

Volume: 9
Nomor : 3
Bulan : Agustus
Tahun : 2023

E-ISSN: 2656-940X
P-ISSN: 2442-367X
URL: jurnal.ideaspublishing.co.id



Socio-Cultural Relationship of The Tondano Javanese Community with The Original Minahasa Community

Muhammad Fajar Hidayat
IAIN Ambon

Veronike E.T Salem
Paulus R. Tuerah
Romi Mesra
Universitas Negeri Manado

Pos-el: fajarhidayat@gmail.com
veronikesalem@unima.ac.id
paulustuerah@unima.ac.id
romimesra@unima.ac.id

DOI: 10.32884/ideas.v9i3.1448

Abstract

The history of local interaction between the Minahasa people and the Javanese Tondano because of the many similarities between many aspects of the life of these people, especially peaceful family ties, it is predicted that there will be no ripples of conflict in the future in Kampung Jawa Tondano which is too significant. This research will describe how the Javanese Tondano people and the Minahasa people interact in the Jawa Tondano Village. This study uses a qualitative research approach. According to the findings of this study, the relationship between the Tondano Javanese Muslim community and the Minahasa Christian community has never experienced conflict since the first time the Javanese arrived in Minahasa, all communities are very harmonious and respect each other among religions and also through marriage, kinship, and also their currency. as a social forum to meet two different cultures. The findings of this research are expected to be of use to academics, particularly in the fields of sociology and culture, as well as the general public.

Keywords

Socio-cultural relationship, Javanese community, Minahasa community

Abstrak

Sejarah lokal interaksi antara orang Minahasa dan orang Jawa Tondano karena banyak kesamaan antara banyak aspek kehidupan masyarakat tersebut, terutama ikatan keluarga yang damai, diperkirakan akan tidak ada riak konflik di masa depan di Kampung Jawa Tondano ini yang terlalu signifikan. Penelitian ini akan mendeskripsikan bagaimana masyarakat Jawa Tondano dan masyarakat Minahasa berinteraksi di Kampung Jawa Tondano. Penelitian ini menggunakan pendekatan penelitian kualitatif. Menurut temuan penelitian ini, hubungan antara komunitas Muslim Jawa Tondano dan komunitas Kristen Minahasa tidak pernah konflik sejak pertama kali orang Jawa tiba di Minahasa, semua masyarakat sangat rukun dan saling menghormati antar sesama agama dan juga melalui perkawinan, kekerabatan, dan juga mata pencaharian mereka sebagai wadah sosial untuk bertemu dua budaya yang berbeda. Temuan penelitian ini diharapkan dapat bermanfaat bagi para akademisi, khususnya di bidang sosiologi dan budaya, serta masyarakat umum.

Kata Kunci

Hubungan sosial budaya, masyarakat Jawa, masyarakat Minahasa



Introduction

In 1829, the Dutch firm kidnapped roughly 60 Javanese warriors and brought them across the sea to exile on the northern tip of the island of Sulawesi. These exiles were not just Javanese warriors, but were Muslims during the period. They finally established a Muslim community in the midst of a Christian Minahasa district. This area thereafter witnessed a dramatic transformation. Initially, the exiles married non-Muslim native women, raised a family, and eventually established a community (Hamid, 2014).

Unfortunately, in following events, the Muslim settlement in Tondano Javanese Community (Jaton) was regarded as a threat to the existence of Christians, owing to their proximity to the majority followers. Some believe that their presence will erode Christians' faith (Babcock, 1981). Meanwhile, the Muslim community in Tondano Javanese Community maintains Islamic ideals as one of their faith's pillars. This integration is inextricably linked to the backdrop of Islam's entrance in Tondano; afterwards, the growth of Islam is in step with the dynamics of culture in North Sulawesi, particularly among the Minahasa people (Tupamahu et al., 2022). These two cultures are something intriguing to analyze by equating their perspectives and consciousness, that is, harmonious familial relationships in the former (Putri et al., 2018).

The local history of the interaction between the Minahasa people and the Tondano Javanese people (Mesra et al., 2021). And because there are numerous similarities between the many aspects of the life of the Javanese Tondano village community and the Minahasa community, notably peaceful family bonds, it is anticipated that there will be no ripples of conflict in the future in this Javanese village (Lamantu et al., 2021).

