

Sam Ratulangi's philosophical cultural ideas and their implications on the principle of just and civilized humanity

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ABSTRACT

The article aims to explore the philosophical thinking of *Si Tou Timou Tumou Tou* (living human to humanize others) concerning the noble values contained in the second principle of the Pancasila, "Just and Civilized Humanity." The background of this paper is the development of the current era that erodes human existence from social man to individualist man. This article is library research by exploring the thoughts of Sam Ratulangi through relevant books and sources and looking for their relevance to the precept of Just and Civilized Humanity. The *Si Tou Timou Tumou Tou* is the most prominent Minahasan culture and animates the lives of the people of North Sulawesi in general and the people of the Tomohon city in particular. The values in the local wisdom of *Si Tou Timou Tumou Tou* are closely related to the fundamental values found in the second principle of Pancasila. The local wisdom of *Si Tou Timou Tumou Tou* and the second precept of Pancasila place human nature at an essential level in life.

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Introduction

The current reality of Indonesia is experiencing two extraordinary disruptions, namely the field of technology due to the 4.0 industrial revolution and lifestyle changes among the millennial people (Tanjung, 2018). The real result of the two disruptions in question is that humans, individually and as a whole, are deemed necessary to determine their place in the fast-moving wheel of life without stopping (Hadi, 1996).

The rapidly developing situation makes it less possible for humans to contemplate and reflect on what and who they are. This is due to the strong current of the change. In such conditions, it is as if humans are forced to continue to follow the world's movements, adapting to global currents, so as not to be oppressed and become a framework of sorrow left in the ancient museum (Hadi, 1996).

Socrates, a great philosopher in ancient Greece, once said that the first thing that humans must solve is to recognize themselves while asking who am I? Only a man who knows himself well can come to know the world outside himself which is basic and determines everything. Only humans know the history and have a continuous (cumulative) cultural tradition. He looked back and made plans for tomorrow. Humans participate in shaping history by their decisions, whether those decisions are

responsible and wise decisions, or those that are not wise and emotional. Humans can influence and shape history. Even today, humans can destroy history (Titus et al., 1984).

The changing times that so fast have consequences for human existence, even on their relationships with other people around them. Humans fall into selfishness and forget each other. Modern humans choose the 'I-it' relation (i-it) according to the concept of philosopher Martin Buber's thought. The reality today is a challenge in itself in applying the essential values contained in *Pancasila* as the basis of the state, the ideology of the nation, the philosophy of the nation, especially in the context of the second precept. The second principle of *Pancasila* "Just and Civilized Humanity" contains the basic nature of social relations between all Indonesian citizens. The basic value in actualizing just and civilized human values lies in recognizing human rights. Humans as "individuals" must be recognized and treated according to their dignity as God's creatures of the same degree. The definition of Human Rights is explained clearly in Article 1 Paragraph 1 of Law no. 39 of 1999 concerning Human Rights: "Human rights are a set of rights that are inherent in the nature and existence of humans as creatures of God Almighty and are His gifts that must be respected, upheld and protected by the state, government, and everyone for the sake of honor and the protection of human dignity" (Lonto et al., 2016).

Minahasa as a sub-ethnic that is rich in cultural values, has a comparable perspective. Likewise, other areas are rich in cultural philosophical values and are believed to be able to be compared in efforts to adapt to the movement and pace of the times. In this regard, the saying popularized by Sam Ratulangi, *Si Tou Timou Tumou Tou* is one of the cultural values in Minahasa. This proverb implies a fact that in the Minahasan tradition, we [must] live to humanize other people. Here it is related to how the social relations between Minahasan people and each other. That is, humans live to humanize other humans. The general assumption is that this philosophy was brought up by Sam Ratulangi, which is actually correct, he concluded from the reality of the life of the Minahasan people who are tolerant, build each other up, are close to each other and respect all forms of differences that pass through the barriers of chronic difference, in this case religious differences as an obstacle (Suleman, 2017).

