

Embracing the Emic of Minahasa celebration culture and Christian Religious Education



Authors:

Demsey Jura¹ 
 Pantjar Simatupang¹ 
 Charstar A. Rumbay¹ 

Affiliations:

¹Doctoral Program in Christian Education, Faculty of Religious Education, Universitas Kristen Indonesia, Jakarta, Indonesia

Corresponding author:

Charstar Rumbay,
 charstar.indotec@gmail.com

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Christian Religious Education (CRE) studies are often known to neglect the incorporation of local culture, as regulations primarily mandate the inclusion of Christian dogmatics and social issues. In fact, Christian ethics and biblical doctrine receive massive exploration compared to social and cultural discussions. Therefore, this study explored Minahasan celebration practice as an alternative dimension that can be integrated into the CRE curriculum, thereby bridging the gap between social and religious features. A sensitive analysis was used to delve into Minahasan cultural expression, which potentially contributed to the tension. The study used literature, references, articles and books to construct the practice and philosophy of each ritual. In essence, practices such as *mapalus*, *kampetan*, *mu'kur* and *foso rummages* are alternative values for the CRE curriculum.

Contribution: The findings contribute to developing the Christian Religious Education curriculum in Indonesia, specifically Minahasa. Local cultures share values relating to social, religious and educational values, potentially enriching and developing the curriculum. Ritual practices could contribute significantly to the Christian Religious Education that provides local cultural elements.

Keywords: CRE; culture; Minahasa; education; religion; celebration.

Introduction

Christian Religious Education (CRE) studies are often more concerned with doctrinal articulation than engaging in discussions on national or social issues. For example, Purba (2014) proposed the integration of catechism into the CRE curriculum, stressing the strong focus of the subject on doctrinal elements. Preliminary studies carried out in this field often focused on religious teachings and dogma. Jura (2017) carried out a study on soteriology within the context of CRE, while Yuliati and Santoso (2020) explored the relationship between Christology and CRE. Despite the contributions of various studies, it tends to concentrate on doctrinal activities, potentially leading to controversies within the diverse education environment. The inclusion of missionary activities in CRE can inadvertently infiltrate Christianisation movement, leading to education dichotomy and possibly causing the students to become exclusive (Ma'sa 2018; Mubarok 2015). This situation arose because the CRE curriculum encouraged the development of subjects focused on dogmatic elements as well as complied with central government policies.

In the guidelines for CRE teachers issued by the Ministry of Education and Culture, it was stated that the scope of discussion should include both biblical doctrinal matters and complex life issues. Therefore, it should be grounded in a Bible-oriented method with a prominent focus on the Holy Trinity and other Christian teachings as the main elements of classroom learning (Teacher Subject Guidelines for CRE 2014:16–17). This Bible-oriented method tends to prioritise exclusive religious teaching and does not strike a balance with a focus on social issues. The disorientation caused by this issue can lead to CRE being perceived as dogmatic-centric and anthropocentric. Gener (2018) stated that the constructed values of CRE were because of colonialism and Western influence, and these failed to address local societal issues. Christianity focuses on theological concepts such as Christology, pneumatology, soteriology and eschatology, while often neglecting local themes such as education, poverty, radicalism, early childhood, and the relationship between religious education and indigenous culture. This failure to accommodate local values contradicts the principles of the K13 curriculum, which explicitly states CRE should address real-life situations, contemporary issues, as well as promote dialogue (CRE Guidelines 2014:16–17, 39). While a new Merdeka curriculum has been developed in Indonesia, most private schools and a few government institutions still rely on the K13 curriculum. Therefore, there are two main dimensions of the CRE curriculum that need to be considered, namely the Bible oriented towards religious doctrinal matters and the other exploring social issues.