Even if cultural and religious differences exist, wisdom and community harmony that is able to adapt and adjust amongst people will live and flourish in harmony, yet tolerance among people is still beneficial with kinship as a bridge for emotional interactions (Tuerah et al., 2023). Despite the fact that Islam exists in the Javanese Village of Tondano and the Minahasa Christian community has been harmonious through marriage, kinship, and creating a social space together for encounters between two diverse societies that are yet peaceful (Kamurahan, 2018).

According to the notion of social change, wisdom and harmonic harmony (social integration is part of social change), according to Emile Durkheim and Ferdinand Tönnies, evolution impacts the way society is structured, particularly those linked to work. In terms of social change, Arnoldy Toynbee proposed his well-known theory of challenge and response (Mesra & Dolonseda, 2023). He noticed that a civilization that is capable of responding to and adapting to existing problems will survive and grow. If it is unable to react to current difficulties, it will suffer setbacks and finally go extinct (Kembuan, 2016).

Furthermore, beginning the investigation of the family as a key social unit of society, according to Le play. Family organization is defined by how people maintain their lives, namely how they make a living. This is heavily influenced by the reciprocal environment of place, work, and human (Gugule & Mesra, 2023). According to this hypothesis, there is a link between the many aspects of life in the Javanese Tondano village community and the Minahasa community, which is determined by the family with kinship ties as a bridge for



emotional bonds. And agricultural containers as a source of income for these two villages (Mutmainah et al., 2021).

This research is relevant to (Lengkong, 2022), the research findings show that presence of the Ba'do Katupat custom celebration is a means of interaction between the Muslim Javanese Tondano people and the Christian Minahasa people. Through these interactions, they lead the community to develop relationships that foster discourse or dialogue (Salem & Hidayat, 2023). The conversation of action, that is, the discourse that flows and is directly tied to the social characteristics of each group, was underlined in this meeting. When they connect and converse at the same dinner table, they always favor the dimensions of shared perceptions that are more open and do not discriminate between their individual nationalities, races, and faiths.

Then it is also relevant to the research of (Otta, 2016), according to the research findings, the religious traditions included in Tondano Javanese Community are not only from the island of Java, but were also introduced by numerous people from other parts of Indonesia. Arabs from Palembang, immigrants from Padang and Maluku, and a region that should not be overlooked is Kalimantan. Kyai Modjo and his entourage produced and perpetuated religious traditions that are not entirely Javanese. In other words, these customs do more than only preserve Javanese cultural identity. Creating these rituals, however, is more about preserving their Muslim identity. This is not the case with the other 'exiles' who were transported to Suriname by the Dutch. This tribe was only able to keep their Javanese identity while failing to maintain their Muslim identity.

The research is unique because the issue is what is the history of the local interaction between the Javanese Tondano and Minahasa communities? While the goal is to discover the link between the Jawa Tondano village and the Minahasa people, as well as the history of the Javanese Tondano Islamic society and their interactions with the Minahasa Christian community. This research can be valuable for historians in North Sulawesi, as well as generations of Jaton ancestors living elsewhere in the world. These findings, at the very least, can be considered by practitioners and government agencies when issuing policies, particularly religious harmony in the Javanese village of Tondano Minahasa to be in a harmonic frame of religious harmony. Then, the findings of this research are expected to be of use to academics, particularly in the fields of sociology and culture, as well as the general public.

Method

According to Creswell J.W in his book *Research Design: Qualitative and Quantitative Approaches*, this research uses qualitative research. A study approach to understanding human or societal problems by constructing a complete and complex picture given in words, reporting a particular viewpoint gathered from an informed source, and conducted in a natural setting (Wilson & Creswell, 1996). Qualitative research is descriptive in nature and uses analysis with an inductive approach. Based on the description above, this research uses qualitative descriptive techniques and tends to use analysis that aims to uncover events or facts, situations, and phenomena that occur during research by presenting or describing what

actually happened (Klassen et al., 2012).

