



Depth-social interaction between ethnic in the local culture of Minahasa

Darmawan Edi Winoto * , **Aksilas Dasfordate** , **Aldegonda Evangeline Pelealu**,
Yohanes Burdam, **Almen Sulpedi Ramaino**, **Gamar Dasfordate**

Universitas Negeri Manado, Indonesia.

* Corresponding Author. E-mail: darmawanediwino@unima.ac.id

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ABSTRACT

Humans benefit greatly from culture, especially social interaction. Humans' social interaction development will influence connection patterns with the environment. The Minahasa ethnic groups' unity of life grew from the small setting, namely the nuclear and extended family, and subsequently into a village. The social structure based on this relationship type is more inherited. This article explains the Minahasa culture, specifically interaction patterns. The method used is qualitative. Data collection used detailed observation, interviews, and studies bibliography. They use content analysis on reports and examination results from various events in the research area, especially regarding cooperation. The data collected were analyzed qualitatively. Research results show that relationships between family members by genetics or ethnicity are generally close ties. Kinship based on marriage is influential in social life. The market has cooperativeness, friendship, kinship, and patron-client service. In collaboration, the Minahasa and Sanger Talaud ethics are better than the Gorontalo ethics. Ethnic Minahasa and Sangir Talaud have developed many ideas to form harmonious activities between fellow citizens. Cooperation between people from different cultures in Minahasa is quite good in religion. The relationship between religious communities in Minahasa is the mutual respect in their respective worship.

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INTRODUCTION

The culture developed by humans will have implications for their environment evolves. A culture exudes a characteristic of its society visible outside, meaning foreigners. By analyzing culture's impact on the environment, one can discover why a specific environment differs from others and produces a distinct culture. Attempts to describe human behavior as cultural behavior in the context of the environment and from a cross-cultural perspective will include many linked factors in the open system. A systems approach is a method related to environmental psychology (Rudowicz, 2003). It examines the systematic succession of existing subsystems to determine the absolute environmental reality surrounding the existing cultural unit (Fang & Wu, 2013). Thus, a culture that applies and evolves in a particular setting has consequences for behavior patterns, norms, values, and other life-related issues. In some communities, it will become a society symbol (Colvin et al., 2014).

Humans are cultural creatures, and they can develop culture through human reason. Likewise, humans live and depend on culture due to their creation. Culture also provides guidelines

for humans to use in regulating the environment with their invented technologies (Tsang, 2022). Culture has enormous uses for humans (Keen, 2015). The community and its inhabitants face various negative pressures, including natural forces and others (Herschell et al., 2002). In addition, humans require fulfillment in both the spiritual and material fields. These requirements are met by the culture that emerges from the society itself (Crowell et al., 2018).

The culture developed by humans will have implications for the environment. A culture exudes a characteristic of its society visible outside, meaning foreigners (Horn, 2018). By analyzing the influence of culture on the environment, one can find out why a particular environment will be different from others and produce a different culture (Bania et al., 2021). Many interconnected factors in the open system will be needed to explain human behavior as cultural behavior in terms of its environment and a cross-cultural perspective (Grossi et al., 2012). A systems approach associated with environmental psychology examines the systemic series between existing subsystems to see the overall environmental reality around the existing cultural unit (Ingman, 2021).

Minahasa is located in north Sulawesi Island. Minahasa's tropical climate is strongly influenced by monsoon winds that blow from November to April. While from May through October, the wind blows from the south and southeast, bringing dry weather. Rain tends to fall when winds blow from the northwest. The rainfall in Minahasa is 2.279 mm and the average is 189.9 mm per month. The Minahasa people are known as "kawanua." The name "kawanua" originates from the word "wanua." In Old Malay (Proto Melayu), "wanua" refers to a residential area. In Minahasa, "wanua" refers to a country or village. "Kawanua" is frequently read as a united country, "wanua-wanua," or "mina-esa" (Minahasa people) (Jacobsen, 2002).

This article explains the Minahasa culture, specifically interaction patterns. Kinship customs *Neoloka* is a kinship system adopted by the Minahasa Tribe since ancient times. In the Minahasa community, the settler tradition after marriage is *neoloka* (called *tumapas*). *Neoloka* means a newly married couple living in a new residence. This *neoloka* permanent custom is not an obligation. Each newly married couple can stay at the male's place until they get their own house. In general, everyone in the Minahasa tribe can determine their mate without coercion from their parents (Kafetsios et al., 2018). In ancient times, in terms of mate restrictions, an exogamy custom required people to marry in one place outside the family. That is a kinship group that includes all members of the mother's and father's nuclear families, both male and female, along with all the nuclear families of their children.

