



Acculturation of Javanese Islam and Mapalus Culture in The Development of Islamic Economic Tradition in Tondano

Rahmini Hadi^{1*}, Yoiz Shofwa Shafrani¹, Laily Nurhayati²

¹Universitas Islam Negeri Profesor Kiai Haji Saifuddin Zuhri Purwokerto, Indonesia

²Institut Agama Islam Negeri Manado, Indonesia

Corresponding author: minielhadi@uinsaizu.ac.id

Abstract

Diversity allows the emergence of merging existing cultures into a new culture that does not take away the essence of the previous culture. The success of Tondano Javanese Village in maintaining the existence of economic traditions, especially in the agricultural sector, also plays a role in balancing the economy in the Tondano region. Mapalus is synonymous with the life cycle of the Minahasa community which is closely related to religious values. Development of Javanese Islam in Tondano began to occur after the group of Kiai Mojo and his followers consisting of approximately 60 men, established an association place for them to settle and live there, namely "Kampung Java". In addition, the development is also getting stronger after they are in a relationship assimilation through marriage with indigenous Minahasa women who at that time the majority adhered to Christianity. The Muslim community living in Minahasa influenced the development of the existing mapalus uyang culture. Mapalus is a form of local wisdom of the indigenous people of Tondano adapted by the Muslim community from Java. Then from Joanne et al (in Senduk, 2016) Added one other form of mapalus, namely arisan. This Arisan is one of the prominent forms of social interaction between members of the North Minahasa community. Its function is to help each other in the economic field based on family values. In general, this social gathering is one of the associations in terms of distributing funds. This concept is in great demand by the lower middle class because it is considered easy to fulfill one's direct desires, so it is considered to be able to pay in installments (Muhaisin & Syarbaini, n.d.). In practice, the forms of the collection also vary, such as money, groceries, jewelry, building materials, etc. Unlike the arisan practice implemented in Tondano Java Village, the form is an association to be able to divide work into agricultural and plantation activities. So in each activity, the agricultural and plantation production process will be divided based on its working group.

Keywords: *javanese islamic acculturation; mapalus; javanese tondano*

A. INTRODUCTION

Indonesia is also known as one of the most populous Muslim countries in the world (Bella Agustin, 2019). Diversity allows the emergence of merging existing cultures into a new culture that does not take away the essence of the previous culture. The existing cultures do not only come from tribes but also from religion. Islam as the majority religion in Indonesia also gave rise to its entity as a cultural shaper. So in this case there are three contexts of Islamic relations, culture, and modernity that today give rise to a lot of prolonged dialogue (Ruslan, 2017).

Koentjaraningrat (Koentjaraningrat, 2000), there is a very strong relationship between religion and culture. Culture is considered the basis of the emergence of emotional attitudes and behaviors that trigger humans to have a religious nature. Then he would instill a belief system about the existence of God and his attributes. Only then will the system be realized in the form of rituals that have a non-static nature and have a different orientation. The manifestation of the ritual will require other people so that groups will be formed that become adherents. This is why religion and culture of society cannot be separated

For example Islam and Java, the interaction between the two has undergone a long process. Javanese culture already has a role as a complement to the Islamic vision related to the concept of *rahmatan lil 'alamiin*. The two are side by side and give rise to traditions that have been grounded. Broadly, Islam has positioned itself as the right entity in describing its teachings in merging into the traditions of the archipelago, especially Javanese (Abdullah, 2004).

Tondano is one of the regions in East Sulawesi that has a cultural attachment to Javanese culture due to the entry of Javanese tribes accompanied by the entry of Javanese culture there. Tondano Javanese Village is located in the middle of a community where the majority are Christians. In mid-June 2020 (June 14, 2020) there was a feud between residents of Tondano Java Village and the people of Marawas, North Tondano District. The feud almost became a dispute over the elements of SARA. It can be overcome by peacefully overcoming the community (Wolajan, 2020).

This is an example of problems that will still arise when there is a meeting between two cultures in an area. Including in terms of meeting the needs of life which will certainly have a different culture. If the people of Tondano have a *mapalus* tradition (See also, 2020), then the Javanese village of Tondano has several traditions related to meeting different needs of life as well.

