participating in studies at schools or Islamic organizations on campus. The family prefers to use the model of moral education of children in a democratic way, where children are free to seek education freely so that children can learn how the education process that occurs in Muslim minority countries creates a tolerant child's soul.



Figure 3. RW Family

The RW family is a migrant resident in Minahasa, and they felt some culture shock there. For example, the locals call their older siblings directly by name without "frills" by calling them *pak*, *bu*, *tante*

(sir, madam, aunt). In addition, enter the house without saying greetings, and when eating still soy sauce, the sound of a spoon meets the plate. Those are common things among locals there. However, the RW family believes that it will be fixed due to environmental factors that influence the RW family to respect each other and behave politely. With a background in the Javanese tribe, the RW family finally learned morals slightly different from those of the surrounding environment.

In addition, the language used by locals uses a high tone because of the influence of geographical location, so they are accustomed to it. The RW family educates in a lower tone to make communication between children and families more comfortable. Since then, the RW family has applied cross-cultural parenting, Minahasa and Javanese cultures.

b. GC Family

The researcher interviewed the GC family, who have lived in Minahasa for more than 30 years as lecturers at private universities in Manado City. This GC family has been blessed with two children aged 18 years and 15 years. As a result of the interviews conducted, researchers found that GC families educate their children like what parents used to teach these GC families. The GC family mentioned that Manadonese people generally communicate as they are or in "blunt" terms, which differs from parenting in the Javanese tribe. The GC family applies mutual openness between parents and children; if the child is wrong, the parent must remind them, and vice versa. If the parent is terrible, the child may be worse, and the parents are not offended by the matter.

In addition, eastern Indonesians are famous for speaking in high tones, so when communicating, there is no difference between high tones, which means impolite. However, different words are chosen to speak more politely to the elders, as a high tone does not mean one is mad. Therefore, researchers found a phenomenon of parents or children who speak harsh words such as "*anjing* (dog)" or "*bajingan* (bastard)" thrown by children to older people. Nevertheless, these are common words in Manado and are not a moral violation of decency. It creates a nurturing environment without boundaries between the old and the young because it results from open parenting. However, the above only happens in some coastal parts of Manado, and people who speak are also seen from their environment and educational background.



Figure 4. GC Family

In educating children, GC families always apply rewards and punishments to create discipline; for example, when they go out, they have to say goodbye and tell them when they go home. If the agreement is violated, the child will be punished not on physical terms but on understanding and instilling moral values or awareness in children. In addition, rewards will be given to children if they achieve, but these rewards are based on their developmental age. However, they are taught not to perform because of the prize for the successes achieved but because of the premium for passion and hard work that results in success in children.

c. DS Family

The third family that the researcher interviewed was the DS. They have lived in Tomohon, Minahasa, for more than ten years by working as high school teachers. The DS family has been given

two children, who are 15 years old and 8 years old. Interviews with DS's family say that in educating their children morally, they use methods that lead to authoritarian models. The Tomohon region is where most Minahasa tribes and Christians are very few to find a central institution of Islamic studies as an educator of children's morals. Therefore, DS families try to educate their children in an authoritarian way, that is, in a way that parents emphasize supervising children to be obedient. Some methods are used, one of which is telling parents about their experiences with children, *suri tauladan*, namely imitating the behaviour of the Prophet Muhammad, direct learning by practising directly to children, and giving rewards and punishments.



Figure 5. DS Family

In addition, this DS family often holds meetings with Muslim families from other sub-districts or districts to hold joint Islamic studies. This event is held in rotation once a month, and *ustadz* is invited to lecture. The event strengthens brotherhood among Muslims in the Tomohon region and tells each other about problems to educate good children's morals through Islamic guidance.

