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## *IMPLEMENTING THE PHILOSOPHY OF 'SMOKOL TINUTUAN' AT MINAHASA FOR THE FORM OF EXCELLENT CHARACTER IN CHRISTIAN EDUCATION'S FRAMEWORK.*

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### **Abstract**

*This research explores Smokol Tinutuan as one of the habits of the Minahasa people and also as a philosophy embraced by Minahasa people who living in North Sulawesi Province. In their daily lives, the culture of smokol (breakfast) or shared breakfast is integral to the Minahasa people (in local language call Tou Minahasa), not only in North Sulawesi but also wherever the Minahasa people have migrated, even abroad. The culture of smokol together with Tinutuan has become like a ritual for the Minahasa people. Unbeknownst to many, Smokol Tinutuan contains a philosophy that is deeply embedded in the Minahasa person's character, promoting values such as gratitude and harmonious living together. From these two values, I have drawn parallels with the values of the Kingdom of Heaven in the Bible. The philosophy of Smokol Tinutuan can be seen in several Biblical stories about the character of strong leaders. If this philosophy is developed in Christian Religious Education, it can serve as a foundation to build excellent character and mentality, much like the leaders in the Bible, such as Daniel and his three friends in Babylon, as well as the disciples of Christ with Christ by the shores of the Sea of Galilee.*

**Keywords:** *Smokol, Tinutuan, Minahasa People, Philosophy, Character.*

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# INTERNATIONAL JOURNAL OF SOCIAL, POLICY AND LAW (IJOSPL)

Vol. 6 No. 4 (2025): December 2025

E-ISSN: 2774-2245

## A. Introduction

Minahasa is one of the ethnic groups among the 1340 ethnic groups in Indonesia. The Minahasa people, who originate from North Sulawesi, are known as Tou Minahasa (Hidayah, 2015). They reside in the plains of North Sulawesi, both along the coastline and in the mountains, in the districts of North Minahasa, South Minahasa, and Southeast Minahasa, with a small population along the coastline of the main Minahasa district.

The Minahasa people are not the only ethnic group residing in the North Sulawesi province, a province with an area of 13,892.47 km<sup>2</sup>, divided into 15 administrative regions (cities and districts). With the capital in Manado, the province has 287 islands, 59 of which are inhabited by around 2.655 million people, according to the 2021 population census (Jumaidi, 2023). There are 13 ethnic groups, namely: Tonsawang, Tonsea, Tontemboan, Toulour, Ratahan, Ponosakan, Minahasa, Kaidipang, Gorontalo, Bolaang Uki, Bolaang Itang, Bintauna, and Bantik.

The language spoken by the Minahasa community is generally the language of the Tontemboan ethnic group, although the distance between neighboring ethnic groups is short, the pronunciation and meaning of words differ from one group to another in North Sulawesi. For example, the Tonsea or Tontemboan languages, which are located in the Minahasa area and share borders, still differ from one another. When we talk about 'Minahasa,' it refers to a geographical region, a political entity, or the dominant ethnic group living in that area. Geographically, Minahasa occupies the northernmost tip of the main island of Sulawesi. For political and administrative purposes, North Sulawesi Province is further divided into districts and municipalities that are more or less independent. The Minahasa region itself first became a district in the direct election in 1956, led by Laurens F. Saerang, who governed almost all of North Sulawesi, except for the Sanger Islands, up to the Gorontalo area, and the coastline of Poso, Central Sulawesi. Minahasa was later identified as a culinary region (Weichart, 2004).

In addition to being known as a culinary region, Minahasa is also recognized as a Christian area. Christianity in Minahasa was initiated by a Portuguese missionary named Peter Magelhaes in 1564, when he baptized the King of Minahasa along with 1,500 Minahasa people. Unfortunately, after this large-scale conversion, the people were not tended to, like a tree

# INTERNATIONAL JOURNAL OF SOCIAL, POLICY AND LAW (IJOSPL)

Vol. 6 No. 4 (2025): December 2025

E-ISSN: 2774-2245

that grows without proper care, because all the Portuguese were later expelled by the Dutch VOC (Wellem, 2006).