The success of Tondano Javanese Village in maintaining the existence of economic traditions, especially in the agricultural sector, also plays a role in balancing the economy in the Tondano region. This also proves that the Javanese population of Tondano can

maintain their identity even though they are in an area that is considered a minority (Al-Katuuk, 2020).

The majority culture is the culture belonging to the Minahasa. One of the famous cultures of Minahasa is mapalus. Mapalus is a tradition of mutual assistance in the process of working on the fields (Suleman, 2017). The aspects contained in mapalus are the view of the life of the Minahasa community which contains ethical values and a work ethic. So in its development, the embodiment of mapalus became widespread. Ethical values, and social values but also included in the embodiment of the production process which is part of aspects of the economy (See also, 2020).

Therefore in Tondano society, it is possible to acculturate between several cultures adopted by the people who live, especially in its Islamic economic tradition.

B. METHOD

Research This is field research with a qualitative method approach with the type of *Grounded Theory*. *Grounded theory* is a qualitative method that studies a particular phenomenon or process and discovers new theories that are based on the collection and analysis of real-world data. This method uses an inductive approach where new theories are derived from data. The process of data collection, data analysis, and theory development occurs in an iterative process. Repeated data collection and analysis occur until it reaches theoretical saturation, the point at which additional data does not add additional insights into the new theory (Inspired by Y., 2022).

In grounded theory research, there is no need for accurate calculations for sample size. Because this research requires data in the form of information from people who are in the phenomenon. So in this case the sample in question is an individual (informant) who is in the process of acculturation of Javanese Islamic culture and Mapalus Culture.

C. RESULT AND DISCUSSION

1. Cultural Acculturation

Culture is a collection of several aspects, namely traditions, habits, ethical values, norms, language, beliefs, and mindsets that are formed in a model that is implemented in community groups and then passed on to the next generation so that get Formed an identity of a particular community group (Adhiputra, 2013) (Kumar & Dhir, 2020). Culture is neither external nor static, but shapes minds and societies by offering the symbolic resources necessary to understand, think, remember, imagine, and, ultimately, create (Glaveanu et al., 2020). In essence, this culture is a picture of a view of life or the pattern of life or tradition of a community group. Different views of life or patterns of life, consisting of economic, legal, political, and technological aspects, all

influence different patterns of behavior. In socio-cultural traditions, culture and reason are interdependent and continuously form each other.

This tradition is also identical to religion. In other words, religion is a cultural expression of a group of adherents in something that is considered sacred and also expresses faith in the powerful. So religion and tradition have a relationship as a manifestation of historical and cultural interpretation (Arifai, 2019). Meanwhile, acculturation is a phenomenon or condition that occurs when groups of individuals of different cultures are directly and continuously related, resulting in changes in the original customs or culture of one or both groups. According to Romli, acculturation is a form of cultural change caused by contact between cultural groups, which in this case emphasizes the acceptance of new patterns and cultures of indigenous characteristics by minority groups (Romli, 2015).

Haviland's theory states that factors that influence acculturation based on differences in cultural strata, conditions, intensity, frequency, and strength of fraternal ties with a weak focus will tend to be submissive to allow reciprocal relationships. Then Garbarino explained that acculturation is a process of cultural transition because of direct long-term contact between two groups of people who have different cultures. Redfield's theory explains that the acculturation process is the output in the form of empirical conditions from meeting different groups of people then intersecting in the form of contact in the long term to bring about change and become a new pattern that allows the emergence of one of the dominant cultures (Adhiputra, 2013). According to Fox in Zhihao Ma (Ma & Xia, 2021), Acculturation is a construct that includes the process of changing personal attitudes, perceived social norms, and behavior.

2. Javanese Islam and Mapalus Culture in Tondano

Java Island is one of the islands in Indonesia that has the highest density. Although the territory of Java is only 7% of the total of Indonesia, the population on the island of Java amounts to more than 60% of the population of Indonesia (Adiansyah, 2017). Islam is the majority religion in the Indonesian population, making it a religion that creates traditions and culture in society. Not only tradition but also regulations and laws within the government also emerged from the picture of Islamic law (Adiansyah, 2017).