The desired outcomes are data, information, and findings regarding various principles of inter-ethnic interactions in border areas in various social activities in the same area and social arena. This finding is significant for considering various problems related to national integration. Inter-ethnic communication is an effort to build harmony and mutual understanding. The communication process between people of different cultures, for example, between ethnic groups, ethnic groups, races, and social classes, will create integration and harmony. Stewart, in Rumondor et al. (2016), said that intercultural communication occurs in a condition that indicates cultural differences such as language, values, customs, and habits, which aims to build mutual understanding and agreement.

Ethnic communication will almost certainly involve several concepts or perhaps terms that repeat. These concepts are often called vital or fundamental theories of building a civilized social communication process—another benefit of interaction between ethnic, i.e., that brings up a Cooperation attitude. Collaboration is the main form of the process of social interaction because social interaction carried out by a person aims to meet common interests or needs. We can observe various production, consumption, and distribution activities as an example of economic activity.

Another benefit of interaction is for the public, i.e., assimilation culture. Assimilation is a process of cultural fusion so that each party feels that there is a single culture that belongs together. Cultural assimilation is a process of cultural fusion where each of its elements is invisible and merges into a new culture. Assimilation is a social process characterized by efforts to reduce the differences between several people or groups.

In this case, the culture of border communities may be interpreted as the result of a meeting of cultures in a society that occupies a specific area (Diprose & Azca, 2020). Usually, such conditions are seen in urban areas and border areas because, both in urban and border areas, the people tend to be a pluralist society (de Jong et al., 2017). They are interconnected as members of society in a

pluralistic society. In that relationship, they try to form networks to survive. They form social networks (Abbsaian-Hosseini et al., 2019).

The nature of a social network is used to explain why several migrants in the city remain oriented to the village, while some are aligned to the city (Nuyts & Friese, 2023). Through social networks, we can obtain data on how norms and values spread in a community and how a process of change stems from the response of community members to a distribution of norms and values (Gehl & Zulli, 2022). One way of spreading norms and values is through gossip (D'Arco et al., 2023).

There are three types of social networks. First, social networks appear from categorical relationships. Second, the relationships that appear from personal relationships. Third, the relationships embodied in structures (norms) are defined as how a social system is visible as interconnected networks related (Balick, 2023). A social network groups at least three people, each with a separate identity. Each is connected through existing social relations so that they are one through these social relations. Social unity (Pantic et al., 2022).

Membership in a social network is usually not official because social networks are only sometimes realized in an organization or official association. Are two kinds of social networks, namely: unlimited social networks (social networks in communities where everyone is connected through various lines that form social relations that connect one another as a chain of relations covering all members of the community, and limited social networks (individual or personal set) a network consisting of various kinds of social relations owned by an individual, for example, kinship networks, a network of neighbors, a network of friends, A fictitious network of kinship among the nomads in the city (Lee & Lee, 2022).

This study aims to understand the inter-ethnic interactions that influence cooperation, competition, and conflict patterns in the local, generally local, and national arenas between the Boloang ethnic groups. Mangondow and Minahasa tribes. By understanding these interethnic interactions, it is hoped that several fundamental principles of social relations between various ethnic groups can be identified. It allows various development activities, particularly those about ethnicity and national integration, to run smoothly without causing social unrest.

METHOD

In North Sulawesi, especially the city of Manado, this community was chosen, which is a representative border area as a location for social interactions based on ethnicity. In addition to being a settlement or village, this community has extensive and patterned social bonds. The community is comprised of more than two distinct ethnic groups. The method used in data collection involves observation. This detailed observation enhances by in-depth interviews with people who can represent prominent ethnic groups and understand the issues. Researchers spend several days working with community people. Thus, researchers will be able to observe and understand social phenomena. It will be revealed using planned interview guidelines to obtain precise results. Then the data and information acquisition are traced through a literature study. Using report and study analysis from various events in the research area, especially addressing cooperation between people of different ethnicities (Yi, 2018).

A holistic and systemic cultural approach suggests that social relations between individuals of different ethnicities and cultures employ cultural rules to their conditions, situations, and social area. A holistic or systemic approach employs to understand the various social contacts and phenomena studied. Socio-economic activities will apply to determine the social phenomena to understanding. Then trace the relationship between other social activities relevant to the first phenomenon.

The data collected in this study were analyzed qualitatively. The analysis's research results mainly use descriptions, not numbers (Migliorini & Rania, 2017). Utilizing qualitative analysis is considered more appropriate because of the considerations, (1) When dealing with multiple realities, it is easier to adopt qualitative approaches; (2) This method immediately reveals the connection between researchers and informants; and (3) This method is more sensitive and can adapt to many sharpening mutual influences on the value patterns encountered (Nguyen & Ngoc, 2020). The

emphasis on qualitative analysis aims to answer certain extent that can be understood objectively. To avoid ambiguity, which refers to assumptions and can explain causation widely. This assumption needs to be included in the social sciences because what social scientists explain results from existential choices made by every human being (Yadav, 2019).