By doing so, multicultural education will be reached. It has evolved in response to the increasing diversity within societies. Its history can be traced back to the Civil Rights Movement in the United States during the mid-20th century, as a response to racial segregation and discrimination (Gorski 1999). The movement aimed to create inclusive educational environments that acknowledged and celebrated the cultural diversity of students. The importance of multicultural education lies in fostering equity, understanding and respect among diverse groups. By incorporating diverse perspectives, histories and cultural contributions into the curriculum, it promotes a more accurate representation of society (Siahaan & Siahaya 2023). Multicultural education also helps students develop critical thinking skills, empathy and an appreciation for different cultures, preparing them for a globalised world. Additionally, it addresses social justice issues by challenging stereotypes and biases, ultimately contributing to a more inclusive and harmonious society (Pangalila, Rotty & Rumbay 2024; Rumbay, Hutasoit & Yulianto 2021; Rumbay et al. 2023b; Salu et al. 2023). Embracing multicultural education supports the idea that all students, regardless of their background, should have equal opportunities to succeed in education and beyond.

With this in mind, it is important to integrate local socio-cultural values when addressing contemporary issues. In the case of Minahasa, its cultural identity is facing a gradual decline. For example, Wendi Sumangkut stated that the tradition of *mapalus* has weakened over time, although it still left traces (Rumengan & Zulkarnain 2016; Sumangkut, Goni & Mumu 2021). *Mapalus* has a significant communal meaning that is in line with the achievement of CRE goals and the entire education essence in Indonesia. Amanda Lopian stated that the distinctiveness of Minahasa was fading because of a lack of a mediator capable of catalysing and preserving local cultural heritage. Another contributing factor to the decline of this culture is the radical stance of religious leaders who oppose local traditions and beliefs (Lopian & Mulyana 2017). Various persuasive methods have been attempted to revive and preserve these cultural values. Minahasa culture has been embraced through social and intercultural studies, anthropology, the sociology of religion, etc. (Pinontoan 2015; Rumbay 2021; Suharto 2021; Tielung & Rudyansjah 2019). These efforts have not significantly contributed to the affirmation of cultural identity. This situation led to the identification of the Minahasa culture as well as the inability to achieve the goal of the CRE curriculum, which is oriented towards addressing cultural issues. One of the challenges in developing curriculum in Minahasa pertains to technical issues, such as the use of subject syllabi in line with the central government modifications (CRE Guidelines 2014:24). Consequently, education institutions in Minahasa have struggled to showcase their distinctiveness and cultural uniqueness.

The CRE curriculum has the flexibility to collaborate with local culture, as both fall under the jurisdiction of a single ministry, ensuring consistency. Furthermore, Minister of

Education and Culture Regulation number 37 of 2018 concerning the core and basic competencies of the K13 curriculum accommodates social aspects, including cultural significance. The guidelines for subject teachers explicitly allow for the integration of Christian education values with the local cultural dimension. The CRE K13 curriculum aims to enhance the quality of life, promote the social and cultural values of the community, contribute to the norm, and prevent local issues (CRE Guidelines 2014:1, 5, 6, 16, 17, 24–27, 39, 69). In practice, the formulation and implementation of the CRE K13 curriculum in Minahasa do not engage or collaborate with the local culture and community. As a result, curriculum developed and implemented is limited to education and cultural rhetoric. This allows the degradation of local cultural identity, thereby resulting in an exclusive CRE curriculum focusing on doctrinal values without embracing the cultural dimension. Efforts need to be made to foster inculturation, acculturation and contextualisation, enabling the creation of an accommodating, integrative and collaborative curriculum that incorporates Minahasa culture. This method tends to infuse cultural identity into the construction of curriculum, resulting in a culturally informed education guideline capable of addressing local issues. The study question is: what can be learned from the local cultural celebration of Minahasa, and how can it contribute to the CRE K13 curriculum?

Method

This qualitative study used literary sources such as books, articles and other scholarly literature. Additionally, ethnographic data were collected to complement the understanding of Minahasa culture and its educational values. Our focus will be dedicated to the CRE dimension, ensuring a comprehensive perspective. The present study focused on the CRE dimension, ensuring a comprehensive perspective. Subsequently, Minahasa culture would be reconstructed, attached and contextualised within the CRE framework. In the final section, the study communicated the essence of both CRE and Minahasa culture, resulting in curriculum ideas that affirm the unique identity of this region with respect to education and culture.