According to Ahmad in Puncture (Tucunan & Rahmawati, 2019), the legacy of Islamic culture is a unique heritage because there was a process of acculturation and civilization change in a fairly fast time (50 years) from a Hindu-Buddhist kingdom to an Islamic kingdom.

The acculturation process that occurred during the Islamic period (1400-1600 BC) was initiated by nine actors of social change, known by the Indonesian people as "Wali Songo" or in English called "The nine saints", namely: Sunan Maulana Malik

Ibrahim, Sunan Ampel, Sunan Giri, Sunan Bonang, Sunan Drajat, Sunan Kudus, Sunan Kalijaga, Sunan Muria and Sunan Gunung Jati.

There are several conclusions about how Islamic da'wah (the spread of Islamic thought) took place in India, first the Arab theory (700 BC), the Chinese theory, the Indian-Gujarati theory, and finally the Iranian theory, but most of the people's belief in the Arab, Chinese and Indian-Gujarati theories is compared to the Iranian theory.

Although history records that Arabs played a major role in the arrival and spread of Islam in Indonesia, Islam in Indonesia is not the original Islam as it first came in Arabia. That is why Indonesian Muslims have different socio-cultural expressions from the Middle East (Bella Agustin, 2019).

However, this process of acculturation led to many adaptations in Islam that were not supported by many people concerned about religious purity. Most opponents of the concept of acculturation argue that the nine saints created something new (*bid'ah*) in Islam.

Heresy itself is rejected in religion according to hadith, but most people who do not support this idea fail to understand the spirit and pattern of purpose of the nine saints. Most people who adhere to the acculturation method believe that this is the most appropriate way to represent Islam in Indonesia, namely through something that is by the roots of Indonesian culture (Hindu-Buddhist) (Tucunan & Rahmawati, 2019).

Islam as a universal religion borders on diverse local cultures so that in people's lives, Islam and local culture cannot be separated. Both are complementary parts. In Indonesia, especially in Java, the people until now cannot be separated from the local culture and traditions themselves.

Judging from the history of Islam in Java, Islam came not in a cultural vacuum. Local culture has grown from the community itself such as Hindu-Buddhist culture and also from Animistic beliefs. The occurrence of Islamization in Java has created cultural acculturation between Islam and local culture so that Islamic culture is mixed with local culture. This condition then raises pros and cons in the Javanese Muslim community itself (Bella Agustin, 2019).

Therefore, Java and Islam become two unified entities and cannot be separated syncretically on some aspects of tradition (Subair, 2015). According to Faris Salman, syncretism from Javanese culture and Islam gave rise to a culture known as Javanese Islam. Culture is considered to have a symbiotic relationship with mutualism. Both cultures develop and grow together, providing an opening for friction to arise (Faris, 2014).

The early history of the entry of Islam in Tondano is inseparable from the story of the struggle of the heroes in defending the archipelago. The Diponegoro War (1825-

1830) better known as the Java War, was one of the forerunners of the story of the spread of Javanese Islam in the land of Tondano (Djojuroto, 2011).

According to W. Pranoto in Hamid, (2014), the Java War which has been recorded in history, turned out to hurt the Dutch government, and this war made the Dutch financial condition experience a severe crisis. Therefore, after the end of this war, the Dutch government issued several practical policies, one of which was exile for the rebels who resisted the Dutch government.

One of the figures of fighters who rebelled and fought the Dutch government at that time was Kiai Mojo. Kiai Mojo and his followers were finally exiled by the Dutch government to the northern tip of the island of Sulawesi, namely Tondano (Central Minahasa), precisely in the defense area of old Tonsea (southern part) and Tondano (northern part) in 1831. In this new place, they not only fought to survive but also to wage jihad to uphold the words of Allah in maintaining their identity as Javanese and Muslims. Therefore, they also established a Javanese village community and a mosque as a center of community activities, both for reciting the Qur'an and religious lessons, as well as other land equality.