Educating children in Islamic minority areas such as Tomohon is challenging for DS families, where facilities for Islamic study centres are still very minimal. Thus, the DS family made several alternatives for educating children's morals. One is by learning lectures about the stories of prophets or the story of the struggle of ancient Islamic figures in the period of the spread of Islam. This lecture activity is done after praying or when gathering with family. The content of the lectures led to the values of the spirit of defending Islam and tolerance between religions so that they can also adapt to other non-Islamic children. In essence, although DS families instil moral values in their children in an authoritarian way, they still uphold the value of tolerance between religious communities so that their children have blessed soul, good manners, obedient worship, obedience to parents, and piousness. In contrast, children live both in the majority and Muslim minority areas.

d. SA Family

The SA family was the fourth family researchers met to conduct interviews in Tomohon, Minahasa. This SA family has lived in Tomohon, Minahasa, for over 15 years as Minahasa regional office workers. The SA family has three sons who are 18 years old, 15 years old, and 12 years old. Based on the results of interviews, it is known that in educating children's morals, SA families apply a democratic and massive model, which is constantly communicating both ways with children about what they want to learn and whom to learn with. The SA family frees the child to choose what he wants, and the parent pays attention to the child's will by deliberating whether the child and parent can respect each other's decisions. The pattern is done to create children's morals to tolerate and respect each other between family members.



Figure 6. SA Family

The model of educating children's morals democratically means freeing children to learn Islam with sources from anywhere, which can be from their parents, from the ustad in the mosque, or internet sources. Furthermore, educating children's morals democratically means that parents do not force children to choose what they want, so parents are only limited to monitoring and providing input because they want to train their children to be responsible for their choices.

Discussions

Instilling Moral Values in Minahasa Tribe Children

The cultivation and development of moral aspects for children in the Minahasa area must be distinct from the parenting style of parents and educators. Parenting is a relationship between parents and their children to meet various children's needs. Meeting children's needs is centred on the needs of children in the family environment and those outside the family environment, such as in the school and community environment. Parenting children prepares the child's personality to adjust to various values and orders in the family environment and the community (Massang et al., 2022).

Kohlberg suggests that the development of a child's moral values does not focus on ethical behaviour, meaning that a child does not focus on what he does. According to Kohlberg, moral reasoning is the focus of his studies. Observation of behaviour does not represent the maturity of the moral aspect. For example, adults may have similarities in behaviour but do not reflect similarities in aspects of moral maturity (Safitri et al., 2019). It shows the complexity of the maturity aspect of everyone, including a child. We cannot guarantee that the behaviour of an early childhood reflects the maturity of its moral aspects. Thus, a valid measuring tool must be used to assess aspects of a child's moral maturity. Instilling moral and religious values in early childhood requires appropriate learning media relevant to children's growth and development stages (Manoppo et al., 2022).

Based on the findings in the field collected from observation data and interviews with four families in Minahasa, researchers found several general parenting methods applied by the Minahasa community. This upbringing indeed leads to parenting to educate the morals of Minahasa children. There are several parenting styles for the moral education of Minahasa tribal children, as follows:

a. Authoritarian Parenting

Authoritarian parenting involves coercion, strict rules, and harshness to control children's behaviour (Bun et al., 2020). Parents expect their children to comply with their wishes and commands, and disobedience is met with punishment or sanctions. The authoritarian parenting style can have adverse effects on a child's psychological development. It can lead to difficulties with self-control and emotional regulation when interacting with others. Additionally, children raised under authoritarian parenting tend to lack creativity, confidence, and independence. This parenting approach can result in stress, depression, and trauma for the children. Consequently, it is not advisable to practice authoritarian parenting (Puspita Sari, 2020).

b. Permissive Parenting

Permissive parenting involves granting children a high degree of freedom, allowing them to do as they please (Nasution, 2018). Parents exhibit minimal concern for the development of their children. These children's primary source of upbringing is formal institutions or schools. This parenting style can lead to selfishness in children as parents often indulge them with material possessions. This selfishness, in turn, hampers the child's ability to form healthy relationships with others (Nuryatmawati & Fauziah, 2020). The permissive parenting approach results in children lacking social competence due to a lack of self-control.

c. Democratic Parenting

This parenting approach involves parents granting both freedom and guidance to their children, allowing them to develop naturally and establish harmonious relationships with their parents (Rahman, 2008). Through open and two-way communication, children become more receptive and wiser. Meanwhile, parents remain objective and attentive and encourage their children positively. This democratic parenting style promotes independence, problem-solving abilities, emotional well-being, positive behaviour toward the environment, and overall competence in children. Thus, this parenting pattern is highly recommended for parents (Primayana & Dewi, 2020).