In direct proportion to these cultural philosophical values, the second principle of the *Pancasila* "Just and Civilized Humanity" contains the basic nature of social relations between all Indonesian citizens. The basic value in actualizing just and civilized human values lies in the recognition of human rights. Humans as "individuals" must be recognized and treated according to their dignity as God's creatures of the same degree (Martoredjo, 2016).

In the context of this thought, in this paper the author wants to try to explore the noble meaning contained in the philosophical thought of *Si Tou Timou Tumou Tou* (Living Man to Humanize Others) and its relevance to the second principle of *Pancasila* "Just and Civilized Humanity". *Si Tou Timou Tumou Tou* as a philosophical thought of the Minahasan people, especially since Christianity entered the Minahasan Land, then intellectually was reappointed by Sam Ratulangi (Martoredjo, 2016).

Si Tou Timou Tumou Tou: A Local Wisdom and Tradition of North Sulawesi's People

Local wisdom and dominant traditions in North Sulawesi are *Si Tou Timou Tumou Tou*, *Mapalus* and *Torang Samua Basudara*. The *Si Tou Timou Tumou Tou* and *Mapalus* cultures are the most prominent Minahasan cultures and animate the lives of the people of North Sulawesi in general and the people of the city of Tomohon in particular. These two local wisdoms in their development were combined into the motto of the people of North Sulawesi, *Torang Samua Basudara* (we are all brothers). This motto clearly describes how the people of North Sulawesi live in an atmosphere of harmony, full of brotherhood (Pangalila, 2018).

Tradition as something 'great' and very often 'glorified', deserves attention, in the sense of being tested why it needs to be exalted. As a starting point, we need to realize that tradition is closely related to humans and their lives. On the other hand, tradition is often 'sacred' because of its value and meaning (?) However, tradition is very important to be read and understood on target.

There is nothing wrong with glorifying a tradition as long as it becomes a model and reference for today's life, which is predicted to be a modern life. Redem Kono in his book review *Kolintang & Culture: Between Modernity & Tradition*, uses a title, which implies an attitude that glorifies tradition, namely Becoming a Shepherd of Tradition and a Future Prophet. 'Being a shepherd of tradition' implies that we are masters of our traditions (Vasuki & Aravindan, 2021). We as humans are attached to (local) traditions, have a 'duty' and role as shepherds over those traditions, or become masters of our traditions. But at the same time, we also become 'prophets of the future'. 'Being a prophet of the future' is meant to remain open to the future, open to modern values that continue to develop, so that the traditional can synergize with the modern (Kono, 2017).

As the author described in his article about A Little Philosophy of the Maengket Dance, we can find a real situation, which shows that very often we cannot 'read well' the cultural tradition. This happens, because modern things could more influence our world. Or even vice versa, we even glorify tradition too much so that we are unable to get out of traditional things (Loho, 2017).

So with such a complicated fact, we need to have an attitude that is open to every new thing, but at the same time not forgetting the old. So, we need to realize that reading (traditional) culture requires a readiness to continuously articulate the hidden meaning behind the tradition. We are born from tradition, which inspires us to give a precise and measurable interpretation of that tradition, so that its deepest meaning will emerge.

Thus, we also need to provide the widest possible understanding space for the tradition. In this regard, it can be clearly said that we are subjects who have awareness of the past. Because we have that awareness, it also means that humans always live and deal with tradition. This affirmation again makes room for tradition.

Tradition is a historical reality faced by humans, because tradition is part of history (Sihotang, 2009). Therefore, Kasdin Sihotang, a Philosophy Lecturer at Atma Jaya University Jakarta, in his study describes that there are three characters in a tradition as also intended in this paper. The three characters are constitutive, continuous, and creative. Constitutive refers to a fact that tradition shapes a person's personality. Tradition gives the inculcation of values in local traditions and from there an individual is able to process when dealing with things outside the tradition he lives (Aelenei et al., 2017). Tradition is heritage and therefore tradition wants to be shown through the identity that has shaped them in the end.