At that time, Kiai Mojo and his followers exiled to Tondano were all men. They then established relationships through marriage with indigenous women who at that time were predominantly Christians. Thus, this is what makes Javanese villages and Islamic religious payments in Tondano increasingly widespread (Otta, 2015).

Tondano is one of the cities in Minahasa Regency, North Sulawesi. Culture in Minahasa is very many and varied, ranging from cultures in the form of art, such as dances and traditional houses, to cultures in the form of social activity, namely Mapalus.

Basically, mapalus is a culture whose form is a joint activity, such as cooperation, gotong-royong, help, and so on that are social. Mapalus is a form of joint work of several families, organizations, groups, and other entities formed in a region. Thus, this tradition has a positive impact on the turmoil of social problems, because this tradition prioritizes the spirit of communality (Salaki, 2014).

The origin of the Mapalus culture is not known with certainty since when its existence was present and emerged. This culture flows and is passed down from generation to generation by the ancestors and elders in the land of Minahasa until today. Mapalus is the local spirit and local wisdom of the people of Tondano that already exists in the hearts of the people and cohesion in them.

Mapalus has three basic types of human personality in its community (Nelwan, 2020), including:

- a. Touching hearts (calling with a deep sense of conscience), meaning mapalus is the result of a sense (heart) of harmonization that exists in humans so that the sensitivity then manifests in the activity of the reality of life.

- b. Teaching mind (full of awareness and responsibility), meaning mapalus is the result of the charsa (will) that exists in humans to run an association that is flexible but still binding.
- c. Transforming life (oriented to common welfare), meaning mapalus is the result of creation (mind) that exists in humans to achieve collective happiness, not to self-happiness.

Meanwhile, Turang (in Lumantow, et al., 2017) said that mapalus also has principles and principles, as follows:

- a. The principles of mapalus, include kinship, deliberation and consensus, religion, and unity and unity.
- b. The principles of mapalus, include openness and togetherness, discipline, mutual help, effectiveness, and efficiency.

Therefore, not only culture or tradition, but it contains the values of integration between happiness, nobleness, harmony, similarity, order, and various other good values.

Since the arrival of Javanese Islam in the land of Tondano brought by Kiai Mojo and his followers, at least it has more or less changed the lives of the people there, both in terms of belief, economy, and socio-culture.

Belief, the majority of the religion professed by the indigenous people at the time was Christianity. The presence of the Muslim community who came into their midst did not make and considered them as enemies to be fought.

The natives even accepted the arrival of the Javanese Muslims well and considered them as friends because they both hated the Dutch. The marriage between indigenous people and Javanese Muslims is concrete evidence of this acceptance, and this is what also makes the inclusion of Islamic teachings in the life of the people in Tondano (Hamid, 2014).

Economically, the main livelihood of the Javanese Islamic community in Tondano is agriculture. The neighbors of the village who are predominantly Christian try to emulate and adopt their farming patterns.

The transfer of knowledge about agriculture was also carried out between the Javanese and Tondano communities so that the standard of living between these two communities was balanced. In addition, the pattern of cooperation between them is also very close, with them taking care of each other's rice plants (Hamid, 2014).

Socio-culturally, since Kiai Mojo and his followers were exiled to the area, they have also participated in coloring the customs of the Tondano people. Islamic culture combined with local culture produces a new culture and cultural acculturation that becomes a dye in various life activities there.

One of them is Javanese shalawatan, the habit of singing in church when they were still adhering to Christianity can finally be replaced and channeled with the rhythm of

Javanese songs that contain Islamic shiars in addition to the value of art as humans who like beauty can be channeled (Hamid, 2014).

The mapalus culture in Tondano has been rooted since time immemorial, even before the arrival of Javanese Islam there. This culture is a hereditary inheritance derived from their ancestors and ancestors. The presence of mapalus culture in Tondano has indirectly influenced the lives of the people there in various aspects (Nelwan, 2020).

Agriculture, most of the livelihood of the people of Tondano is as farmers of fields and gardens. Mapalus in agriculture is a form of cooperation and assistance carried out by community members in completing agricultural work, such as opening and processing agricultural land and harvesting agricultural products, this is done alternately between community members (Wawointana, 2020: 73).