Result and discussion

Mapalus: A social and spiritual celebration

Gotong Royong, also referred to as mutual cooperation, is a fundamental component of Indonesia, passed down from one generation to another (Suwignyo 2019). In the Minahasa region, this cultural ethos was expressed in the form of *mapalus*, a concept deeply interwoven in social solidarity. It is highly cherished and recognised as one of the most significant cultural assets in the region, effortlessly integrated into the community way of life (Rumbay et al. 2022a). *Mapalus* holds significant importance in invoking blessings and protection for various life events such as weddings, funerals or the construction of a new house. The ceremony begins with meticulous preparations as the community or family organises traditional offerings, arranges ceremonial spaces

and invites a *walian* or *tonaas* as the spiritual leader to officiate. During the *mapalus* ceremony, ancestral spirits or deities are invoked, seeking their guidance, protection and blessings. The *walian* or *tonaas* plays a central role in communicating with the spiritual realm, facilitating a connection between the physical and metaphysical worlds. Central to *mapalus* are the offerings presented to the spirits. The spirit is an essential being in *mapalus* as it involves in each element of the ritual and sacrament (Rumbay et al. 2023b). These may include food, betel nut, traditional herbs and symbolic items, symbolising gratitude, respect and a profound connection with the spiritual world. The act of offering holds deep cultural and spiritual significance within the Minahasan tradition. Also, traditional Minahasan dances and music often accompany the *mapalus* ceremony, adding a cultural and celebratory dimension to the ritual. These performances may carry symbolic meanings related to the purpose of the ceremony, contributing to the overall atmosphere of reverence and festivity. Additionally, *mapalus* ceremonies are often followed by communal feasting, where the gathered community shares traditional foods. This communal act fosters a sense of unity and celebration, reinforcing the social bonds within the community.

Sumual stated that this cultural philosophy was constructed from the *Sitou Timou Tumou Tou* concept, where *mapalus* was derived from the word *palus*, meaning pouring and mobilising. It symbolises a deliberate and collective effort, an obligation to unite the struggles of every community member to achieve common goals. *Mapalus* holds a special place in the Minahasa customary system, comprising three essential aspects, namely the intention to assist one another, the adhesive force of social solidarity and a means to improve general well-being. As civilisation evolved, the practice of *mapalus* continued to exert a strong influence on the community, transforming it into an absolute obligation. Violations of *mapalus* consensus have social consequences, including exclusion from the community, prohibition from participating in other traditional rituals and compensation often in the form of agricultural produce (Sumual 1995).

Juliana Lumintang stated that *mapalus* is perceived as an agrarian solidarity activity because the majority of Minahasa communities are farmers who rely on the produce from their gardens for sustenance. However, because of evolving cultural dynamics, it has been implemented in various contexts, including mourning practices for funerals, weddings, as well as village or family gatherings (Lumintang 2015). In Minahasa, the discourse surrounding *mapalus* remains open to adaptation and change, allowing this cultural practice to persist in the memories and reality of the community. This openness creates opportunities to apply it as a cultural commodity that can contribute to the field of education, particularly in the context of the CRE K13 curriculum. The core principles of *gotong royong* and social solidarity expressed by the philosophy contain profound values for social education, in line with requirements stated in the CRE teacher guidelines. Reynaldo Salaki stated that the core or fundamental basis of *mapalus* is

mutual assistance and collaboration. Its realisation extends to almost every aspect of community life. In line with Lumintang, Salaki reported that rituals such as baptism, birthdays, housewarming, etc. had been integrated with *mapalus* activities. This integration symbolises the concept of reciprocity, comprising the exchange of both material goods, such as agricultural produce, and immaterial elements such as support, respect and appreciation (Salaki 2014). These cultural values represent a strong social concept and tend to complement the philosophy of CRE while becoming instilled in the historical and collective memories of the students. Consequently, cultural heritage can be continually preserved through the use of the CRE K13 curriculum. In its implementation, students can represent the values of *gotong royong*, solidarity, reciprocity and high-level collaboration, thereby upholding the motto of the Minahasa community, *Si Tou Timou Tumou Tou*. *Mapalus* can be used as a medium to cultivate a profoundly social character within the community, allowing for the construction of a large and enduring community against the framework of modern civilisation and education challenges.