While continuous refers to the process of transmitting tradition. It should also be understood that tradition is not exclusive in the sense that it only belongs to certain groups of people at certain times. Tradition is always open, so it must be passed on and handed over from generation to generation, as well as creative refers to the attitude of development of the recipients of the tradition to maintain and further develop when it lives in his environment. This also emphasizes that tradition is also a process in and through which human reality is shaped according to different ways of life. So, in short, human life is not only shaped in an inherited way of being, but also through the creative efforts of the recipient of the tradition (Sihotang, 2009).

Finally, we need to understand that tradition is indeed great, tradition is indeed 'from its nature' which cannot be separated from conscious human beings (Eko & Putranto, 2019). So, with this fact, we must always give space to the tradition, but also open ourselves to modern things (Martono et

al., 2018). Between tradition and modernity must be in synergy, so that our culture even more gives meaning and deep meaning to our lives (Kainzbauer & Hunt, 2016). In short, we must support the openness of tradition, and realize that the tradition will indeed transform (change forward) over time. Can we maintain existing traditions, which are always subject to traditional values and peculiarities, but also ultimately open up possibilities for modern values that we cannot escape?

Etymologically, local wisdom is derived from the words wisdom and local (Kausar & Gunawan, 2018). Local means *lokal*, meanwhile wisdom is defined as *kearifan*. From the above understanding, local wisdom can be interpreted as values, ideas, value, local culture that are of good value, full of wisdom, embedded and used as guidelines for all members of a society (Syamsiar, 2010).

Anthropology disciplines are more familiar with local genius to refer to the term local wisdom or *kearifan lokal*. Quaritch Wales was the first person to introduce the term local genius. The term local genius in the Indonesian context has been discussed at length by anthropologists, including Haryati Soebadio. According to him, local genius is also a cultural identity or a personality or cultural identity of a nation. Local Genius enables a nation to cultivate and absorb foreign cultures adapted to their abilities and personal characteristics (Ayatrohaedi, 1986). According to Moendardjito quoted by (Ayatrohaedi, 1986), local genius is a potential cultural element whose ability has been tested and continues to this day. The characteristics of local wisdom are:

1. Have the ability to withstand the influence of foreign cultures.
2. Have the ability to accommodate cultural elements from outside.
3. Have the ability to incorporate into the original culture elements of foreign culture.
4. Have the power as a controller.
5. Giving direction to cultural progress.

Local genius is all social capital owned by local communities in a certain area and is a manifestation of the uniqueness and characteristics of the authenticity of that area without interference and influence from other regions. Generally, local genius or local wisdom can be divided into two parts, namely: (1) Tangible or local wisdom that can be seen with the five senses/eyes, for example historical cultural heritage, religious activities, and cultural objects, (2) Intangible is local wisdom that cannot be seen by the five senses, for example cultural activities, meaning or value of an object that is part of the culture of a society.

On the other hand, Purba (2002) as quoted by (Marfai, 2012) defines wisdom as a collective giving of meaning, wisdom and knowledge that influences overcoming problems in life and influencing a resolution decision. So, the point of wisdom here is the embodiment of the conclusions of knowledge and understanding of a community group that undergoes a development process, where this community or group of people through long interactions has been gathered as a result of long processes and experiences and in which there is a system and there is even a relationship of mutualism (Martono et al., 2018).

In line with the opinion above, Gobyah (2003), defines local genius or local wisdom as something that is recognized as true or is a truth that has been steady and has been a tradition of a region or region (Amirrachman, 2014). The combination of various values that exist in society and the sacred values of God's word is defined as local wisdom. Here, local genius develops as a cultural advantage of the local community and also in terms of the geographical conditions of a society. As a cultural product since ancient times, local wisdom deserves to be continuously used as a way of life. The values contained in local wisdom are considered to be very general/universal even though they have local values (Erskine, 2001). Caroline Nyamai-Kisia as quoted by (Gobyah, 2003), defines local wisdom as everything related to the origin of knowledge that is dynamically lived by a community,

passed on and developed by a particular community and integrated with how they understand culture and nature. around them.