Fisheries, the people of Tondano who are located on the coast of the sea and the shores of Lake Tondano work as fishermen, both sea fishermen and pond or lake fishermen. The form of Mapalus in the field of fisheries is not much different from the field of agriculture. The difference is simply the location and where they work. Fishermen Mapalus in lakes and seas. That is, in targeting and completing fish catches, they do not work alone but work collectively among fellow community members (Wawointana, 2020: 93-94).

House construction, Mapalus in the field of house construction is mapalus which takes place to help one member of the community who is building a house so that the existence of this mapalus makes the continuity of house construction that is being worked on can cut time, costs, and energy (Wawointana, 2020: 104).

Grief events, mapalus in the field of grief events is mapalus which takes place when one of the community members experiences a disaster, for example with one of the family members dying (Wawointana, 2020: 113).

Party ceremony, mapalus in the field of party ceremonies is mapalus that takes place when a member of the community is holding a party event, such as birthday parties and wedding parties. Mapalus in this field aims to form a sense of kinship, togetherness, and cooperation between fellow members (Wawointana, 2020: 120-121).

Meanwhile, according to Metwally (in Azis, 2015: 75-77), the principles of Islamic economics can be broadly formulated as follows:

- a. Resources are seen as entrustment or trust from Allah SWT, so their management cannot be done haphazardly and must be based on guidance and guidance from Him.
- b. Cooperation as a prime mover in the Islamic economy. Therefore, benefits in the running of the economy must be obtained by each party, not allowed to bring bad and harmful things.

- c. Scattered wealth, means that Islamic economics does not require the accumulation of wealth controlled by only a few parties. Therefore, in Islamic economics, it is also known as the concept of distribution of wealth, as well as in zakat, infak, and alms.
- d. Recognition of private property within certain limits, as long as the ownership is not limited by the interests of society does not hurt society.
- e. Obey Allah Almighty and the last day, as explained that ownership of property is only a deposit, then later will be held accountable in the Hereafter. Therefore, the goal of Islamic economics is not only to achieve happiness in the world but also the Hereafter.

The arrival of Javanese Islam brought by Kiai Mojo and his followers on the island of Sulawesi, precisely in the Tondano area, is a picture of the advancement of culture in the archipelago. The differences in cultural patterns that exist between the Javanese people with the indigenous people of the land of Tondano, over time, began to adapt to each other which eventually created a process of acculturation between cultures.

According to Kim, acculturation is defined as a process carried out by migrants to adjust and adapt to indigenous culture, so that eventually it can lead to cultural assimilation (Romli, 2015). Therefore, Muslims as a group of immigrants as well as a minority, inevitably have to adapt to the culture in Tondano.

One of the cultures in Tondano is mapalus, mapalus is a culture whose form is joint activities, such as cooperation, gotong-royong, help, and so on that are social and carried out in a unified group (Salaki, 2014).

Acculturation of Javanese Islam and Mapalus culture in Tondano began with the process of marriage with indigenous women who at that time the majority adhered to Christianity to establish relationships while forming communities amid the majority group (Otta, 2015).

In addition to religious matters, acculturation also extends to other sectors of life, as well as agriculture. Javanese Muslims, already have qualified abilities in agriculture. Therefore, there was a process of transferring knowledge in agriculture from the Javanese to the Tondano people (Hamid, 2014).

The farming culture brought by the Javanese then coincided with the mapalus culture in the land of Tondano. Mapalus culture requires every activity carried out by the community in the same form to be done together.

Therefore, one form of acculturation of Javanese Islam and mapalus culture is to carry out agricultural activities, both when cultivating the land, caring for plants, and even harvesting agricultural products carried out collectively and alternately.

Furthermore, acculturation also extends to other areas of community life, such as Mapalus in religious activities, marriage, environmental hygiene, security, and other social community activities.

Mapalus, in addition to being a system of cooperation or mutual assistance that exists in the tradition of the Tondano people, also has a noble value of majesty that runs for generations. Therefore, mapalus cannot be separated from the life process of the people of Tondano (Nelwan, 2022).