According to Maleong, the data sources used in this study came from two sources, namely primary data collected orally (interviews) and secondary data obtained using existing data, such as archival data (Moleong, 2010). Data analysis was carried out during the research process in qualitative research. Miles and Huberman's qualitative data analysis which includes process, data reduction, data presentation, and drawing conclusions or verification is used in this study (Huberman, 1992).

Result and Discussion

After conducting this research and collecting data as qualitative research, as well as conducting interviews and observations on Tondano Community Relations with Minahasa, then found that.

Result

In Javanese culture, there are two norms that mainly influence the pattern of association. The first rule is that humans should avoid confrontation in all situations. The second guideline guides human attitudes about communicating and bringing oneself to constantly show respect for others, regardless of their degree or position. These two rules constitute a normative framework that governs the specifics of all interactions.

Mr. H.S. (Minahasa native) (age 61) was interviewed. According to research that has been conducted on one of the residents of Tondano Java, namely Pak H.S. who is a descendant of the Javanese (mixed) in Minahasa Tondano. According to the father, from the early 1930s, all migrants from Java were male, thus they married Minahasa women in Tondano, so the males were all Javanese, while the ladies were all Minahasa.



Figure 1. Interview with Minahasa Indigenous People
Source: Researcher Documentation

The source, Pak H.S., regarding cultural differences, said that there had never been any problems between the Tondano Javanese and the Minahasa people. Java is typical. Those who came to buy it also spoke Minahasa. They enjoy this traditional Javanese dish, indicating that the community ties in the Javanese village are positive. Mr HS stated that the livelihoods of the Tondano Javanese people varied; there are traders, clerks, farmers, tailors, and various other jobs because they have to do anything to meet their daily needs. So they sell a lot of food for the women because what we see most often is when we go to Javanese villages. Women, like mamas, sell a lot around the mosque.

As a result, a family was established in which the husband was Javanese and the woman was Tondano and Long Tonsea, and their offspring were known to be Tondano Tonsea Javanese. Because most of Kiyai Mojo's disciples married Tondano women, they were known



as Jawa Tondano. As a result of marriage, social integration between Javanese, Tondano, and Tonse people happens over generations.



Figure 1. Interview with Javanese People Who Have Lived in Minahasa for A Long Time
Source: Researcher Documentation

According to the A.U. (not a native of Minahasa residents migrating from Grotalo) with age 55, the relationship between religious communities is mediocre; there has never been conflict between religious communities and local residents; we simply get along well. For tolerance, it is still in the Javanese village of Tondano, and we still respect each other very much, even though we have different beliefs about edges.

The rebels were able to merge socially with the indigenous thanks to the new agricultural culture provided by the Javanese and eventually embraced by the Tondano and Tonse tribes. The agricultural ethic passed down by their forefathers has made the Javanese stubborn, diligent farmers and great businesspeople. Tondano Javanese Muslim Village is a Muslim minority hamlet in the midst of a Christian majority community. However, the contrast in views between the two cultures is something that other places might learn from. Tolerance is maintained between the two communities.

As a result, the government, in this case the Ministry of Religion as the community's guardian, should devote more attention to this Jatun hamlet as a pilot facility in cultivating tolerance between two religious groups. In this domain, the framework of religious concord might be declared.

Discussion

The revolt in Central and East Java centered in Yogyakarta was known as the Java War (1825-1830). Diponegoro had 15 of the 29 princes on his side at the moment. Similarly, 41 of the 80 regents (high-ranking royal officials) participated. Not only that, but the religious community that joined Diponegoro was Kiyai Mojo, and it was he who became the rebellion's spiritual head. Since 1827, Prince Diponegoro and many of his warriors have been pursued and ultimately cornered. In 1829, there were significant casualties on both sides here. Kiyai Mojo, Diponegoro's uncle Prince Mangkubumi, and the commander of Sentot all surrendered that year. Finally, Prince Diponegoro conducted talks in Magelang in March 1830. Unfortunately, he was nevertheless deported by the Dutch, first to Manado and subsequently to Makassar (Wasida et al., 2019).