RESULT AND DISCUSSION

Minahasa locates in North Sulawesi Province, with Manado as the capital. Gorontalo bounds Minahasa to the west, the Philippines to the north, and Maluku to the east and south. It has an area of approximately 6,000 km² between 0-5 degrees north latitude and 120-128 degrees east longitude. Most of Minahasa is mountainous to hilly areas; some are plains and coastal regions. The Minahasa tribe comes from the word '*Minaesa*,' which means unity. The Minahasa people struggle with identity so this community does not feel colonized.

The Minahasa tribe area, located in North Sulawesi Province, is estimated to have been inhabited for thousands of BC. There are many similarities between the Minahasa Tribe's language and Taiwan's Formosa wording. Tendean in Yulian (2015), an expert on Ancient Chinese linguistics and letters, 1997 has researched Watu Pinawetangan. Based on the researchers' assumptions, the Minahasa ethnic group came from Formosa, descendants of the Austronesian peoples from Formosa Taiwan who were on a long journey through the Philippines and to Sulawesi.

Based on an inscription "*Min Nan Tou*" found on an ancient stone. He interprets "*Tou*," the Minahasa tribe, thought to be a descendant of the *Ming king*. The latter came from Mongolia and migrated to the Land of the Minahasa Tribe. The meaning of "*Min Nan Tou*" is the descendant of the *Ming king*, the Minahasa tribe, according to the etymology of its purpose. The term "Minahasa Tribe" comes from the word "*Mina*," meaning it has been held/has happened. *Asa/Es*a means one, so the Minahasa tribe means that a union offers or those who have united. The Minahasa tribe implies that a partnership has been stored or linked.

The ancestors of the Minahasa people had experienced migration from Niutakan to the north, namely Awuan, which is close to Watu Pinawetangan. The first residential area is close to the current Tompaso Baru District, while Watu Pinawetangan finds around Tompaso District. The territorial division then lowered the sub-tribes of the descendants of Toar and Lumimuut because there were often conflicts between them.

At the end of this conflict, the region split into four parts, namely (1) The descendant groups who got the northern part of Minahasa, called *Tonse*a (*tou* in the sea), which means people who live in the grove of sea trees; (2) The descendant groups who get the east-central Minahasa area, is called *Tombulu* (*tou* in wulu), meaning people who live in mountainous areas of bamboo groves; (3) The descendant groups who get the area around Tondano Lake to the eastern part of Minahasa, is called *Tondano* (*tou* in rano), meaning people live around the water. Alternatively, *Toulour*, meaning people who live around the lake; and (4) The descendant groups who get the western and southern areas of Minahasa is *Tontemboan* (*tou* in temboan), meaning people who live in mountainous areas or highlands.

The unity of life among the Minahasa ethnic groups developed from the most miniature environment, namely the nuclear family and extended family, then developed into a village or village. The social structure built on this relationship is more genetic than others. Social relations that develop within the Minahasa ethnic group follow kinship ties. Social relations based on kinship ties according to patrilineal lineages are called '*matuari*.'

The term *matuari* is synonymous with family, which includes siblings from the father and mother and parents from the father and mother. The broader family ties in the life of the Minahasa people are close. Until now, the bond has not faded in their social environment as brothers or called '*torang samua basudara*' according to the concept of the North Sulawesi people. Family ties like this greatly influence traditional ceremonies. The election of the old law, mutual assistance activities between citizens or *mapalus*, and others because their relationship is in broad kinship ties.

Family names frequently follow the husband or father's surname. The clan name or fam might reveal the identity of a person's kinship in a family group. There will be a family identity problem called lost family if the husband and wife do not have sons who will support their father's

family. It highlighted that the husband's and wife's families are written together on a nameplate attached to the front of the house but without the husband's first name.

Inter-ethnic Interaction Pattern in Minahasa

Family members by genetics or ethnicity are generally closely knit. It appears in the relationship between family members (father, mother, and children, including relatives, both husband's or wife's family). Even if there was a conflict between them, it did not cause the dissolution of family ties. Usually, in genetic or ethnic family relationships, the father's role is dominant (Latta, 2020). Even the grandmother's and tits status, brothers and sisters with families, is significant.

Usually, when there is a conflict in the family, especially the father or mother, because they defend each other the truth, the meeting point is difficult to separate. For this reason, the role of grandmothers, breasts, and brothers or sisters who have a family is essential. If the person closest to them cannot resolve the dispute, the solution is transferred to someone the family represents, such as a religious leader, or illustrated based on ethnicity. Meanwhile, the resolution of family problems is only up to the level of the figure, and it is unlikely that it will continue to involve the government or local officials.

