

The Study of Christian Education Values on the Balean Tradition as One of the Local Wisdom of the Silian-Southeast Minahasa Community, North Sulawesi

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Abstract. The Silian village community belongs to the Toundanou sub-ethnic, Minahasa, North Sulawesi. Since ancient times, the people of Silian village have a tradition that has been rooted until now, namely establishing a temporary residence called *Balean*. This tradition is considered as one of the local wisdoms of the Silian people because it has become a hereditary tradition. *Balean* is a house built in the community's garden and serves as a temporary residence for people who work in the fields. Apart from being used by the owner as a temporary residence, balean can also be used by other people who need temporary shelter. Over time, this *balean* underwent a functional development, later becoming a permanent residence for the Silian people. These permanent residences then become permanent houses. Christian education is present to examine the values contained in the balean tradition as intended. These values then become the lifeline of the Silian community to preserve the *balean* culture.

Keywords: Christian Education; *Balean* Tradition; Local Wisdom

1 Introduction

Culture encompasses everything of a person's acquired knowledge, beliefs, art, morals, law, conventions, and all other capacities and habits as a part of society, [1] and for the people of Silian village, Southeast Minahasa, cultural matters become something that is quite close in everyday life [2]. Regarding the culture of the Silian village community, it provides a clear picture of how it has an impact on the lives of the Silian village community. Culture is not just random phenomena or habits that are often found, but culture is also neatly organized and has meaning [3].

Silian village is included in the administrative area of Silian Rayan sub-district, Southeast Minahasa district, North Sulawesi province. The Silian people live on the shores of Lake Seledan, and people refer to them as people from Tou Luan who lived on the *sili-menggir* or lakeside and lived in a place called Lolobohan-Doongkoyongan around 1852-1864 [4], and then moved places in 1864 in the coffee plantation which is now known as the village of Silian Satu. Christianity came to Silian through missionaries Johan Riedel and Wierisma and was able to change the pattern of life of the local community after the local residents were baptized in 1852 [5].

One of the local customs or wisdom in Silian village is to build a temporary residence in the gardens called *Balean*. The villagers of Silian had a habit of clearing the fields in the summer, therefore it was important for those who were going to clear the fields to stay

temporarily in the fields they were going to cultivate. Usually, *Balean* is not only a place for men who work to clear land but also for their families, children and parents. The main function of this place is to be a place to cook and eat as well as a place to rest. In connection with the balean tradition, it is important to apply the values of Christian education purely and responsibly so that it can build the lives of the Silian, Minahasa people correctly.

2 Literature Review

In general, Christian education has something in common with other education, namely an effort and process in carrying out education. However, there is a significant difference between the two. Christian education is founded on the Bible as God's inspired message and on Jesus Christ as a person who exemplifies it. It is intended that students would be enlightened and possibly come to know Christ as a result of Christian education [6]. Christian education is a humble combination of divine and human endeavor that continues to impart information, values, attitudes, skills, sensitivity, and conduct according with the Christian faith [7]. The presence of Christian education in the Silian community is expected to contribute significantly to ethical decision-making, particularly the evaluation of the balean tradition.

The *balean* tradition for the people of Silian village, Southeast Minahasa is famous because it has become so deeply embedded in the life of the local community. The term balean means considered home or hut [8]. The tradition of *balean* is always associated with the tradition of farming in every farming family in Silian village. The construction of a halfway house in the garden or balean involves several relatives or acquaintances and other people. This fosters a brotherly bond between them. In *balean* development activities, first, hear from the directions of older and experienced people because certain conditions must not be violated. For the Silian people, *balean* is not just a temporary place to live, to be a shelter from rain or heat or a place to rest [9] but *balean* is also called "*penodan*", which is a place to stay when opening a garden. *Balean* is a hut/house or *sabuah* made of bamboo and wood, a place for shelter, a place to live for the family who owns the land but can be together with the people who have gardens in the area and also happily become a place for other people to rest [10]. The Silian people have a belief that if they do not follow the tradition at the time of establishing the *balean*, it will have bad consequences, especially for those who will live in the *balean*. For example, each end of the bamboo used to support the poles should not be facing each other but must match the bamboo stem. The Silian people believe that what is passed down by parents is true and they won't try to fight it because it will have bad results [11].