Turang (1989) proposed five principles of *mapalus*, namely religious, familial, deliberation and consensus, cooperation and unity. These principles, deeply embedded in local culture, offer an opportunity for a synergistic method. However, it comprised a religious dimension that effortlessly harmonised with Christian values. Turang further stated that the essence of human existence is to work and worship. Human cooperation goes beyond mere social obligations, and it reflects a divine mandate for collective effort. This notion is reflected in the practice of *mapalus*, initiated and accomplished through rituals including *Opo Empung* or *Opo Rengan-rengan* (Turang 1989). In line with the study carried out by Turang, Mulyawan (2015) stated that the main essence of this culture is togetherness. This acculturation serves as an alternative method for the development and implementation of the CRE curriculum. Its contributions tend to affirm cultural identity and complement the technical aspects of the learning system without jeopardising Christian religious teachings. Several studies have reported the impact of preserving and implementing this principle, which serves as a source of knowledge for students. Meldy Lumantow stated its influence on community participation in village development (Lumantow, Tampi & Londa 2017), while Mulyawan explained how it contributed to the achievement of good governance (Mulyawan 2015). According to Rojers Tangkulung, *mapalus* significantly reduces poverty (Tangkulung, Rumat & Rotinsulu 2020). Even in the current context, it plays a significant role despite the coronavirus disease 2019 (COVID-19) pandemic. Wendi Sumangkut et al. (2021) reported how community participation in developing *mapalus* culture persisted during the pandemic. Therefore, it is a subject of discussion that can contribute to the CRE K13 curriculum. This culture fulfilled the teaching material requirements while providing the foundation for a culturally based education model comprising both social and spiritual mandates.

Heterogeneity of celebration

Minahasan shares rich rituals that are based on local customs. Rumbay, Hartono and Siahaya (2022b) presented the practices such as *kampetan*, *mumper* or *mu'kur*, *foso rummages* and others. Those rituals, however, are directly connected to Minahasan's highest God, known as *Opo Empung* and other related names or degrees (Rumbay & Siahaya 2023). Gratiadeo Tumbelaka, in an interview held in Watu Pinawetengan with Ari Rantumbanua, reported that one of the popular expressions of Minahasa celebration is the *kampetan* ritual. The main purpose of this practice is to revive memories of the past concerning ancestors led by Tonaas and other ritual participants. Over time, the *kampetan* ritual evolved, with its role expanded to complement various ceremonies, such as those related to relocating sacred sites, village construction, weddings and a range of celebratory activities. However, the strong influence of the Christian religion has not reduced the practice of *kampetan*. Even among the Minahasa community, members who have converted to Christianity still participate in this practice. This is because the *kampetan* ritual is inclusive and non-discriminatory, welcoming people from all segments of society. Another term used interchangeably with *kampetan* is *teterusan*, and it has the same significance. In both cases, the central theme is the transformation of the ritual leader or Tonaas by the spirits of the ancestors. The other participants do not undergo a similar transformation, as the Tonaas are chosen and entrusted with a leadership role within the community through a natural selection process.