Children's Moral Education Based on the Local Culture of Minahasa Tribe

Cultural reality or local wisdom in society is hereditary knowledge. Therefore, it must be given to children early because they live in an environment and culture. The introduction and teachings of local culture should be introduced in the family and school environments from an early age (Windi Wahyuni & Muazimah, 2020). Massang explained that local cultural values related to environmental conservation must be preserved and passed on to the next generation. Muzakki and Fauziah also argue that children cannot be separated from their identity, culture, and environment. Thus, it is essential to have a learning model for children that reflects local culture (Muzakki & Fauziah, 2015). Based on this, researchers argue that in facing problems that will be faced in the future, children need to have life skills through local wisdom in the context of problem-solving. Through education or learning based on local culture, children are prepared to face and solve challenges and problems with knowledge of local culture.

The following are the principles of learning in moral education based on local culture:

- a. Implementing local culture-based learning activities is based on the stages of child development.
- b. The learning process is based on local culture, and its implementation is based on the principle of learning through play.
- c. Although there is no permanent building, implementing local culture-based learning for early childhood must be actualized in a safe state and full of innovative things.
- d. Implementing learning based on local culture for early childhood must be relevant to integrative thematic learning.
- e. Learning based on local culture for early childhood is applied to develop potential comprehensively and integrated (Muzakki & Fauziah, 2015).

The values contained in local wisdom given in learning can influence children, namely how children respond to their culture. Massang et al stated that adding knowledge based on the Indonesian nation's culture and local wisdom was carried out to instil a positive attitude in children and appreciation of their cultural richness (Massang et al., 2022). In this study, the analysis of local wisdom of the Minahasa community, especially the Tondano/Toulour community, limits it to the cultural values of Maesa-esa'an, Mangenang-puddle, Masawang-Trawangan, Matombo-tombola, Malinga-lingam, Mapalus, and Maleo-loan. The explanation is as follows:

a. Maesa-esa'an

Maesa-esaan means unity. This idea became a symbol for the Minahasa Community to strengthen the unifying spirit. It is found in every village, including the location of the study. Rerer Village, for example, whose community consists of several tribes: Javanese, Batak, Minahasa, and others. Despite the diversity, it is a manifestation of the form of maesa-esaan. It can also take the form of creating neighbourhood pillars, social gatherings, and village pillars. When there was grief, all community members participated in the event. Not much different from other villages, Makalonsouw Village embodies these Maesa-Asian values through the organization of family harmony (If there is grief, family pillars hold a love meal, which is an after-sorrow meal to comfort the bereaved family).

b. Mangenang-ngenangan,

Magenang-ngenangan are the inner bond / standard inga. Like when there is grief, if he does not go to the funeral event, he will feel very embarrassed and dare not leave the house. It can also be manifested in the form of praying for each other, sending souvenirs to each other, visiting each other, providing advice, and reminding each other. This condition is slightly different in the village of Kampung Jawa, where the events are performed through *Arisan* (used to remind each other with cultural reinforcement, consisting of young and old). In the form of tambourine art activities, Javanese visits (every Tuesday night and Sunday night) as well as through art festivals. However, the meaning of puddles remains the same, distinguishing them only in their organizations' application and form.