Kiyai Mojo and a group of his followers were exiled to the northern tip of the island of Sulawesi by the Dutch authorities (Al Katuuk, 2020). Kiyai Mojo came in Minahasa in 1829, according to some oral information from Tondano Javanese Community chiefs. Kyai Mojo and

his entourage were first stationed in the eastern region of North Minahasa, namely in Kema. They were relocated to Lake Oki or Tanjung Merah, which were further north than their original site. Finally, they were relocated to a location near Tondano (Central Minahasa), namely the former Tonsea and Tondano defensive grounds or territories occupied by Tonsea and Tondano sub-tribes. That location lies at the southernmost tip of the Old Tonsea nation and the northernmost tip of the New Tonsea country.

Except for the territory of Old Tonsea, Masarang to the highlands of the Lembean mountains. Kiyai Mojo and his entourage now reside in the Ward, while the Controller now resides in Loji Tondano, Liningaan's town. The Dutch picked this location for their exiles, expecting they would perish (Djosari, 2022). The Dutch estimations were incorrect since Tonsea and Tondano embraced them as pals who also despised the Dutch. Javanese Muslims' pairing of Minahasa and Tonsea ladies is authentic proof. They ultimately started a family by marrying Minahasa women. This was due to the fact that their spouses were not sent into exile.

Agriculture is the primary source of income for the residents of Tondano Javanese Community (Arbie, 2021) . The largely Christian village neighbors attempt to replicate the immigrants' farming style. The residents of Jawa Tondano village share agricultural expertise with their Christian village neighbors in order to maintain a balanced level of living between the two groups. When the rice plants planted are maintained away from disrupting animals such as pigs, the pattern of their collaboration is so close. Christians are also particularly tolerant of their Muslim neighbors, since they keep these animals out of Tondano Javanese Muslim villages.

Tondano's Javanese Islamic group utilized this notion in the early days of his exile in Minahasa. Kiyai Mojo and his followers, followed by combatants banished from other places, have had a role in coloring the Minahasa people's culture for years. Attempting to integrate Islamic culture with local culture develops a new culture and cultural acculturation, which colors their varied daily activities, particularly Javanese culture (Javanese influence) and Malay culture (the impact of distancing Imam Bonjol's Padri followers).

Meetings between people from one community and people from different groups also allow for dissemination (Hidayat & Mesra, 2022). This occurred with Islamic culture and Tondano's indigenous culture, where both immigrant cultures were embraced unwittingly and without compulsion, demonstrating that the diffusion process may result in a seamless process of transition. This exchange has strengthened and expanded the cultural components between the two sides. This can be seen in a series of ceremonial cultural traditions that most exiles with the original inhabitants of Tondano still maintain, which are the legacy of the ancestors of the hunting or pre-Islamic peoples, and broadly speaking, the local traditional ceremonies that they are able to absorb are ceremonial habits in the life cycle.

Former academics employed the strategy of incorporating components of religion into the life cycle of each family member, whether at birth, circumcision, marriage, or death, in order to comprehend and love Islam in home or family life (Tumenggung, 1981). Religious activities would be held at each step of the life cycle by the academics. The earliest emerging academics' strategy of propagating Islam via religious ceremonies throughout the life cycle was the starting point for the success of Islam's arrival in Minahasa (Waworoentoe et al., 1981).



The life cycle, including marriage, birth, and death, reflects the transition era in Tondano Javanese Community (Syahid, 2017). This may be seen in the process, specifically: Peningset, which is an unwritten agreement surrounding matching. Mododareni is a ritual that symbolizes the bride and groom's virginity. Sumsoman, or hospitality, is performed after the wedding by paying a visit to the bride and groom's elder parents to seek advise.

Tingkeban is a rite in which people pray for the Divine's presence during the birth of a child, aqiqah, circumcision, death, and Puploadan, which is a pre-ramadan custom of visiting ancestral graves. Local traditional ceremonial practices are highly frequent in anthropology because they are representations of belief in God Almighty. However, when seen through the lens of Islamic law, there is absolutely no compelling reason to intensify the aforementioned religious practices. Aqiqah, circumcision, and wedding rites, for example, are largely religious suggestions and mandates. It should be highlighted, however, that the procedure and goal of these religious rites must not clash with Islamic instruction.