According to Andi and Syarifuddin (2007) in (Marfai, 2012), local wisdom is a form of values, attitudes, perceptions, behaviors, and responses of a local community in interacting with a living system with nature and the environment in which it is located wisely.

Based on the definitions above, local wisdom is the basis or benchmark for the government and society in making decisions at the regional level in various fields including education and natural resource management. Local cultural wisdom is thus local knowledge that has long existed in society and is integrated with norms, culture and belief systems and is manifested in myths and traditions that have been embraced for a relatively long time and even survive exposure to foreign cultures (Ali, 2011).

The functions of local wisdom according to Sartini (2006) in (Marfai, 2012) are: (1) as a means of conservation and conversion of natural resources, (2) as a suggestion to develop human resources, (3) as a suggestion in the development of science and culture, (4) as guidance, belief, belief, and literature, (5) has a social meaning, for example in the ritual of kin/communal integration, (6) has a social meaning, for example in the ritual of the cycle of agricultural products, (7) has a moral and ethical meaning, (8) has a political meaning, for example in the ritual of languishing nodding and patron-client power.

Based on some of the meanings and functions of local wisdom that have been mentioned above, local wisdom is the culture of the local community that has survived in the concrete life of the community and is used as a benchmark in acting and behaving. Local wisdom has become cultural values that become the glue as well as the identity of the community where they are located.

Si Tou Timou Tumou Tou: Humans Live to Humanize Others as Local Wisdom

Scope of Si Tou Timou Tumou Tou

Si Tou Timou Tumou Tou is a cultural value of the people of North Sulawesi. *Si Tou Timou Tumou Tou* is a philosophical expression of the Minahasa people, especially since Christianity entered the Minahasan Land, then intellectually reappointed by Sam Ratulangi.

Etymologically this expression according to Ir. A. O. D. Pangaila as quoted Sondak (2002) can be explained as follows: *Si* is "person pointer", *Tou* is "human." These two words mean: (1) "man as a living being, human man, natural man." (2) "humans who are able to stand alone in an adult and responsible manner.

Timou: Tou = "human" + infix – im - : (1) "born alive", (2) "living, living as a human" (3) "living as an adult, responsible and independent human being."

Tumou: Tou + infix – um - : (1) "encourage, inspire life, mature the lives of fellow human beings" (2) "take responsibility for the lives of fellow human beings" (3) "do not live solely for self-interest but also take care of fellow human beings." (4) "help shape the lives of fellow human beings" (Sondak, 2002).

Based on the etymological meaning above, it can be concluded that *Si Tou Timou Tumou Tou* contains the following meanings:

1. Humans are born and live as humans,
2. Humans who live, are living mature, responsible, and independent,

3. Mature, responsible, and independent human beings are characterized by their "devotion" to "form and give birth" to new human beings who are mature (through the educational process), responsible and independent in the future. his service in the context of "humanizing" his fellow human beings (Sondak, 2002).

The *Si Tou Timou Tumou Tou* concept is a Minahasa cultural philosophical value that has been passed down from generation to generation. This concept contains basic values in life that can function as a driver, controller of life, both in maintaining existence and survival, as well as for self-development.

Likewise, *Si Tou Timou Tumou Tou* is a concept that refers to the superiority of each individual if he practices it in social life. The advantages of this concept by Tilaar are briefly described as follows: First, the concept was born from Minahasa culture which shows dynamic nature. Life is not static. Humans become. Man is a process that becomes something. *Si tou Minahasa* must be "Si Tou Minahasa." Between "si tou" and "Tou" there is an existential difference. Second, the concept contains the levels of the Minahasa human vital elan. Minahasa culture and society have a strong life urge because they do not recognize social barriers as in the social structure of feudalism. Third, the concept implies that human life is not just a life but leads to something: a teleological concept (Dimoulas et al., 2014). Fourth, the dynamic and futuristic-teleological concept has a global direction, meaning that it is realistic. "Si tou timou" is not just living, he grows or "tumou" becomes "tou" or a concrete realistic person. Fifth, the concept refers to a whole human concept, or an integralistic concept of humans (Parenti, 2011). Sixth, the concept of "Si Tou Timou Tumou Tou", besides being an integralistic concept, also does not fuse individual values into anonymous togetherness. Seventh, this concept implies that in the process of becoming a Minahasa Man, it is a process of me-Minahasa in Minahasa culture. The Minahasa process does not occur in an empty space but within the scope of Minahasa culture (Tilaar, 1998).