The history of the spread of the Gospel and Christian education in Minahasa cannot be separated from the role of two missionaries from Germany, Johann Friedrich Riedel and Johann Gottlieb Schwarz. Their arrival on June 12, 1831, marked an important chapter in the faith journey and education of the Minahasa people. This historic date is now commemorated annually as the Day of Evangelism and Christian Education in Minahasa by the Evangelical Christian Church in Minahasa (GMIM). Riedel and Schwarz didn't just preach; they built schools, taught reading and writing in the local language, translated the Bible, and pioneered a formal education system integrated with Christian values (Talumedun, 2025). Their mission not only touched the spiritual aspect but also opened doors to knowledge for the Minahasa community. Their legacy is still felt today. The footprints of Riedel and Schwarz are not just stories of the past but the foundation of the faith and intellectual identity of the Minahasa people today.

## B. Method

The method used in this study is a qualitative method with library research and experimental research methods with an interpretive approach. The interpretive approach aims to provide an explanation of social or cultural events based on the perspectives and experiences of the local community (Sugiyono, 2013). The interpretive approach is adopted from the practical orientation of daily life.

In addition, the researcher uses the **Exegesis Bible Digging Method** to examine and measure how the church positions itself. This method ensures that all responses from the Bible are indisputable.

## C. Results and Discussion

This section seeks to elaborate on the research findings and provide a discussion regarding the underlying philosophy of the Minahasan people with respect to smokol. The focus lies on whether smokol is merely understood as a communal breakfast tradition or whether it embodies deeper cultural and philosophical meanings. Furthermore, this section examines tinutuan along with the philosophy it represents, and explores the integration of these cultural values into

# INTERNATIONAL JOURNAL OF SOCIAL, POLICY AND LAW (IJOSPL)

Vol. 6 No. 4 (2025): December 2025

E-ISSN: 2774-2245

Christian religious education, particularly in relation to character formation.

The discussion is grounded in data and information derived from a collection of literature that highlights smokol and tinutuan as philosophical expressions of life, which serve as a framework for the educational process aimed at shaping divine character. In addition, this section analyzes the extent to which the implementation of these cultural and philosophical values influences Christian religious education in fostering the development of an excellent and virtuous character among the Minahasan people.

## 1. UNDERSTANDING THE MEANING OF SMOKOL AND TINUTUAN AS WELL AS THE PHILOSOPHY WITHIN

According to kamuslengkap.com, the word smokol means "breakfast" (Kamus, 2023). Historically, however, the term has not only functioned as a noun but also as a verb carrying the meaning of an invitation to gather. Thus, whenever family members were called to assemble in the house, the father or mother would use the word smokol. The term served as a signal that the time had come to sit together at the table. Before eating, the gathering was always initiated with a prayer of thanksgiving, after which, while enjoying breakfast, family members would take turns sharing stories. These could include accounts of events from the previous day—from morning until evening—or even dreams experienced at night, followed by discussions concerning plans for the day ahead.

Meanwhile, Tinutuan is a traditional culinary dish originating from North Sulawesi, more commonly known as Bubur Manado (Manado porridge). This porridge is notable for its blend of fresh vegetables such as spinach, water spinach, corn, pumpkin (locally called sambiki in Manado), and basil, which are cooked together (Erwin, 2013). Tinutuan is rich in nutrients because it contains various leafy greens like spinach, water spinach, and basil, as well as vitamins and minerals, including vitamin A, vitamin C, iron, and calcium. Corn provides dietary fiber and antioxidants that support digestion and help combat free radicals in the body. Additionally, pumpkin (sambiki in the Manado dialect) is abundant in beta-carotene and antioxidants that promote eye and skin health. In other

# INTERNATIONAL JOURNAL OF SOCIAL, POLICY AND LAW (IJOSPL)

Vol. 6 No. 4 (2025): December 2025

E-ISSN: 2774-2245

words, consuming Tinutuan in the morning supplies sufficient energy and nourishment to sustain health throughout the day.

The traditional Indonesian dish Tinutuan (also known as Bubur Manado) originates from simplicity. The ingredients, which are transformed into a breakfast meal, come from plants that grow around home gardens, combined with a small amount of rice used to make the porridge base. The vegetables commonly used in Tinutuan include the leaves of the gedi plant. The gedi plant is a tropical herb known scientifically as *Abelmoschus manihot*, characterized by its broad leaves (Taroreh, 2015).