The indigenous Minahasa community relies heavily on the power of nature in this regard, which informs the selection of a Tonaas for the *kampetan* ritual. An example is the specific natural occurrences such as swirling winds around the settlement of an individual, or even the appearance of a guiding flame. These are interpreted as omens that signify the selection of a family member to serve as the medium for ancestor communication or assume the role of the Tonaas. Other criteria for the selection include physical strength, a generous heart, empathy and other outstanding personal qualities. The bestowing of the title Tonaas is not merely ceremonial, it designates the individual as a mediator or leader of the *kampetan* ritual (Tumbelaka, Lattu & Samiyono 2020). Essentially, the Tonaas undergo transfiguration, and the community directly listens to the advice and guidance of the ancestors. This practice reflects a deep respect for parents or ancestors who have passed away. From an academic viewpoint, this serves two significant purposes; firstly, as a cultural heritage that informs students about the celebratory rituals with strong family values possessed by the Minahasa tribe. It stresses the invaluable wisdom of parents who leave a lasting legacy in the memory of their descendants. Secondly, besides honouring the ancestors, this practice also serves as a means of preserving Minahasa culture. Cultural knowledge enriches religious education by fostering tolerance towards the cultural heritage of the ancestors. Christian Religious Education is associated with cultural celebration and incorporates *kampetan* as an integral part of the curriculum.

The sacramental aspects of Christianity have long used *kampetan* as a theological subject. In practice, this includes the integration of Christian symbols and elements into the ritual. The priests use the Bible to offer prayers according to Christian teachings before and after the *kampetan* ceremony. Furthermore, the Tonaas incorporate the Bible as a source of moral values taught by their ancestors (Tumbelaka et al. 2020). The blending of Christianity with this ritual has created a unique character, stressing the ongoing negotiation between religion and culture. Christian Religious Education should use this opportunity to foster interaction and communication, thereby developing the curriculum effectively. Another contribution of this cultural practice is its strong social dimension. *Kampetan* had evolved into a social adhesive force, conveying to students that cultural celebration extends beyond the relationship between the community and their ancestors or *Opo Empung*. These practices serve as unifying forces within the Minahasa civilisation. Similar sentiments are also expressed through the *mapalus* culture, which significantly unites various segments of the community.

Denni Pinontoan provided insight into the practice of the *mu'kur* ritual, which is a traditional celebration, alongside *kampetan* in Minahasa culture. This term symbolises the souls of the deceased, including close family members and long-deceased ancestors who live in the collective memory of the family. The practice of honouring the *mu'kur* is implemented through various celebrations or rituals. In the Minahasa community, there is a belief that a person, even in a religious context, comprised three parts, namely the body [*owak*], the soul [*gegenang*], which continues to exist in the world, and the *mu'kur*, representing the souls of those who have passed away but endure eternally in the afterlife. All elements of life are considered gifts from *Kasuruan Wangko* or *Opo Empung*, known as the giver of life because it symbolises the beginning or embryo of the universe. The concept of *mu'kur* is deeply integrated with the understanding of life and death. In Minahasa, death is viewed as a transition from one phase of life to another, known as *Awean si nilumangkoyo*, which is interpreted as having passed or moved beyond. This means that a person who has passed away has transitioned to another dimension of existence, with the soul of the deceased being eternal, while the body or *owak* deteriorates.

The ancient beliefs of the Minahasa community revolved around the idea that the passing of a person led to the separation of *owak* and *gegenang*, a concept commemorated in the three-night ritual. This practice was later adopted by Christianity and is known as *ibadah tiga malam* or the three-night worship. This form of acculturation provides an opportunity for CRE to support the Minahasa belief regarding *mu'kur*. On the third day of this ritual, it is believed that the soul undergoes *nilumangkoyo*, translating to passing away in Indonesian. This distinct entity, separated from the body, is then referred to as *mu'kur* while its associated rituals are called *foso*, signifying gratitude for blessings or a request for protection from disasters. During this ceremony, a *walian* or *tonaas* typically leads the proceedings. Traces of this cultural practice could be identified in the *waruga* artefacts ancient

tombs that serve as the final resting place for the *owak*. The philosophy behind *waruga* reflects the belief that those who have passed away would return to the earth as dust, while the *mu'kur* continues to exist and requires a dwelling or residence. Respect for the *mu'kur* was also expressed through the *mumper* ritual, which includes offering food and drinks as a form of invitation and acceptance. It can also be perceived as a means of communication with the *mu'kur* of the ancestors. This celebration is considered one of the purest rituals and has remained relatively unadulterated by modern traditions.