According to the Minahasa ethnic group, the ideal family consists of a father, a mother, and married and unmarried children. Besides, cousins, uncles and aunts, grandparents, and parents-in-law are also present. The child is no longer considered family unless one of the daughters is married with no religion (Crowell et al., 2018). Therefore, children will always be oriented to the same belief to form an ideal family in choosing a partner. It also applies to other ethnic groups, such as the Gorontalo, Mongondow, and Sangir Talaud ethnic groups. Work for the Minahasa ethnic seems always oriented to the wages earned.

Therefore, they always choose a light job that makes a lot of money. If the work is considered fun, then the work is done continuously. It can be obscene that the work carried out by the Minahasa ethnic group is monotonous. In addition, the Minahasa ethnic life likes to spend time, and the money earned working a day can be spent on the same day. They relax more with their friends to chat. Many Minahasa ethnic does not take advantage of their free time.

Interaction among co-workers and individuals of various races in Minahasa is to clean up the environment. It is a community concern for the environment they live (Hasan & Suwarni, 2012). This community service has become a mutual agreement: every Friday morning at around 06.00 - 10.00 a.m., all community members clean their respective neighborhoods. Generally, it is the fathers who do the voluntary work. Fathers can change into adult sons when they are in the fields. Even in some places, work devotion performs by civil servants.

Usually, they do things it is in public facilities. It is enough for other people to do this community service in the yard around the house without being coordinated by the village head but on their consciousness. Community service is promoted by the local government's head, such as the *camat*, through funnels found in mosques and churches. This work is generally recommended, such as making roads and waterways and repairing mosques and churches.

According to residents, activities related to environmental cleanliness in their village have been introduced previously. Because every month, the villagers have held community service four times. Almost all society levels participate in those activities. Apart from that, villagers from various ethnicities also attended voluntarily. In fact, on certain occasions, the sub-district head often participates in community service. Community members are enthusiastic about working for public services or the common good.

As in other places, on national holidays, such as every August 17, all Minahasa residents also celebrate various events. Every street, alley, and village house segment has pennants or red and white flags (Mulumba, 2016). Even the fences in the house's yard on the side of the road or alley spread uniformly. At times, almost all community members are involved and participate. All citizens, Muslim, Christian, or other ethnic Minahasa, Mongondow, Gorontalo, Sangir Talaud, and others entice to welcome and celebrate the Republic of Indonesia's independence day.

Cooperation between ethnic groups with traits similar to community service appears to be efforts in protecting environmental security, generally referred to as *siskamling* or *ronda*. It has become the responsibility shared with all residents, excluding Minahasa, Mongondow, Gorontalo, and Sangir Talaud ethnics. The point is that the people who live in Minahasa carry out Siskamling in turns. Most people in Minahasa are well aware of this. Therefore, the patrol system in this village is still running.

Cooperation in inter-ethnic groups in Minahasa can sight in everyday life. The form of its activities can appear in the religious and government sectors. Cooperation activities in the spiritual field can become visible in worship activities carried out by WKI (Indonesian Christian Woman) and PKB (The Fellowship of the Fathers), both GMIM (Minahasa evangelical church) and GPDI (Pentecostal Church in Indonesia) congregations. Almost all Christian ethnicities are involved in this activity regularly.

For Muslim ethics, "*taskin*" activities occur every Thursday night. Cooperation in the government sector, including the involvement of community members in village social fund ties (IDSD). It occurs whenever one of the villagers dies. Each family contributes 500 Indonesian Rupiah and 1 liter of rice in exchange. All families given money and rice will show through funnels installed around the village. Encourages residents who have yet to pay to pay, so that people who have not contributed will feel ashamed.

The familiarity between Citizens with different ethnicities is not limited to social matters but also special ones. Cooperation among Minahasa citizens of various ethnicities is quite good, especially between the Minahasa, Mongondow, Gorontalo, and Sangir Talaud ethnic groups. When some of them died, this harmony was visible. Almost all of the residents came to pay their respects. Besides that, the citizens also help ease the burden of those grieving regarding material and energy.

In Minahasa, the relationship between religious people is defined by mutual respect in their separate worship. During big holidays like Eid, Christmas, and New Year's, they congratulate each other and send cards and gifts to neighbors. It means that on Eid al-Fitr, Christian residents visit to wish them a happy Eid, so, when Christians celebrate Christmas, Muslim residents also come to wish us a merry Christmas. Then in serving food and drinks specifically for Christian residents, there are two kinds: food or beverages for Christians and food or drink for Muslims. Muslim Minahasa residents do, even those who cook food and drink for Muslims.

Meanwhile, on Eid al-Fitr, this is not the case because the food and drinks provided will be able to be eaten by all citizens, both Christians and Muslims, so commemorating the Prophet Muhammad's birthday is a big day for Muslims. Even though the birthday celebration is a unique religious celebration, almost all residents who are not Muslim still show a good attitude of cooperation. Among others, they do not carry out church activities. Up to now, the disharmony of interactions or conflicts between ethnic groups in Minahasa is tiny. Conflicts are limited to person-related. They are usually resolved by the person concerned or with the assistance of a third party, such as local officials or local community leaders.