In addition to being a food ingredient, gedi also has medicinal properties as a herbal remedy. Its leaves contain flavonoids, which serve as antioxidants that can counteract oxidative stress caused by free radicals. Oxidative stress itself may lead to several health issues such as atherosclerosis (narrowing of blood vessels), inflammation, diabetes, and cancer. Another benefit of gedi leaves is their potential to treat diabetic nephropathy, a complication of type 1 and type 2 diabetes, by helping prevent kidney damage that may lead to kidney failure.

Moreover, papaya leaves—often included in Tinutuan—are known to help lower high blood pressure. Based on these findings, it becomes evident that simplicity can yield significant positive impacts. This discussion only covers the nutritional benefits contained in the traditional Minahasan breakfast dish, Tinutuan. The dish is traditionally prepared by families who gather and cook ingredients grown around their homes. Therefore, Tinutuan represents a reflection of simplicity and humility.

Thus, every invitation to share in Smokol Tinutuan (breakfasting together with Tinutuan) is essentially a call to live in harmony, to humble oneself before God together, to offer collective thanksgiving, and to seek divine blessings while strengthening one another in unity. The early preparation of Tinutuan was practiced by modest families who collected its ingredients from crops grown around their homes. Hence, Tinutuan symbolizes simplicity and humility. Consequently, every invitation to share smokol tinutuan is more than a call to eat; it is an invitation to live in harmony, to humble oneself before God, to raise prayers of gratitude together, to seek God's blessings, and to share a moment of mutual encouragement.

# INTERNATIONAL JOURNAL OF SOCIAL, POLICY AND LAW (IJOSPL)

Vol. 6 No. 4 (2025): December 2025

E-ISSN: 2774-2245

The subsequent research will provide an explanation regarding the cultural impact of the Minahasan tradition of inviting others to share Tinutuan together, in relation to the formation of individual behavior—both from a spiritual perspective through Christian religious education and from a behavioral development perspective through character education.

## 2. IMPLEMENTATION OF PHILOSOPHY IN CHARACTER EDUCATION

Education is a primary and essential need for human life that must be fulfilled at all times. Character education is an approach that supports the social, emotional, and ethical development of students. Simply put, character education may be understood as any positive influence exerted by teachers that shapes the character of their students. In essence, character education is an effort to build moral integrity (Rodliyah, 2021).

In greater detail, Mariska Leunissen, in her book *From Natural Character to Moral Virtue in Aristotle*, explains that there are essentially three primary “character profiles” found among various societies in the ancient world, each giving rise to particular forms of political organization. First, a combination of spirituality with limited intellectual intelligence produced freedom, but also anarchy and incapacity to govern others. Second, a combination of intellectual brilliance with little spirituality led societies toward domination and permanent enslavement. Finally, the balance of intellectual and spiritual intelligence resulted in freedom, well-ordered political systems, and the capacity to govern others.

It is important to note that these three profiles represent the natural qualities or capacities individuals may possess (Leunissen, 2017), prior to being guided toward virtue by lawmakers through habituation and education. These raw traits were the materials lawmakers had to consider in shaping the ideal city. The core idea here is that not all nations inherently possess the natural characteristics conducive to the most autonomous and flourishing forms of political organization: some tend toward independent kingdoms, others toward permanent subjugation under tyranny, while only those combining spirit and intellect naturally possess what is needed to participate in the best form of governance.

# INTERNATIONAL JOURNAL OF SOCIAL, POLICY AND LAW (IJOSPL)

Vol. 6 No. 4 (2025): December 2025

E-ISSN: 2774-2245

In other words, every nation, through its habits and educational practices, produces its own distinct national character, which cannot be identical to that of others.

Character formation has long been a central goal of education, yet it cannot be defined or analyzed superficially (Arthur, 2020). Definitions and approaches to character reflect varied theoretical and traditional perspectives, and throughout history, character has been a contested and reinterpreted concept. Clearly, character formation is not a simple notion; it has undergone multiple reinterpretations across eras, to the extent that today it is marked by ongoing redefinition and reinterpretation.