The concept of *mu'kur* is often reflected in the Minahasa tradition of visiting ancestors' graves, particularly during significant occasions such as Christmas and New Year Eve. In some regions, people use lighting such as candles or fireworks, and by placing cooked food at the cemetery (Pinontoan 2015). These practices are deeply rooted in the belief in *mu'kur* and the associated celebration, which are a way of expressing the collective memory of the community regarding the goodness of their ancestors. Through these rituals, they convey appreciation and respect for the virtues handed down through generations. In the context of Christianity, religious values are not limited to the teachings found in the holy scriptures or the Bible, but also the exemplary deeds of parents and ancestors. These deeds should be continually recounted and preserved to serve as examples for students studying the Christian faith. Therefore, CRE can incorporate celebration related to *mu'kur* as literacy objects to remember and further develop the values of goodness passed down by their predecessors. The concept of *mu'kur* offers a general perspective on life, signifying that social reality extends beyond the metaphysical world and includes an interconnected dimension of existence. This stresses the importance of cosmological awareness, followed by ecological responsibility. The expression of cosmology becomes education focus for the development and implementation of CRE, teaching that human responsibilities extend beyond the spiritual realm. It also comprised moral responsibilities towards the entire cosmological system, including its environment.

The Minahasa community expresses gratitude through celebration known as *foso rummages*, which revolves around giving thanks for a bountiful harvest. The term *foso* means a ritual, while *rummages* conveys the idea of offering to the Almighty with a sincere and wholehearted spirit. In essence, this celebration is a communal expression of gratitude to God, marked by heartfelt thankfulness. Aprillia Zelika stated that this ritual is an archaic vertical communication medium between humans and the Creator. This expression of gratitude not only extends beyond being thankful for a plentiful harvest but also includes showing appreciation for the protection provided by Opo Empung in daily life. However, this celebration has faced criticism and stereotypes from non-Minahasan communities, who occasionally labelled it as a form of hedonism without much cultural significance because of its perceived transformation and significant material expenditures. This celebration is not merely about feasting but also plays a critical role in fostering unity and

strengthening the kinship system within Minahasa. *Foso rummages* are marked by festive gatherings with abundant food and drinks, with the entire community participating by preparing culinary dishes as a way to express their gratitude. When Christianity was introduced to Minahasa, this practice evolved into church sacraments and became an integral part of Christian culture (Zelika, Koagouw & Tangkudung 2017). Rinto Taroreh, when interviewed on 21 June 2021, stated that *foso rummages* have transformed. Originally, this belief was practiced by the ancestors as an expression of gratitude for the blessings of the Almighty. The term *foso rummages um banua* specifically meant thanksgiving for the harvest with offerings, while *rerumetaan* was dedicated to Opo Empung, and *ja se weteng* represents respect for the ancestors. The ritual, which is usually carried out before sunrise, is considered the peak of the ceremony because it aids in renewing energy and strength. At sunrise, the ancestors invite passersby to collectively enjoy the blessings.