There has never been a conflict between large ethnic groups in this area, as in Pontianak, Tasikmalaya, Rengasdengklok, and Situbondo. Mass fights have occurred between Minahasa, Mongondow, and other ethnic groups. However, these can replace with local officials and community leaders. Events started with drunken youths. The rat cap drink is created from cooked and evaporated saquer (sap palm).

The result is a drink that is very high in alcohol content. Even this drink can flame like a spirit. Usually, anyone who drinks it can get drunk, so it isn't comforting to the surrounding community. As a result, they misunderstood, and a fight broke out. Fortunately, the solution is relatively easy. That is, local officials and community leaders handle it. In Minahasa, there is quite a large amount of drunkenness before Christmas or Eid al-Fitr.

Interaction between ethnic groups in Minahasa is entirely excellent or harmonious. Even if there is a conflict, it is small and natural in social life and is the life of a multi-ethnic community. If studied in depth, the conflict comes from the local ethnic culture in maintaining self-esteem. It does not duplicate fighting other ethnic groups. This expression of inter-ethnic dissatisfaction in the association in Minahasa is closed. Actually, at first glance, this dissatisfaction exists. For example,

it adage that the food does not contain pork or dogs at a banquet. However, the food is still untouched by those of a specific ethnicity (Gorontalo) because this causes conflict.

Inter-ethnic social relations, the community is quite large, inhabited by more than two ethnic groups. At least this community can show a relatively intensive and patterned pattern of social relations. Besides that, the community is a settlement or a village. The method utilized in data collection involves observation. It means that the researcher lives and lives temporarily with the community members being studied for several days. Thus, researchers can observe, understand, and understand social phenomena. It was done through observation and in-depth interviews with people who could be seen as representatives of important ethnic groups. The interview guidelines were made so these outcomes could be understood in detail.

Then the acquisition of data and information is traced through the literature study by using content analysis of reports and the results of studies of various events in the research area, particularly regarding cooperation, competition, and social conflict between members of different ethnic communities. A holistic and systemic cultural approach means social relations between ethnically diverse citizens. Each culture will use its cultural guidelines or local general culture by the conditions, situation, and social arena where the activity is done.

Holistic or systemic approaches are used to understand the various social contacts and phenomena studied. Socio-economic activities will be guidelines for determining the social phenomena to be studied. Then traced, the relationship between other social activities relevant to the first symptom was studied.

Interaction in the Market

There are also Minahasa residents whose livelihoods are traders. Generally, Minahasa traders sell agricultural products, such as tomatoes, leeks, chillis, bananas, vegetables, and tubers. Meanwhile, the Mongondow ethnic group regulates rice trading, including IR, KS, Nurdin, and clothing. Then the Gorontalo ethnic groups generally trade shoes or bags, some produce, chicken eggs, tofu, and *tempeh*. Chinese ethnic minorities usually trade groceries with a "canvas" system. The "canvas" system sells grocery merchandise; 9 essential ingredients using "to" Datsun or "oto" deer.



Figure 1. Social Interaction in the Minahasa Market

Minahasa and Mongondow are familiar restaurant owners. Food varieties include noodles, *nasi kuning*, tinutuan, grilled fish, coffee, and ice. Each Minahasa family has a role. Family breadwinners are usually fathers. Fathers perform government or religious duties (Maheshwari & Kapoor, 2022).

Furthermore, a father is fully responsible for the survival of his household. Meanwhile, a mother has a dual role. Besides being a household manager, she helps her husband earn a living. A

mother's job is very complex. She cares for children and cooks family dinners. The main task of children in school, school-age children in this village generally attend school in elementary, junior high, and high school. Girls, come after school or not, help mom with tasks such as washing clothes.

Furthermore, after leaving or not going to school, boys join their fathers in earning a living or caring for their pets, such as cows, goats, pigs, or others. Relatives of North Sulawesi, such as Minahasa, Mongondow, Gorontalo, and Sangir Talaud ethnics, are divided into 6 (six) categories, namely relatives based on genetic relations, marriage, friendship, fellow ethnicity, fellow religion, and work relations (Boussada et al., 2023).

Relatives based on genetic relations for all ethnic groups in Minahasa have solid ties. They live caring for each other, providing moral and spiritual assistance to each family member. In addition, several families care for children under five who are not their biological children. Relatives based on ethnicity in Minahasa are influential, for example, the ethnic Mongondow when a close neighbor is building a house. They support neighbors in need without being asked. Also, the wealthy Gorontalo ethnic always accommodates the poor Gorontalo ethnic.