The ultimate aim of education is to pursue the good life. While it is always intended to be beneficial, the pressing question remains: for what purpose? The concept of character here encompasses not only moral and intellectual virtues, which must never be separated in the process of character formation, but also an orientation toward what constitutes a full and meaningful life. Hence, it is deeply tied to the ethical question: How ought we to live? Beliefs about how life should be lived have always been central to ethics and character development, and have been the subject of philosophical debate across history—not exclusively rooted in Ancient Greece, though often regarded as its birthplace.

Leigh Anderson and Donald R. Glover, in *Building Character, Community and a Growth Mindset in Physical Education*, emphasize that the pillars of character education include traits such as trustworthiness, care, respect, responsibility, fairness, empathy, and good citizenship. Emotional intelligence, in turn, involves an awareness of how emotions drive one's own behavior and the behavior of others (Glover, 2017). Our responses to emotions—whether positive or negative—determine the degree of our emotional intelligence. For example, do we respond to negative situations with patience and optimism, or with anger and frustration?

From the foregoing discussion, we may conclude that character is developed within the educational environment through community and growth mindset, shaped by values and beliefs that inform responses to life's circumstances. It is precisely these responses, expressed in one's life, that constitute character.

The link between emotional intelligence and character education lies in training students to be aware of their emotions and to respond in

# INTERNATIONAL JOURNAL OF SOCIAL, POLICY AND LAW (IJOSPL)

Vol. 6 No. 4 (2025): December 2025

E-ISSN: 2774-2245

constructive ways. By cultivating positive traits such as self-control, perseverance, patience, and compassion, students acquire the skills necessary to win with dignity and lose with grace. Through developing optimism and self-awareness, they recognize mistakes as opportunities for growth. By practicing acceptance, compassion, and tolerance, they acquire the skills needed to be supportive teammates and respectful competitors. In these ways, education fosters physical, social, and emotional well-being.

The formation of exemplary character must be rooted in Christian values, founded on faith in the Perfect God. As educators, we give thanks that God has entrusted us with the opportunity, responsibility, and honor of shaping the lives of our students. Character formation in Christian Religious Education provides practical ideas to enhance pedagogical methodology so as to influence learners in ways that bring about true transformation of character.

It must also be acknowledged that local culture plays a powerful role in shaping character. Just as Jesus, during His earthly life, was deeply shaped by the culture of Israel and Jewish traditions, we too must understand that we are not the first generation of Christians to reflect on these issues. The focus for us today, in the 21st century, is how we should think about the relationship between Christ and culture. In the past, people did not seek Christ's approval for every cultural practice; rather, they sought His affirmation for what they considered the best within their culture, while discarding those elements seen as barbaric or antiquated (Carson, 2008). Conversionists hold that history is never merely a sequence of human events, but always an ongoing dramatic interaction between God and humanity. Indeed, history itself is the story of God's mighty works and humanity's response.

Since Christ stands above culture, His coming inaugurated a new culture—the culture of the Kingdom of Heaven—and the principles, philosophy, and values of this Kingdom are revealed in Scripture. By instilling such values in the educational process, we build character in learners' lives. Just as Jesus established Kingdom values as the foundation of life, He was in fact building individuals and the Church upon the character of the Kingdom of Heaven. Across the Gospels, we see that the Kingdom of God was the central theme of His teaching.

# INTERNATIONAL JOURNAL OF SOCIAL, POLICY AND LAW (IJOSPL)

Vol. 6 No. 4 (2025): December 2025

E-ISSN: 2774-2245

Local culture emerges from a series of simultaneous and recurring practices that, over time, develop into traditions inherited across generations. These traditions eventually evolve into a form of natural or unwritten social law that members of the community observe with consistency and loyalty. Consequently, the cultural system within a specific region plays a significant role in shaping the behavioral patterns and value orientations of its people.

The Minahasan cultural philosophy of Smokol Tinutuan is not merely about sharing breakfast with Bubur Manado; beyond the meal itself, it conveys a profound philosophy of living simply and humbly, while continually offering thanksgiving in every season of life.