Conclusion

Based on the results of the research, the relationship between the Javanese Tondano community and the Minahasa is as follows: the community relations in the Javanese village are good. there has never been a dispute between the Tondano Javanese people and the Minahasa people, between religious communities it's also mediocre, there's never been conflict between religious communities and the local residents, we just get along well so for tolerance it's very strong still in the Tondano Javanese village and we still respect each other very much, even though we have different beliefs about edges, we still respect each other very much. although the difference in beliefs between the two communities is something that is interesting for other dear ah to emulate. Tolerance between the two communities is maintained.

References

- Al Katuuk, K. (2020). Kecerdasan Budaya Kiai Mojo dalam Mendirikan Kampung Jawa Tondano (*Kiai Mojo's Culture Intelligence in Establishing Kampung Jawa Tondano*). *Al-Qalam*, 26(2), 401–410. <http://dx.doi.org/10.31969/alq.v26i2.851>
- Arbie, K. (2021). *Nilai-Nilai Pendidikan Islam dalam Tradisi Kiyai Modjo di Kampung Jawa Tondano*. (Doctoral Dissertation, IAIN Manado).
- Gugule, B, H., & Mesra, R. (2023). Implementation of The Community Development Program in The Mining Circle Community in The East Bolaang Mongondow Regency. In *Unima International Conference on Social Sciences and Humanities (UNICSSH 2022)* (pp. 1689-1698). Atlantis Press. <https://doi.org/10.2991/978-2-494069-35-0>
- Babcock, T. (1981). Muslim Minahasans with Roots in Java: The People of Kampung Jawa Tondano. *Indonesia*, 32, 75–92. <https://doi.org/10.2307/3350856>
- Djosari, A. Y. U. N. (2022). *Artefak Sejarah sebagai Pengikat Tata Ruang Kampung Jawa-Tondano, Minahasa*. (Doctoral thesis, Universitas Gadjah Mada).
- Hamid, W. (2014). Hubungan Masyarakat Jawa Tondano dengan Minahasa. *Al-Qalam*, 20(3), 85-92. <https://doi.org/10.31969/alq.v20i3.345>
- Hidayat, M. F., & Mesra, R. (2022). Peran Anak Muda Setempat dalam Budaya Goba-Goba di Nagari Bidar Alam, Solok Selatan. *Ideas: Jurnal Pendidikan, Sosial, dan Budaya*, 8(3),