For example, the Haliu-Olii family, which is in need, fits the affluent Taher-Haliu family. This community seems ethnically proud, especially about helping. In this village, there are no religious specializations. Even though the religious sects in this area are highly diverse, there has never been a fight or confrontation among them. Because for this village community, the life of unity between people in religious groups has so entwined.

Marriage-based kinship affects social life. It is especially true for parents if there has been a marriage. Here, suppose there is a Minahasa ethnic who has married a family child from the Sangir Talaud ethnic group. In that case, the girl must become a close relative. After undergoing a marriage that citizens highly demand of different ethnicities, one of the two people must give in. It means we must follow a particular religion, such as the Paisa family of Sangir Talaud and the Minahasa ethnic rondonuwu. Then the Minahasa ethnic Rugian family, the Mongondow ethnic Ibrahim family, the Minahasa ethnic Pasla family, and Gorontalo ethnic Olii. In most cases, women do not tread their paths but always follow the men.

Religious life in families of various ethnicities can remark as follows. Ethics embracing Christianity are GMIM Christians, GPDI Christians, and Christians catholic. Christian GPDI is held every Sunday at 04.00 p.m. In addition to the church's official worship every Sunday morning, there is a unique worship service called the GMIM and GMIM women's fellowship worship. Moreover, a congregational service is held simultaneously by GMIM Christians and GPDI Christians on Saturday at 07.00 p.m.

This week's worship activities are void every Sunday morning and evening. Furthermore, a youth worship service is held every Wednesday at 07.00 p.m. There is even a Sunday school service, particularly for children aged 4 to 11. Christians receive guidance through morning worship at 06.00 am and evening worship at 06.00 pm through a sound—system in every church. The community leader carries out this worship called the priest (Li et al., 2022).

In the Poigar Market, several types of cooperative interactions are formed, such as friendly cooperation, kinship cooperation, and patron-client cooperation. It can easily describe the residents of this community as having a warm and welcoming attitude. They do not distinguish guests by ethnicity, religion, and rank. The most important thing is that guests can bring themselves to receive greetings. For guests from outside North Sulawesi, they provide national food, which means Christians and Muslims can eat it. Likewise, the language used is Indonesian.

Friendship-Cooperation

Regarding the purchase of products and merchandise on the market, friendly collaboration is apparent (Richter & Sabogal, 2023). Cooperation has formed between ethnic groups, such as cooperative work interactions between ethnic groups of the same type of business. They are unaware of the merchant's ethnic background, so that all ethnicities can effectively collaborate, namely ethnic Minahasa, ethnic Mongondow, ethnic Gorontalo, ethnic Sangir Talaud, and ethnic Bugis. They are involved in the most major trade of the same kind, such as clothing traders, shoe/bag traders with shoe or bag traders, and agricultural products traders (*tibo-tibo*).

Typically, traders buy items such as shoes, bags, and clothes through shops in the city center, either in the city of North Sulawesi Province (Manado) or Bolaang Mongondow Regency (Kotamobagu). The majority of the merchants in these cities are ethnic Chinese, Arabs, and Indians. However, some come from the Minahasa ethnicity or the Gorontalo ethnic group. Thus, wholesalers and retail vendors in the market have a working connection. Because market vendors receive their merchandise via subscription, loan-based purchasers form this robust association. Then the agricultural product merchants or *tibo-tibo*, such as rice and vegetables, generally obtain their merchandise in agricultural areas, both in the Minahasa and in the Bolaang Mongondow. In most cases, ethnic Minahasa and ethnic Mongondow are the owners of the property of agricultural products. When they become subscribers, they have a deep bond with one another. Purchasing with cash is common in their current economic connections.

The interaction of this friendly cooperation is evident in the agricultural products merchant or *tibo-tibo*. In most cases, this connection focuses mainly on the many ethnic relationships. They always look for goods from farmers. In groups of three to four, people walk together from one village to another to buy agricultural products to be re-traded in the market.

The merchandise proceeds are resold jointly in the market is just a different place because of the site where the *tibo-tibo* selling is in an open position. The strong cooperative interaction of this kind of trader appears in many ways. Apart from jointly looking for merchandise from one village to another, these traders often experience capital challenges. If trader A lacks capital, trader B can provide financial aid for his friend. The loan can reimburse in installments based on mutual agreement.

Relatives Cooperation

Based on the results of interviews and observations of a shoe or bag trader from the Gorontalo ethnic group, Mr. S. He has traded shoes or bags for 19 years in the Poigar Mobile Market. Of course, he has the capital that deserves to develop into a bigger one. He can invite his family to trade shoes or bags in the market. He asked his family one by one to follow his business. Mr. S, the capital's owner, initially called his ethnic relations, specifically his brother, while receiving a capital loan of money and items to be developed in the market.