The cultural practice of Smokol Tinutuan has fostered a distinctive behavioral pattern among the Minahasan people—characterized by a strong sense of togetherness, humility, and gratitude in all circumstances. From this foundation arises a collective spirit of mutual support and solidarity. This behavior is not limited solely to the Minahasan ethnic group but is also felt and appreciated by individuals from other ethnic backgrounds.

The spirit of mutual assistance was articulated by Sam Ratulangi through the well-known Minahasan philosophical expression “Sitou Timou Tumou Tou,” which translates to “a person lives to give life to others.” The development of this philosophy cannot be separated from the Minahasan tradition of gathering around the dining table, engaging in meaningful conversation, offering mutual encouragement, and sharing Tinutuan together.

### 3. BIBLICAL PERSPECTIVES ON CHRISTIAN RELIGIOUS EDUCATION IMPLEMENTING THE PHILOSOPHY OF SMOKOL TINUTUAN.

This presents an opportunity within Christian Religious Education, for long before the Smokol Tinutuan philosophy developed, Jesus had already instilled a philosophy of eating and drinking. By the Sea of Galilee, He taught and delivered parables in ways that were easily understood by the Jewish people who followed Him. One of the Beatitudes proclaimed by Jesus was: “Blessed are those who hunger and thirst for righteousness, for they shall be satisfied” (Matthew 5:6). Jesus

# INTERNATIONAL JOURNAL OF SOCIAL, POLICY AND LAW (IJOSPL)

Vol. 6 No. 4 (2025): December 2025

E-ISSN: 2774-2245

placed the need for the Word of Truth on the same level as the human need for food and drink. From this teaching we recognize the immense value and urgency of God's Word in sustaining life.

Another narrative is found in 1 Kings 19:5-8: "Then he lay down under the broom tree and fell asleep. Suddenly an angel touched him and said, 'Get up and eat.' He looked around, and there by his head was some bread baked over hot coals, and a jar of water. He ate and drank and then lay down again. The angel of the Lord came back a second time and touched him and said, 'Get up and eat, for the journey is too much for you.' So he got up and ate and drank. Strengthened by that food, he traveled forty days and forty nights until he reached Horeb, the mountain of God."

The bread and water provided here represent a morning meal. In that era, bread and water would already be considered a luxurious breakfast. This time, however, the menu was directly prepared by God through His angel. It provided Elijah with the extraordinary strength to endure and continue his journey to the mountain of God.

The invitation to sit together and give thanks, as practiced in Smokol culture, resonates with the values of truth expressed in Psalm 133:1-3: "How good and pleasant it is when God's people live together in unity! It is like precious oil poured on the head, running down on the beard, running down on Aaron's beard, down on the collar of his robe. It is as if the dew of Hermon were falling on Mount Zion. For there the Lord bestows his blessing, even life forevermore." This is also echoed in 1 Thessalonians 5:17-18: "Pray without ceasing, give thanks in all circumstances; for this is God's will for you in Christ Jesus."

The value of simplicity embodied in the Tinutuan philosophy also aligns with various biblical texts. Scripture records numerous accounts of individuals whose improper relationship with wealth and possessions led to downfall. When Jericho was conquered, Achan took items that had been devoted to the Lord. As a result, God disciplined Israel, and Achan himself suffered the consequence of death (Joshua 7). Ananias and Sapphira lost their lives because of their deceit regarding property, specifically the proceeds from the sale of land (Acts 5). Demas abandoned the faith because of his love for the world (2 Timothy 4:10). Through the Sermon on the Mount, Jesus taught believers how they ought to relate to wealth and possessions. When He warned against storing up treasures on

# INTERNATIONAL JOURNAL OF SOCIAL, POLICY AND LAW (IJOSPL)

Vol. 6 No. 4 (2025): December 2025

E-ISSN: 2774-2245

earth, one implication of this teaching was the call to live simply. While in many modern urban settings simplicity has become countercultural, believers cannot ignore the example of our Lord Jesus Christ.