Apart from the shrinking ownership of agricultural land owned by individuals, it turned out that there were also many indigenous Tondanos who began to seek livelihoods outside the area, which made the continuity of Mapalus culture not develop. Now, most people who do mapalus are only old people (Nismawati and Nugroho, 2021).

Meanwhile, related to the existence of mapalus culture in Tondano, the culture still exists and is maintained. However, due to the progress of the existing times, mapalus culture is now shifting as a system of leasing work, both in the form of labor rent and agricultural land rent.

The process and pattern of cultural contact, as well as the substantial heritage of Islamic civilization in Minahasa, cannot be separated from the development of these urban centers. The description above is a brief description of the process and axis of Islamization in Minahasa which became a channel for the continuation of Islamic influence in the area (Irfanudin, 2020).

What remains of Islamic culture in Minahasa now is a continuous process of social integration, if not direct cultural inculturation. A glimpse of the history of the region reveals that Islamic culture played an important role in the daily social and economic processes of Minahasa. Changes in community cultural practices are ultimately experienced by the majority and minority populations in mainland Minahasa (Aziz, 2014).

Having a Muslim population throughout the archipelago influenced Minahasa's social and cultural norms. The history of the Minahasa Muslim community is the result of conflicts that include their culture, language, and philosophical influences. Literature shows that the involvement of migrants, especially Muslim traders in the coastal areas of Minahasa, cannot be separated from the development of cities in Minahasa. Islamic studies in Minahasa is an academic field that deserves further study. According to historical records, the Minahasa region has a close relationship with Muslim communities from various regions in the archipelago. Minahasa's strategic location in the trade traffic network makes this area an ideal stopover for traders, including Muslim traders (Lisa, 2018).

D. CONCLUSION

Basic principles in Islamic economics have also animated the mapalus culture in Tondano are justice, goodness, honesty and truth, benefit, liability, adequacy, balance, and no coercion. Talking about the acculturation of Javanese Islam and mapalus culture in Tondano in the field of economics, especially about the traditions of Islamic economics, is a certainty and necessity. In general, this social gathering is one of the associations in terms of distributing funds.. In practice, the forms of the collection also vary, such as money, groceries, jewelry, building materials, etc. Unlike the arisan practice implemented in Tondano Java Village, the form is an association to be able to divide work into agricultural and plantation activities. So in each activity, the agricultural and plantation production process will be divided based on its working group. But unfortunately, along with the rapid development of the times, the existence of mapalus culture in Tondano slowly began to erode its existence. This is because the spirit of mutual assistance and togetherness between communities began to fade, especially among the younger generation. Some of them have lived lives of hedonism, individualism, and indifference.

BIBLIOGRAPHY

- Abdullah, M. A. (2004). Integrasi Sains Islam Mempertemukan Epistemologi Islam Dan Sains. Yogyakarta: Pilar Relegia Dan Suka Press.
- Adhiputra, A. A. N. (2013). Konseling Lintas Budaya. Graha Ilmu, Yogyakarta.
- Adiansyah, R. (2017). Persimpangan Antara Agama Dan Budaya. *Intelektualita*, 6(2), 295–310.
- Al-Katuuk, K. (2020). Strategy In New Community: Kiai Mojo's Culture Intelligence In Establishing Kampung Jawa Tondano. *Al-Qalam*, 26(2), 401–410.
- Arifai, A. (2019). Akulturasi Islam Dan Budaya Lokal Ahmad. *As-Shuffah*, 1(2), 1–23.
- Bella Agustin, A. (2019). Javanese Muslim Local Culture And Tradition In Islamic Perspective. *Sunan Kalijaga International Journal On Islamic Educational Research*, 3(1), 15–24. <https://doi.org/10.14421/Skijier.2019.2019.31.02>
- Faris, S. (2014). Islam Dan Budaya Lokal: Studi Atas Tradisi Keislaman Masyarakat Jawa. *Thaqafiyat*, 15(1), 74–90.
- Fiantika, F. R., Wasil, M., Jumiyati, S., Honesti, L., & Dkk. (2022). Metodologi Penelitian Kualitatif. In *Rake Sarasin* (Issue March). <https://scholar.google.com/citations?user=O-B3ejyaaaaj&hl=en>
- Glaveanu, V. P., Hanchett Hanson, M., Baer, J., Barbot, B., Clapp, E. P., Corazza, G. E., Hennessey, B., Kaufman, J. C., Lebuda, I., Lubart, T., Montuori, A., Ness, I. J.,