Patently Mr. S observed the development of his brother's trading business. The initial capital will be requested back after growing. Until now, the family invited are brothers, sisters, children, and nieces. Such kin relations focus more on the network of genetic relations. The reason is so that the capital provided is timely and preserved. Even if the money ends up being a loss, it is the family's responsibility to assist the impoverished. So, if it fails, consider it an act of sacrifice to the family. Meanwhile, the shoe and bag traders in the Poigar market are a big family of Mr. S. It happened thanks to the cooperation of relatives he had pioneered for a long time.

Patron-Client Cooperation

Cooperation is found in traders with significant capital (wholesale) as patrons and small traders (*tibo-tibo* traders) as clients. It means a reciprocal economic relationship strengthens the social connection between them. Because of this collaboration, wholesalers are always the ideal place to buy items (Dell'Aguzzo & Diodato, 2023). Typically, farmers sell agricultural products in retail or bulk. Small traders, on the other hand, purchase products for resale on the market with cash transactions. Under this arrangement, the wholesaler's quoted price is always less than the anticipated market price. Therefore, tiny merchants have an advantage. Nearly of city-based wholesalers are of Chinese descent.

Retailers that purchase agricultural products make a smaller margin than wholesalers who buy agricultural groceries. In contrast, most agricultural wholesalers of Minahasa and Gorontalo descent reside in villages. Customers are either villagers or citizens of the neighboring city or market. Where wholesalers and small traders (*tibo-tibo*) have agreed on the first installment amount, the merchandise is deducted from the total price at a rate of 40-50 £K. Likewise, the remainder earns at

a predetermined period. As a result, the costs of these goods exceed those of cash transactions. Therefore, even if a trader achieves a profit, it will be minimal (small).

Purchases are made through a credit system, which parties utilize. The distributor provides the purchaser with items, and the payment method is time-sensitive. Typically, when purchasing on credit (in installments), the price exceeds the standard selling price. Therefore, dealers who buy on credit also sell to increase the price and generate a profit. Purchases use a system where the wholesaler gives his items to small traders for resale. The wholesaler receives a commission based on a mutual arrangement. This system makes monthly purchases, and the wholesaler purchases from a reputable small trader.

Meanwhile, unsold material is redistributed to wholesalers. Therefore, the only one who knows the price is the merchant. Typically, traders may manipulate the price and experience considerable good fortune (Baghdasaryan, 2017). The strategy of traders in gathering relatively prominent resources is the activities of traders familiar with their fellow market trader's community. The form of this activity is the "revocation" social gathering. What is meant by "withdrawal" *arisan* is the gathering conducted by traders on market days only, so this social gathering is done every day. The place is different because the traveling traders are by the market day in their designated area. This social gathering activity is in the form of money, which marks according to its ability (Kolstø, 2021).

Technically, this draw-out social gathering activity entails each member depositing the amount of money. They have contributed to the coordinator he has selected on each market day at the Poigar Market (Tuesday and Friday). The money collected is drawn using colored marbles, and the recipient of the lottery is the color of the marbles sketched according to a predetermined color. For example, if someone has pulled the red marbles, the person who already has the red marbles will get a lottery.

The social gathering activity seems to have enormous benefits, namely as a form of unity as a fellow market community. Then with this revocation, social gatherings can be a means of discussing and exchanging information regarding the condition of the prices of their merchandise. In addition, with a retraction, social gatherings can create a market community network. In addition, there is also a unique strategy for the Minahasa ethnic group. If they have a shop, their subordinate employees come from their children. The rationale for this is that it has the potential to reduce costs while at the same time instructing children in business.

Village Office or School Cooperation Patterns

Cooperation between ethnic groups in village officials showed that officials from the Sangir Talud ethnic group. Such as the village secretary has had a higher level of collaboration than the Gorontalo and Minahasa ethnic groups. This assessment is given by the village head himself as his superior. Because according to him, the Sangir Talud ethnic group is expressing to coordinate more with the village head in making decisions.

Likewise, the coordination performs with the village community members as their subordinates. A concrete example is that the village secretary coordinates things that can cause social insecurity, such as exclusive social gatherings from particular ethnic residents. Then, to compensate for this, all villagers hold a village social gathering (Wassmann et al., 2016).

Meanwhile, in terms of cooperation, the Minahasa and Sangir Talud ethnic groups are better than the Gorontalo ethnic groups. Furthermore, the Mongondow ethnicity can assess Minahasa as a collaboration that could be more prominent. According to the village head's statement, the Minahasa and Sangir Talud ethnic groups have come up with many ideas to form harmonious activities between fellow community members in this village.