A simple life is one that is free from enslavement to possessions and from unnecessary anxieties. Beyond external changes, simplicity reflects a mindset and a set of values. Jesus Himself lived a simple life, yet His spiritual quality was immeasurably rich. He also dedicated meaningful time with His disciples. He instructed them not to take anything for their journey except a staff (Mark 6:7-8). Excess possessions could hinder both their journey and their primary mission. From this, we learn that by embracing simplicity, one can focus on what is truly essential. As Jesus further commanded: "But store up for yourselves treasures in heaven" (Matthew 6:20). We are forbidden to hoard earthly wealth because our calling is to proclaim the Gospel and build relationships through the blessings entrusted to us by God so that others may come to know Christ.

Thus, the practice of simplicity may be expressed in two ways. First, by training ourselves to cultivate contentment. As Scripture affirms, "But godliness with contentment is great gain. For we brought nothing into the world, and we can take nothing out of it. But if we have food and clothing, we will be content with that" (1 Timothy 6:6-8). Here, we are reminded to distinguish between needs and wants. Second, contentment enables us to practice simplicity through generosity. Rather than accumulating possessions that moth and rust will destroy, it is better to guard our hearts with contentment and invest in advancing the Kingdom of God through acts of giving.

## 4. CHRISTIAN RELIGIOUS EDUCATION IMPLEMENTING THE SMOKOL TINUTUAN PHILOSOPHY IN SHAPING THE CHARACTER OF THE MINAHASAN PEOPLE.

Morality and moral education in human life possess both external and internal dimensions. Externally, morality provides ways to interact with others, while internally, it represents the means of engaging with oneself (Larry Nucci, 2014). It is in this inner dimension that a person's guiding philosophy plays a role, influencing the formation of one's character.

# INTERNATIONAL JOURNAL OF SOCIAL, POLICY AND LAW (IJOSPL)

Vol. 6 No. 4 (2025): December 2025

E-ISSN: 2774-2245

The goals of any educational system reveal the very purpose for which that system was established. Since goals embody the foundation of education, they determine the nature of everything else. These goals may be explicit or implicit and may be realized through daily educational practice—this is precisely where philosophy functions (Christopher Winch, 2008). When a philosophy shapes one's goals, it in turn shapes one's character. Five key factors determine the formation of character: temperament, parenting style, education, beliefs, and life motivation (Team, 2023). Among these, life motivation and belief—emerging from one's philosophy of life—are particularly influential in shaping behavior.

For example, during my childhood, nearly every morning my mother would wake me with her philosophy: "If you wake up after the sun has risen, you have already lost today's blessings." Words repeated continually became deeply embedded in my subconscious, building both conviction and motivation to rise early. This belief and motivation instilled a lifelong habit of waking early—from my elementary school years until today, as I pursue a doctoral program in Christian Religious Education. This habit was further reinforced during my time at a Bible school dormitory, where students were required to rise early in order to build an altar of prayer before engaging in daily activities. Such experiences shaped my conviction that waking early and beginning the day with prayer reflect the prioritization of God and the reception of fresh blessings for each new day.

There is great power in philosophy to shape not only the behavior of individuals but also the conduct of entire communities. Local philosophies of life also play an essential role in shaping cultural practices within specific regions. For example, the Minahasan life philosophy developed by Sam Ratulangi, "Sitou Timou Tumou Tou" (Ridwan, 2021), profoundly influences the Minahasan people, nurturing a spirit of mutual humanization, respect, and mutual assistance, which continue to characterize life in North Sulawesi. One of the principal challenges, however, is the impact of globalization driven by cosmopolitan societies. Pluralism and diversity are valuable assets of the Indonesian nation, which must be preserved and nurtured—whether in cultural or social dimensions—so that noble values continue to shape the conduct of Indonesian society (Aan Hasanah, 2016).

# INTERNATIONAL JOURNAL OF SOCIAL, POLICY AND LAW (IJOSPL)

Vol. 6 No. 4 (2025): December 2025

E-ISSN: 2774-2245

Another example is the Botram tradition, still practiced among the Sundanese people, where meals are shared atop banana leaves. Each participant brings food to be enjoyed communally. The philosophy behind this practice emphasizes togetherness, disregarding social status, as everyone sits equally on the ground. It is also believed that such togetherness brings blessings to all participants.