- Plucker, J., Reiter-Palmon, R., Sierra, Z., Simonton, D. K., Neves-Pereira, M. S., & Sternberg, R. J. (2020). Advancing Creativity Theory And Research: A Socio-Cultural Manifesto. *Journal Of Creative Behavior*, 54(3), 741–745. <https://doi.org/10.1002/Jocb.395>
- Hamid, W. (2014). Hubungan Masyarakat Jawa Tondano Dengan Minahasa. *Al-Qalam*, 20(3), 85. <https://doi.org/10.31969/Alq.V20i3.345>
- Koentjaraningrat. (2000). *Pengantar Ilmu Antropologi*. Jakarta: Radar Jaya Offset.
- Kumar, S., & Dhir, A. (2020). Associations Between Travel And Tourism Competitiveness And Culture. *Journal Of Destination Marketing And Management*, 18(September), 100501. <https://doi.org/10.1016/J.Jdmm.2020.100501>
- Ma, Z., & Xia, Y. (2021). Acculturation Strategies, Age At Migration, And Self-Rated Health: An Empirical Study On Internal Migrants In China. *Social Science Research*, 93, 102487. <https://doi.org/10.1016/J.Ssresearch.2020.102487>
- Magdalena, Y., Dosen, R., Tinggi, S., Kesejahteraan, I., Manado, S., & Zulkarnain, I. (2016). Peranan Mapalus Dalam Rangka Meningkatkan Kesejahteraan Pada Masyarakat Desa Tombuluan Kecamatan Tombulu Kabupaten Minahasa. *Journal Social Welfare*, 4.
- Muhaisin, A., & Syarbaini, B. (N.D.). *Implemetasi Akad Syariah Dalam Tradisi Arisan Uang*.
- Romli, K. (2015). Akulturasi Dan Asimilasi Dalam Konteks Interaksi Antar Etnik. *Ijtima'iyya*, 8(1), 1–13.
- Ruslan, I. (2017). Akulturasi Islam, Tradisi Dan Modernitas Dalam Aktivitas Ekonomi Masyarakat Kota Pontianak. *Khatulistiwa : Journal Of Islamic Studies*, 7(1), 4–19. <http://jurnaliainpontianak.or.id/index.php/khatulistiwa/article/view/945/512>
- Senduk, J. P. M. T. J. . (2016). Mapalus Arisan Sebagai Salah Satu Model Kearifan Lokal Masyarakat Kecamatan Kauditan Kabupaten Minahasa Utara. *Jurnal Lppm Bidang Ekososbudkum*, 3(2), 107–123.
- Subair. (2015). Abangan, Santri, Priyayi: Islam Dan Politik Identitas Kebudayaan Jawa. *Dialektika*, 9(2), 34–46.
- Suleman, F. (2017). Keberagaman Budaya Dan Agama Di Kota Manado. *Endogami: Jurnal Ilmiah Kajian Antropologi*, 1(1), 55. <https://doi.org/10.14710/Endogami.1.1.55-62>
- Tucunan, K. P., & Rahmawati, D. (2019). Acculturation Of The Islamic Urban Artifacts In Java. *Proceeding Of The International Conference On Archaeology, History And Heritage*, 1, 32–44. <https://doi.org/10.17501/26510243.2019.1104>

Wawointanana, T. (2020). Mapalus Dan Pengembangan Kebudayaan Nasional. Literacy Institute. Kendari.
[Http://Karyailmiah.Uho.Ac.Id/Karya_Ilmiyah/Ambo_Upe/12.Editor_Buku_Mapalus.Pdf](http://Karyailmiah.Uho.Ac.Id/Karya_Ilmiyah/Ambo_Upe/12.Editor_Buku_Mapalus.Pdf)

This page has been intentionally left blank.