Blevinsky Tongotongo stated that in ancient times, the Tonaas were responsible for regulating the planting and harvest seasons, marked by the execution of the *foso* ritual. The timing of the *foso rummages* was determined by the Tonaas and the main aim of this ritual was to ensure the success of the next harvest and prevent crop failures. Over time, the cultural celebration of thanksgiving underwent transformations influenced by religion and government intervention. The authority for scheduling *foso rummages* shifted from being dependent on the harvest season to being determined by the government and the church. Traditional rituals were gradually integrated into the sacraments of Christian worship, with offerings and sacrifices taking on a more modern form and being blessed by the pastor. In contemporary times, expressions of gratitude extend beyond celebrating bountiful harvests and comprise various achievements, such as the recruitment of government employees, fishermen, gold miners and traders. The practice of celebrating thanksgiving has adapted to the modern context in Minahasa (Tongotongo, Rumampuk & Mulianti 2021). However, these evolutions and transformations have not eroded the original meaning and values of the *foso rummages* ritual. This practice symbolises a reciprocal relationship between the Creator and the created, reflecting the moral relationship of the Minahasa community with the Almighty. It does not denote spiritual dependence, rather, the ritual signifies respect for Opo Empung expressed horizontally. Christian Religious Education maximises its role by dispelling stereotypes held by non-Minahasa communities with negative perceptions of the celebration of thanksgiving. It has a significant responsibility to address social issues and challenges. One way to fulfil this role is by correcting the misconceptions related to the *foso rummages* celebration. It is equally crucial to reconnect the evolving meaning of this celebration with its original values to prevent any deviation from authentic knowledge. Delly Pusung pointed out a specific deviation, where people interpret the harvest not as an intervention by the Almighty but as a reward for human hard work. Pusung (2021) stated the need to restore the original understanding of thanksgiving.

The church has been instrumental in adapting to this shift in meaning regarding the thanksgiving ritual. Wolter Weol stated that *foso rummages* have become a point of convergence between the old Minahasa religion and Christianity (Weol, Heydemans & Langi 2021). Christian Religious Education influences this opportunity, therefore, a concept that does not contradict Christian teachings is needed to foster a deeper understanding of thanksgiving, in line with the appreciation for a bountiful harvest, a concept. This method helps to address contemporary social issues tied to self-centred or ego-centric attitudes, redirecting them towards the Creator.

The acculturation and inculturation of Minahasa culture and Christian Religious Education

Some previous works have been shared in order to acculturate and/or inculturate local culture in Minahasa and theology or religion (Rumbay et al. 2022c; Rumbay, Hutagalung & Sagala 2023a). However, this article proposes local cultural values to the CRE. The vibrant culture of celebration held in Minahasa offers religious values that can effortlessly synergise with CRE. An ideal example is the concept of *mapalus*, which embodies the spirit of gotong royong (mutual cooperation). It radiates dimensions of togetherness, unity and mutual help, signifying the meaning of brotherhood and a close-knit kinship system. These cultural celebrations and rituals indirectly support the national aspect embraced by CRE, which reflects the third principle of Pancasila. Moreover, the social and spiritual responsibilities associated with conducting *mapalus* are based on the philosophy of human essence, where individuals cooperate because of social demands and the inherent urge to work with the Creator. These elements offer an excellent opportunity for synchronisation with CRE. The *kampetan* and *mu'kur* rituals, which reflect the deep appreciation of Minahasa, are important part of their identity. The understanding that Indonesia is a religious country has been ingrained in this highly religious society long before the arrival of modern religions in the country. This is evident through religious-themed celebration held in Minahasa. The Minahasa cultural celebration does not clash with the values of CRE, making it a valuable and harmonious addition to religious education.

Conclusion and recommendation

Conclusion

In conclusion, the Minahasa cultural celebration offered a valuable educational opportunity for the CRE K13 curriculum. The social values and religious dimensions complemented and enriched CRE in the past. Therefore, the ritual practices held in Minahasa were successfully incorporated as significant learning components, contributing to the development of CRE K13. This integration offered reciprocity, and these celebrations were identified and preserved through curriculum medium while embracing cultural expressions for enrichment. This past harmonious blending of culture and education provided an alternative perspective and enriched the curriculum through cultural elements.

Recommendations

The exploration of local culture (emic) needs to be a focal point for academics to develop a culturally oriented curriculum and education environment. Teachers should be encouraged to incorporate these local cultural values into their teaching practices, making education a means of cultural preservation. Studies in cultural education should have a more prominent place in academic discussions.

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Authors' contributions

D.J. drafted the original manuscript, designed the methodology, participated in the investigation. P.S. revised the original manuscript, reviewed the texts and performed the validation. C.A.R. contributed to the software, participated in the validation, edited the original manuscript and supplied significant references.

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