From this it is clear that Minahasa culture, like other cultures, is the culture of the people, whose characteristics are revealed through the noble values of unwritten customs such as *Si Tou Timou Tumou Tou*, where these habits are passed down from generation to generation. Likewise, these unwritten habits are very likely to be used as 'models', not only by Minahasa people, but by everyone, whoever and wherever they come from (Loho, 2016).

Taxonomy of Cultural Values *Si Tou Timou Tumou Tou*

The following is the taxonomy of *Si Tou Timou Tumou Tou*'s cultural values as explained by (Tilaar, 1998):

a. Dimension

The concept of *Si Tou Timou Tumou Tou* contains 4 dimensions. The *Si Tou* (ST) dimension shows that Minahasa/North Sulawesi humans exist. But his existence simply means that he exists, at least in maps and statistics, as well as in history. The second dimension is *Si Tou Timou* (St2) which shows that the existence of Minahasa people is not just being in a place, but also growing. The third dimension is *Si Tou Timou Tumou* (ST3) showing that the growth of a Minahasa is not just growing, developing, and then dying, but that growth has a direction or purpose, or the existence of an "eschaton". The last one is the *Si Tou Timou Tumou Tou* (ST3T) dimension. note that *Tou* ending in capital letters as it shows the essential difference with *tou* as it is. This is the form or image of the Minahasa people.

b. Process

In the dimensions of the development of the Minahasa human image, it is clear that there is a process. From someone with potential to someone from Minahasa who supports a certain image.

Each dimension contains a direction in the process of its realization. In *Si Tou (ST)* what is important is the presence of Minahasa humans, at least in maps or statistics, while in *Si Tou Timou (ST2)* it is assumed that the growth process occurs in a certain environment, namely the Minahasa cultural environment. In the dimension of *Si Tou Timou Tumou (ST3)*, the direction of growth is expanding its horizon, namely placing the process in an effort to make Minahasa people as members of Indonesian society. And finally the *Si Tou Timou Tumou Tou (St3T)* dimension contains a process towards Pancasilaist Minahasa/North Sulawesi people (Amir, 2013). It needs to be continuous or more accurately cyclical and concentric, meaning that the process will be repeated and deepened but still centered on the Minahasa people or *si tou*.

c. Eshatology

Each dimension and process of becoming a Minahasa human has a set of values that are dominant. In *si tou (St)*, positive Minahasa/North Sulawesi cultural values such as wanting to progress, being independent, being curious, having the same human image, and so on can be used as determining principles. In *si tou timou*, among others, the value of healthy competition, and in *si tou timou* the value of cooperation or *Mapalus* can be the dominant value, while in *Si Tou Timou Tumou Tou* integralistic values become the guideline. This integralistic value includes religious values that are upheld in the Minahasa culture.

d. Outlook

Both in the process and in the value system, the human process is bound by insights, ranging from local insights to national and even universal insights. The local insight from this process, of course, begins in the Minahasa perspective, which is increasingly expanding towards the culture of the Archipelago. What is important in this case is the existence of a cultural environment that is maintained and developed (Manchester & Pett, 2015). Because the family environment is the first insight into the *si tou* process, the Minahasa culture also needs to be revived and lived in the family.

e. Cultural Environment

As explained above, the human process occurs in a condition of interaction with fellow cultured humans (Stockwell, 2016). How dangerous it is for someone who grew up in an environment without culture. Culture is a place where a person can find his or her identity or identity (Schaefer et al., 2017). A person who is uprooted from his culture is difficult to determine the direction of his life or fully develop his personality (Ruiz-Lozano et al., 2019).

f. Human Quality

Finally, the end result of this humanizing process is Minahasa people of certain quality, who have owned, lived and practiced the cultural values of Minahasa / North Sulawesi with a national dimension. In the end, the development of the Minahasa people or the Minahasa/North Sulawesi *si tou* is a complete Indonesian human who can contribute the best values of the Minahasa/North Sulawesi people for the development of Indonesian society as a whole.