Today, it is essential that values of character grounded in local wisdom continue to be instilled in students at schools as part of their personal development. In doing so, they cultivate life skills that prepare them to face diverse challenges in an ever-changing world.

In general, the Minahasan people greatly value opportunities for fellowship. They willingly spend time in groups, sharing stories, laughing together, encouraging one another, and finding comfort not only in coffee shops or dining places but even in somber settings such as funeral homes, where people gather around a coffin to sing from evening until morning. This behavioral tendency can be understood as the result of a philosophical worldview that has been deeply internalized and transmitted across generations, forming part of the collective subconscious of the Minahasan people. Consequently, Minahasans naturally demonstrate openness in establishing new social relationships, readily make time to share experiences with others, and consistently exhibit a willingness to provide assistance or, at the very least, moral encouragement to those around them.

Moreover, Minahasans are generally recognized for their inclusive and forgiving disposition, displaying an exceptional ability to accept newcomers—even those who may have previously caused harm or disappointment. They are not typically characterized by vengefulness; rather, they embody resilience, optimism, and an unwavering spirit of perseverance.

Such enduring traits have contributed to the emergence of numerous Minahasan figures in significant national leadership roles, including Simon Aloysius Mantiri (President Director of PT Pertamina Persero), Glenny H. Kairupan (President Director of PT Garuda Indonesia), and Tony Wenas (President Director of PT Freeport Indonesia), among others. Notably, the current President of the Republic of Indonesia, Prabowo Subianto, was born to a Minahasan mother—a fact

# INTERNATIONAL JOURNAL OF SOCIAL, POLICY AND LAW (IJOSPL)

Vol. 6 No. 4 (2025): December 2025

E-ISSN: 2774-2245

that further illustrates the influence and strength of Minahasan cultural values reflected in his leadership character.

Another prominent trait is their joy in giving thanks to God. This is evident each Sunday when roads across Minahasa become quiet as communities flock to church. Similarly, the annual Pengucapan Syukur (Thanksgiving Celebration) is always conducted on a grand scale. At this event, every household prepares their best dishes to welcome visitors, not only for immediate consumption but also to be taken home – what the Minahasans call babungkus.

## D. Conclusion

Christian Religious Education must be able to implement philosophical values rooted in local wisdom so that they can be more easily received and understood by learners in their respective regions. In doing so, the richness of Bhinneka Tunggal Ika (Unity in Diversity) is further embodied in the life of the nation, strengthening its character. Philosophy holds great power to shape both individual behavior and the conduct of communities, while local philosophies of life play an indispensable role in shaping regional cultural practices.

Character education helps students develop cognitive, emotional, and spiritual dimensions in a balanced manner. The connection between emotional intelligence and character education lies in teaching students to recognize their emotions and respond in constructive ways. It is important to remember that local culture strongly influences character formation, just as Jesus Himself was shaped by the culture and traditions of Israel in His time.

The process of holistic character formation does not solely involve the development of Intelligence Quotient (IQ) and Emotional Quotient (EQ), but also greatly depends on the cultivation of Spiritual Quotient (SQ). In this context, it is essential to recognize that religious education plays a crucial role in shaping an individual's character. When religious education is implemented from an early age, it strengthens the emergence of individuals with exceptional character and moral integrity. Furthermore, when culture or tradition becomes an integral part of religious-based character education, it holds the potential to foster individuals who embody divine or godly character.

# INTERNATIONAL JOURNAL OF SOCIAL, POLICY AND LAW (IJOSPL)

Vol. 6 No. 4 (2025): December 2025

E-ISSN: 2774-2245

The habit of inviting others to have breakfast together is one of the social behaviors in Minahasa Culture and it turns out to have values for building positive behavior and to develop a highly refined and distinctive local character. Including building a culture of togetherness, gratitude and spiritual life. These things are closely related to the philosophy of Christianity that can be implemented in the world of education. It will bring about highly positive, even transformative, impacts in producing a resilient generation, deeply rooted in the character of Christ.

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# INTERNATIONAL JOURNAL OF SOCIAL, POLICY AND LAW (IJOSPL)

Vol. 6 No. 4 (2025): December 2025

E-ISSN: 2774-2245

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