c. Masawang-sawangan

Masawang-Trawangan means mutual help, manifested in the form of village social gathering activities to help ethics; some joys and sorrows involve almost all Kampung Jawa Village residents and other areas in Minahasa Regency. Other villages realize this idea through kumaus/weekly activities, which are held on the Sunday after the day of the death/burial of one of the community members. In this activity, each head of the family cooks in his own home and is taken to the funeral home to eat together. The event is a manifestation of help.

d. Matombo-tombola

Matombo-tombola means supporting each other, which is manifested in everyday life; if any of us is an achiever or has a higher position than us, we must support or take care of each other, lest he falls from his position. Please do not do it the other way; we try to knock him down. It is the characteristic of the Minahasans. If there are our children who excel and then want to go to a higher level, it must be supported by helping to increase costs for their school needs so that these children do not experience difficulties in school fees. Undoubtedly, the school process will be completed quickly. The excellent help the less clever, and the rich help the less fortunate. The buttons can be likened to a house pole that stands upright, supporting the house's roof. Matombo-tombola today is still alive in the activities of the people, but it does not exist as in the past.

e. Mapalus

Mapalus is still applied in Minahasa communities, such as Makalonsouw Village. However, it is becoming rare due to the fewer Malus members and the number of people who have changed their livelihoods to become motorcycle taxi drivers, many of whom are starting to care about the world of education and others. Mapalus is a group of 20 members who take turns helping each other in agriculture. Each Mapalus group has its own rules, as the Mapalus group in Makalonsouw has rules, including a helping work system; 3 days are provided to help fellow Mapalus group members, and another three days to earn a living for each Mapalus member. In a malus group, a person's obligation in membership as his malus group and is reciprocal. The help he gives will be reciprocated similarly by other members. This group has a rule: if Member A does not help Member B, then when Member A has activities, Member B will not help him either.

f. Malinga-lingaan

Meanwhile, the ideas contained in Malinga-lingaan are often also called mutual listening; listen to each other so that harmony is created. Children listen to parents; younger siblings listen to older siblings, and so on. If one in a group gives advice, others must listen first; if given the opportunity, they can speak. They must be mutually respectful and respect people's opinions. If anyone older than us is talking, the younger ones should listen. By doing so, people will live in order, and a harmonious society can be realized.

g. Maleo-leosan

Maleo-leosan is an attitude and behaviour that involves love and kindness toward each other. If all love each other, you enjoy safe and peaceful living conditions. If it is done correctly, then effortlessly other aspects of local wisdom can be carried out properly, such as maesa-esaan (we must unite), imagining-puddles (we must remember each other), masawang-sawangan (We must help each other), matombo-tombolan (We must carry burdens with each other), Malinga-lingam (We hear each other) and malus (we must help each other in working mainly in the garden).

The form of linkage between the local wisdom of the Minahasa community, especially the Tondano/Toulour community, can be seen in the following chart:



Picture 7. Local Wisdom Culture of the Minahasa Tribe

From the diagram above, Maleo-leosan is the core of the Minahasa people's local wisdom, especially the Tondano / Toulour community. It is to the explanation of Koentjaraningrat (2004), which affirms the value or ideas of unity (maesa-esa'an), inner bonds (magenang-genangan), and cooperation (mapalus). This idea is an effort that can concretely be seen at the level of kinship groups and rural communities. At other, broader levels, these ideas serve more as the basis of organizational ideals, such as in the organizations of former traditional (Pakistani or w leak) and ethnic (Kawana and masa) government units in Minahasa Society (Massang et al., 2022).

The Influence of Parental Parenting Style on the Morale of Minahasa Children

Parenting encompasses various forms of interaction and processes between parents and children within a family, significantly influencing a child's personality (Rahmatullah & Diana, 2022). It is undeniable that the nature of adolescents is influenced by the cultural values instilled by their parents, which are rooted in the society they live in. Every parent aspires to provide the best for their children, and this aspiration shapes the unique parenting style that is passed down to their children. The transmission of values through parenting profoundly impacts a child's personality as they transition into adolescence and adulthood. This influence is attributed to the inherent characteristics and components of an individual's disposition established during their early childhood years (Oktariani, 2021).