Local Wisdom is understood as something that is passed down from generation to generation in a particular community and provides understanding in living life. In terms of etymology, Local knowledge is comprised of two components: wisdom and local. Local wisdom is sometimes referred to as local virtue, local knowledge, or local knowledge, as well as local intelligence or local genius [12]. In relation to Christian education, local wisdom has real pedagogical value to regulate behavior that is beneficial to the common interest of the community [13]. Thus, local wisdom is needed in the Silian village community.

3 Method

The research approach in writing this article is descriptive qualitative, where the researcher wants to describe the problems and phenomena that occur in the field as they are to get the facts [14]. Qualitative research is a method to explore and understand the meaning of social or humanitarian problems [15]. Researchers collect and process qualitative data which is then described. At least three fundamental concepts govern knowledge as a process: empiricism based on facts and data, objectivity, and control [16].

4 Result and Discussion

The *balean* tradition for the people of Silian village has been going on for quite a long time from day to day until now. The ancestors of the Silian people have lived this tradition and continue to pass it down. The values of Christian education make this tradition even more meaningful because of the brotherly love value and the spirit of kinship because it makes balean not a place to be enjoyed alone but it can be used together. If general education is conducted according to universal principles since the method, personality, and objectives are universal, then Christian education is markedly different. Whereas in Christian education, faith plays a significant role. That is why the primary teaching in it is colored by the focus on believing in Jesus Christ, the Church, the Bible, and also on issues of Christian ethics [17]. The *balean* tradition should be implemented and not only preserved, but enhanced to promote positive cultural values.

4.1 Study of Christian Educational Values on Balean Tradition

Christian faith plays an important role and becomes a determinant in every decision taken in the life of a believer in his daily life. That is why they need a guide to follow the rules of the faith they believe in. Concerning the values of faith associated with the balean tradition, the role of Christian education is solid in explaining the value of the Christian faith in question.

The *balean* tradition as a part of the life of the Silian people links Christian education as an educational process and local wisdom. It is important to realize that local wisdom has begun to be neglected. It can be seen from the behavior of everyday life that does not embody the values of local wisdom and loyalty is eroded by the lifestyle order which contains pragmatic capitalistic values [18]. Local balean wisdom values must be reexamined through the lens of Christian faith to guarantee that their execution adheres to the standards of faith shared by all members of the Christian Silian village community. For Christians, the Bible serves as the foundation for Christian teaching and is the final authority on all truth and instruction (2 Tim 3:16). While the Bible does not provide all of the facts concerning every subject taught in schools, it does give the framework for Christian Education [19].

The balean tradition is implemented in accordance with the ideals of Christian education in order to ensure that the purposes of Christian education are met. To comprehend God as the creator and ruler of the cosmos; To come to know Jesus Christ as their savior, guide, and assister; To love others while being conscious of his own fault and desiring to repent as well [20].

4.2 Balean Tradition as One of the Local Wisdom of Silian Society in Southeast Minahasa

The *balean* tradition has become one of the hereditary cultural heritages. The people of Silian in Southeast Minahasa are expected to be able to preserve this culture. *Balean* has had a significant influence on the lives of the Silian people and has become a form of local wisdom for this community. Local wisdom is a community-based concept that is smart, full of knowledge, and of high value that is ingrained in and followed by community members. From an early age, the study of indigenous knowledge must be imparted [21].

As it is known that local wisdom develops through oral traditions or formal education and the like and always gets additional from new experiences, but this knowledge can also be lost or educated. Usually, local wisdom that is not relevant to changes and needs will be lost or abandoned [22]. The *balean* tradition is an area where good traditions need to be maintained. This tradition has been going on for a long time and has been passed down from generation to generation and has a positive value in building a better, dignified, and civilized social life. Besides the Christian faith, it also colors the *balean* tradition; and the people of Silian village, Southeast Minahasa where the majority are Christians, of course, it's not too difficult to understand.

5 Conclusion

The *balean* tradition is one of the accepted traditions and has been transformed into the local wisdom of the Silian village community. They believe that if they don't follow the tradition well when establishing the *balean*, it will have bad consequences, especially for those who will live in the *balean*. Christian faith plays a role and becomes a determinant in every decision taken in the life of a believer in his daily life. The implementation of the *balean* tradition reviewed from the values of Christian education is carried out to ensure the achievement of the goals of Christian education itself. *Balean* has had a significant influence on the lives of the Silian people and has become a form of local wisdom for this community.

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