1117-1125. <https://doi.org/10.32884/ideas.v8i3.949>

- Huberman, M. (1992). *Analisis Data Kualitatif*. UI Pres, TT.
- Kamurahan, S. R. (2018). Struktur dan Konstruksi Rumah Panggung Masyarakat Kampung Jawa Tondano (Jaton) Ditinjau dari Prinsip-Prinsip Bangunan Tahan Gempa. *Media Matrasain*, 15(1), 1–8. <https://doi.org/10.35792/matrasain.v15i1.21183>
- Kembuan, R. (2016). “*Bahagia di Pengasingan*” *Kehidupan Sosial Budaya Masyarakat Buangan di Kampung Jawa Tondano (1830-1908)*. (Doctoral thesis, Universitas Gadjah Mada).
- Klassen, A. C., Creswell, J., Plano Clark, V. L., Smith, K. C., & Meissner, H. I. (2012). Best Practices in Mixed Methods for Quality of Life Research. *Quality of Life Research*, 21, 377–380. <https://doi.org/10.1007/s11136-012-0122-x>
- Lamantu, R. S., Otta, Y. A., & Rusdiyanto, R. (2021). Tradisi Pungguan di Kampung Jawa Tondano Kabupaten Minahasa. *Jurnal JINNSA (Jurnal Interdipliner Sosiologi Agama)*, 1(1), 1–19.
- Lengkong, M. G. (2022). *Tradisi Ba'do Katupat sebagai Ruang Dialog Islam-Kristen (Kajian Sosio-Teologis terhadap Masyarakat Jawa-Tondano)*. (Doctoral thesis, Fakultas Teologi Universitas Kristen Sastya Wacana). <https://repository.uksw.edu/handle/123456789/22948>
- Mesra, R., & Dolonseda, H. P. (2023). Kolaborasi Perguruan Tinggi, UMKM, dan Masyarakat dari Sudut Pandang. *Jurnal Pendidikan Mandala*, 8(2), 481–486.
- Mesra, R., Marsa, Y. J., & Putri, M. E. (2021). Pola Interaksi Pedagang Konsinyasi dengan Pemilik Warung di Kecamatan Tondano Selatan, Provinsi Sulawesi Utara. *JISIP (Jurnal Ilmu Sosial dan Pendidikan)*, 5(3), 166–175. <https://doi.org/10.36312/jisip.v5i3.2104>
- Moleong, L. (2010). *Metode Penelitian*. Rineka Cipta.
- Mutmainah, N. H., Otta, Y. A., & Hadirman, H. (2021). Tradisi Rebo Kasan di Kampung Jawa Tondano Kabupaten Minahasa. *Jurnal JINNSA (Jurnal Interdipliner Sosiologi Agama)*, 1(1), 84–103.
- Otta, Y. A. (2016). Dinamisasi Tradisi Islam di Era Globalisasi: Studi atas Tradisi Keagamaan Kampung Jawa Tondano. *Jurnal Sosiologi Reflektif*, 10(1), 85–114. <https://doi.org/10.14421/jsr.v10i1.1153>
- Putri, R. A., Supardjo, S., & Sembel, A. S. (2018). Strategi Pengembangan Infrastruktur dalam Menunjang Kegiatan Wisata di Kampung Jawa Tondano. *SPASIAL*, 5(1), 10–20. <https://doi.org/10.35793/sp.v5i1.18934>
- Salem, V. E. T., & Hidayat, M. F. (2023). Patterns of Social Interaction in Post-Covid-19 Offline Learning in The Sociology Education Study Program Unima. *Ideas: Jurnal Pendidikan, Sosial, dan Budaya*, 9(1), 179-188. <https://doi.org/10.32884/ideas.v9i1.1102>
- Syahid, A. (2017). Ketahanan, Penyesuaian, dan Dialog: Ungkapan Identitas para Ilmuwan dalam Pengasingan Kampung Jawa Tondano. *Studia Islamika*, 24(3), 555-616. <https://doi.org/10.15408/sdi.v24i3.6173>
- Tuerah, P. R., Pinem, P. D. S., & Mesra, R. (2023). Interaksi Sosial antara Mahasiswa Pemeluk Agama Kristen dengan Mahasiswa Pemeluk Agama Islam di Lingkungan FISH Unima. *Jurnal Integrasi dan Harmoni Inovatif Ilmu-Ilmu Sosial*, 3(6), 653–666. <https://doi.org/10.32884/ideas.v3i6.1102>

0.17977/ um063v3i6p653-666

- Tumenggung, A. (1981). *Salawatan Jowo di Kampung Jawa Tondano Suatu Tinjauan Paedogogis*. (Doctoral thesis, IKIP Manado).
- Tupamahu, M. K., Tupamahu, K. H., Amnah, R., & Rauf, Abd, Mesra, R. (2022). The Existence and Education of Ceramic Craftsmen Society of Polutan Village in The 4.0 Industrial Revolution Era. *IJECA (International Journal of Education and Curriculum Application)*, 5(3), 262–273. <https://doi.org/10.31764/ijeca.v5i3.11067>
- Wasida, L. Y., Kaunang, R. A. E., & Manoppo, F. K. (2019). Silaturahmi (*Gathering*) Tradition of Muslim-Christian Families in Kampung Jawa Tondano. *1st Annual Internatioal Conference on Social Sciences and Humanities (AICOSH 2019)*, 254–257. Atlantis Press.
- Waworoentoe, W. J., Sumuan, H., Talumena, J., Koegouw, P. H., Sis, T. M., Ulaen, A., Tandil, Ingkiwirang, E., & Rondonuwu, M. (1981). *Adat Istiadat Daerah Sulawesi Utara*. Departemen Pendidikan dan Kebudayaan. Proyek Penelitian dan Pencatatan Kebudayaan Daerah Departemen Pendidikan dan Kebudayaan.
- Wilson, R. D., & Creswell, J. W. (1996). Research Design: Qualitative and Quantitative Approaches. *Journal of Marketing Research*. 33(2), 252. <https://doi.org/10.2307/3152153>