In the Tomohon Village, Minahasa Regency, parents long ago taught their children "hard" even though they did not have a high education. Still, they had good morals and behaviour, which was about

behaving politely in everyday life, such as teaching to apologize when making mistakes, asking for help when needing help, and saying thank you when receiving help from others (Djakaria, 2018). The younger generation appears to be gradually losing their ability and creativity to comprehend the fundamental principles of local cultural values and traditions. For instance, parents from the Pasan tribal community recall that children used to perform the "ya'sumambing" gesture (walking while lowering their hands) when passing in front of their parents.

However, this customary practice has gradually faded and been replaced with a more casual and disrespectful attitude towards their parents. Even the "ya'sumambing" gesture has been substituted with greetings like "hello" or "hi" and so on. Additionally, there are cultural values inherited from previous generations, such as "sihadatalud" (courtesy), "muahormat" (mutual respect), "tarangtarang" (firm and consistent), "mature karekenan" (honesty), among others. Parents traditionally imparted these values during shared dinner gatherings, providing guidance when their children made mistakes. However, as time has passed, the current generation has gradually lost their understanding of the fundamental principles underlying local cultural values and traditions. The phenomenon can be attributed to a lack of socialization and the process of internalization within children from early childhood to adolescence, as parents have not effectively transmitted these values (Tangkudung, 2016).

The inheritance process in the formation of children's moral character by the Tomohon community of Minahasa Regency certainly has different processes or ways, even though the goal is the same to form a good character because of the changes that occur in each inheritance in the family, but what kind of process can maintain and educate so that they become children with good moral character. The process of inheriting cultural values to shape a child's character has changed between how parents are educated then and now. It is what causes the loss of cultural values of shade and politeness of children to parents, friends, and even schoolteachers because of different parenting styles; some educate with a foolish attitude, some educate firmly, but from the answers of children some are educated firmly, but the child does not want to listen. The condition is what drives many changes in the past and present (Tampinongkol, 2021).

In the formation of moral education for children in Tomohon, Minahasa government figures also play an essential role in providing direction to the community about the pattern of inheritance of local cultural values in the formation of children's character in Tomohon, Minahasa. The government always reminds the public about the importance of the moral formation of children, and it is good to form good attitudes and behaviours for those who will not become naughty. It not only reminds the community to hold socialization, but it is also one of the programs as a government to sensitize not only children but also parents who are also obliged to listen so that they can wisely educate children because the government plays a vital role in constantly reminding and running the program.

The role of religious leaders also participate in the formation of character education in children in Tomohon, Minahasa, constantly reminding the community not to educate children so that they always do good things such as inviting them to participate and go to worship, both worship in church and worship in their own homes. It can be a prayer for them so that they become God-fearing children, and it also makes them strengthen their faith stance so as not to do and avoid things that they do not want; religious leaders play an essential role in reminding their people to direct children to join fellowship such as participating in Sunday school services, Youth worship, youth worship, as well as other organizations and if the Muslim religion is obliged to hold prayers five times to form their attitude of faith, which is first faith and fear of God Almighty.

4. CONCLUSION

Culture-based moral education is a relevant approach to shaping the character and behaviour of Minahasa tribal children. Through local cultural values, moral education can become more contextual

and effective in the face of social and cultural change. This research is expected to provide a deeper understanding of the influence of culture-based moral education on Minahasa tribal children and contribute to the development of broader moral education in Indonesia. Moral education based on local cultural values in the formation of children's character/morals in Tomohon, Minahasa has a very drastic value from parents past and present to educate their children. The pattern makes children open to each other by considering parents as friends when discussing problems in the family. Although there is a bad habit of using harsh words, high tones, or politeness when calling older people, it is common, but it should always be considered to remind children to respect their elders. Democratic, permissive, and authoritarian moral education in caring for children in the Minahasa tribe is a way for parents to educate intensely by paying attention to local culture.

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