These ideas have been actualized by the Minahasa and Sangir Talud ethnic groups daily, such as in ethnic family organizations, the form of which is "*arisan*" activities. Furthermore, in socio-religious, the ethnic Minahasa and Sangir Talud, who are mainly Christians, are far more likely to participate in church activities than the Muslim Gorontalo and Mongondow. Condition is very pronounced in the village of Durian because, in the formation of Christians, the frequency seems to be more carried out in churches than in the shape of Muslims in mosques.

Implementing the wheels of government in Minahasa shows no independent assessment in assessing superiors. Community members of various ethnicities only want to cooperate with their leaders if the leaders want to pay attention to the socioeconomic existence of the community. As long as the concentration mentioned above appears, the support of subordinates will happen. There are outliers, particularly community members from the Minahasa ethnic. They frequently provide feedback to their superiors despite being from the Minahasa ethnic. The evaluation appears from the point of view of the shortcomings of his leaders (Widding, 2013).

Usually, employees in this village office feel familiar with friends at the same level or class. Just as the village secretary will be in close contact with the village head, the heads of affairs are closely related to the authorities. They feel the same fate as their friends, especially those who are ethnic.

Therefore, cooperation employees of the same level and ethnicity are more intimate, like family and work organization. Social relations maintain such distance, also experienced by ethnic Minahasa who become teachers or employees. In their daily activities at work, they hang out more with their peers, groups, or equals according to the structure. Meanwhile, work relations with superiors (principals) usually only occur when just once (Cantabene & Grassi, 2022).

Co-workers from the same ethnicity and religion will have a closer relationship than those from the same race but with different faiths. The reason is that they find it easier to get along quickly with fellow ethnic groups, let alone the same religion. They can exchange ideas with the same language in addition to the same way of looking and etiquette. This statement does not mean they cannot get along in a friendly manner with co-workers from other ethnicities. It is just that the similarity of backgrounds, according to him, is easier to get closer.

At the same time, familiarity with co-workers from other ethnic groups can shape longer. They feel they must first recognize each other's nature, character, nature, and customs. In implementing government programs for all citizens, for example, family planning programs launched by the government. In recent years, the implementation of family planning has shown results. Residents in Minahasa have carried out according to the regulations, including those belonging to the rich and the poor. One family generally has two children.

All Christian and Muslim community leaders have been oriented to government policies. Therefore, government leaders who are members of the village apparatus have close relations with Christian and Muslim leaders. Because of that, the government's ideas are starting to show results through inter-ethnic and inter-religious harmony.

Furthermore, the environmental security system recommended by the village head to its residents for the community's welfare, especially regarding security, has also been appropriately implemented. In addition to maintaining environmental protection, the relationship between residents can get to know each other. The relationship between residents can become visible when the residents' night patrols always take turns maintaining to look more harmonious.

CONCLUSION

The relationship between religious people in Minahasa is the mutual respect in their worship during major holidays, such as Eid, Christmas, and New Year. So, when Christians celebrate Christmas, Muslim residents also come to wish us a merry Christmas. Then, in entertaining food and drinks specifically for Christian residents, there are two kinds: food or drink for Christians and Muslims. In the market, there is the nature of cooperation, friendship, kinship, and patron-client service.

This close collaboration looks clear regarding procuring goods and merchandise on the market. Cooperation has formed between ethnic groups, such as cooperative work interactions between ethnic groups of the same type of business. Patterned collaboration between relatives is limited to relationships with family. This patron-client cooperation is found in traders with significant capital (wholesale) as patrons and small traders (*tibo-tibo*) as clients.

Cooperation among ethnic groupings in village authorities revealed that officials from the Sangir Talud, such as the village secretary, collaborated more than officials from the Gorontalo and

Minahasa ethnic groups. Meanwhile, in terms of cooperation, the Minahasa and Sangir Talaud ethnic groups are better than the Gorontalo ethnic groups. Cooperation in interethnic groups in Minahasa can become visible in everyday life. The form of its activities can become evident in the religious and government sectors. Cooperation activities in the spiritual field can become visible in worship activities carried out by WKI (women and mothers) and PKB (men and men), both GMIM and GPDI congregations. Almost all ethnic Christians are involved in this activity regularly.

The familiarity between Citizens with different ethnicities is not limited to social matters but also special ones. Cooperation between citizens of the different ethnic groups in Minahasa is quite good, especially between the Minahasa, Mongondow, Gorontalo, and Sangir Talaud ethnic groups. This harmony was evident when some of them died. Almost all of the residents came to pay their respects. Besides that, the citizens also help ease the burden of those grieving regarding material and energy.

Study interaction still needs to deepen with other studies, such as seeing aspects in a particular manner, such as interaction related to politics. Another theme that keeps interest is interaction in affairs mapalus deep North Sulawesi, which makes project society. Theme interaction can keep developing along with riches sources and problems in the field: the more problems occur and research opportunities, the more open width. The top solution to every interaction between ethnicities can come from various sides and situations.

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