Values of Just and civilized humanity

Pancasila is the basic view (*philosophische grondslag*) for the Indonesian people. Since it was constitutionally ratified on August 18, 1945, Pancasila can be said to be the basis (philosophy) of the state, view of life, national ideology (Mufti Hangabei & Dimyati, 2021), and ligature (unifying) in the life of the Indonesian nation and state (Miles & Ebrey, 2017). In short, Pancasila is a static basis that unites as well as a dynamic guiding star (*Leitstar*), which directs the nation in achieving its goals. In such a position, Pancasila is a source of identity, personality, morality, and the direction of the nation's safety (Latief, 2017).

The essence of the second precept of just and civilized humanity, namely a deep understanding of the whole human being, not the segmental mention of humans, for example, *homo economist*, *homo faber*, *homo homini lupus*, and so on (Oancea et al., 2018). According to this holistic view, human nature is a single compound or monopluralist (Frick, 2017). This means that it consists of many elements, which are paired (monodual), and become one. The first pair is a monodual nature compound: body-soul, the second pair is an individual-social monodual nature (Huby & Salkind, 1990), the third pair is a natural position before God: God's creature-self-sufficient person. The human soul has a triad of souls: creativity, taste, and intention, while the human body has a trinity of elements: inorganic, vegetative, and animal. The body has bodily desires, and the soul has spiritual desires (Wreksosuhardjo, 2004). Fair and civilized human values provide an understanding of humans as social beings, therefore the implementation of fair and civilized human values as guidelines for behavior must be carried out following applicable norms and regulations, so that the implementation of values does not deviate from the real meaning (Rianto, 2016). With the precepts of a just and civilized humanity, humans are recognized and treated according to their dignity as creatures of God Almighty, who are equal in degree, have the same rights and basic obligations, without discriminating against ethnicity, lineage, religion and belief, gender. gender, social position, skin color and so on (Taniredja & Haryono, 2014).

Concerning these two ideas, in the context of Minahasa culture, *Si Tou Timou Tumou Tou* is a concrete form of actualization of the values of just and civilized humanity. Through this motto or philosophical idea of Sam Ratulangi, human beings are recognized for the nobility of their existence, so that other humans are obliged to treat them humanely, not become enemies or wolves for other humans (*homo homini lupus*). In this regard, *Si Tou Timou Tumou Tou* has proven to be a source of tolerance for the people of North Sulawesi (Pangalila et al., 2018). *Si Tou Timou Tumou Tou* feeds that human are born, learn to later make other humans smart, intelligent, have a conscience, attitude, character, love, help, love all humans regardless of who and where humans are (Romika, 2019).

The philosophical values of *Si Tou Timou Tumou Tou* are the basis for guidelines or references for Minahasan residents to apply an attitude of mutual respect with all residents from outside Minahasa. The Minahasan native views every newcomer as a brother who must be treated the same and respected as self-respect (Sari, 2018).

Conclusion

Based on the results explained above, it can be concluded: *First*, the philosophical concept of *Si Tou Timou Tumou Tou* and the Second Principle of Pancasila "Just and Civilized Humanity" recognize and treat humans according to their dignity as creatures of God Almighty. *Second*, recognizing equality, equal right, and obligation of every human being, without discriminating against ethnicity, descent, religion, belief, gender, social position, skin color, and others. *Third*, develop an attitude of mutual love for fellow human beings. *Fourth*, develop an attitude of mutual tolerance and tolerance. *Fifth*, develop a non-discriminatory attitude towards others. *Sixth*, upholding human values. *Seventh*, carry out humanitarian activities. *Eighth*, dare to defend truth and justice. *Ninth*, the Indonesians feel like part of all humankind. *Tenth*, Develop an attitude of respect and cooperation with other nations.

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