

***Si Tou Timou Tumou Tou* as a Model of Mentoring and Counseling Based on Minahasa Cultural Values: Implications for the Evangelical Church in Minahasa (GMIM)**

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Abstrack

The philosophy of *Si Tou Timou Tumou Tou* has been ignored by various Minahasa communities in modern times. The essence of the philosophy is increasingly lost due to the attitude and actions of the Minahasa community, who live full of bringing each other down in order to gain self-esteem and personal dignity, attitudes that belittle others, showing off their social identity as being richer, being arrogant (not wanting more competitors), and fighting (which puts others at the lowest). The purpose of this study is to provide an understanding of Indonesian guidance and counseling for the Minahasa community or congregation, so that they maintain and convey *Si Tou Timou Tumou Tou* as a guideline for their daily lives that benefits others. This study uses a qualitative approach with thematic analysis of literature on Minahasa cultural values and pastoral care. The findings of this study offer a culture-based pastoral care model that can be adopted by GMIM and other religious institutions in Indonesia.

Keywords: *si tou timou tumou tou*, indonesian assistance and counseling, GMIM

Abstrak

Falsafah Si Tou Timou Tumou Tou pada zaman sekarang telah diabaikan oleh berbagai masyarakat Minahasa. Esensi dari falsafah tersebut makin hilang karena faktor sikap dan tindakan masyarakat Minahasa yang hidup penuh dengan saling menjatuhkan demi mendapatkan harga diri dan martabat pribadi, sikap merendahkan orang lain, menunjukkan identitas sosial siapa yang lebih kaya, menyombongkan diri (tidak mau ada saingan lebih), baku cungkel (yang memposisikan orang lain paling rendah). Tujuan penelitian ini untuk memberikan pemahaman pendampingan dan konseling keindonesiaan kepada masyarakat atau jemaat di Minahasa agar menjaga serta mempraktikkan Si Tou Timou Tumou Tou sebagai pedoman hidup mereka sehari-hari yang mensejahterakan sesama. Studi ini menggunakan pendekatan kualitatif dengan analisis tematik literatur yang terkait dengan nilai-nilai budaya Minahasa dan pelayanan pastoral. Temuan studi ini menawarkan model pelayanan pastoral berbasis budaya yang dapat diadopsi oleh GMIM dan lembaga keagamaan lainnya di Indonesia.

Kata Kunci: *si tou timou tumou tou*, pendampingan dan konseling keindonesiaan, GMIM

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INTRODUCTION

This paper aims to discuss *Si Tou Timou Tumou Tou* as a model of Indonesian mentoring and counseling for communities or congregations within the Evangelical Church of Minahasa (GMIM) to help one another. The aspect of *Si Tou* emphasizes that humans exist, but it does not state their presence (Mahmudi Affan Rangkuti, Evendy Hutabarat, 2023). The aspect of *Si Tou Timou* emphasizes that humans are not only present in a place but can also grow. The aspect of *Si Tou Timou Tumou Tou* emphasizes that humans grow when they have direction and purpose in life, enabling them to develop together (Imran et al, 2023). This Minahasa philosophy is simply interpreted as meaning that humans live to humanize other humans, meaning that, as long as they are alive, they must support their fellow humans.

In the context of the philosophy of *Si Tou Timou Tumou Tou*, there is a stronger emphasis on Indonesian mentoring and counseling that humanizes people by emphasizing the welfare of others, both in good and bad times. Furthermore, the elements of Indonesian mentoring and counseling are clearly seen in the life of *Tou* Minahasa, which is characterized by tolerance and respect for one another as God's creation (Nendissa et al, 2024). Therefore, the author aims to analyze the philosophy as a model for Indonesian mentoring and counseling to increase solidarity among the Minahasa.

In Minahasa, there are popular sayings such as "*Lebeh bae kalah nasi daripada kalah aksi*" or "*sapa ngana, sapa kita*". These sayings can literally be interpreted as "it is better to lose rice than to lose action or it is better not to eat at all as long as you can be stylish," and "who are you, who am I" shows more social identity through wealth. These words are contrary to the philosophy of the Minahasa people because the purpose of the sentence is to boast that there is no competition. Therefore, over time, the philosophy of *Si Tou Timou Tumou Tou* is increasingly abandoned by the Minahasa people (Mokalu, 2022). This behavior can be found in Manado and possibly also in parts of Minahasa, where it's often referred to as "*baku cunghel*," meaning someone positions others as subordinate and unassailable. This conflict began with a philosophical shift from *Si Tou Timou Tumou Tou*, in which Minahasans had rivalries with one another, resulting in relationships that were not peaceful or harmonious.

The philosophical shift above has had an intense influence on the Minahasa people in maintaining their identity. Indeed, its cultural values are increasingly being eroded by self-exaltation, which has harmed the social order, as in the case of the Minahasa people, whose philosophy is closely tied to life in human relations (Renwarin, 2007). The community shows various behaviors, from teenagers to adults. Therefore, problems arise, such as personal, family, and church servant disputes. Incitement to hate others, exalting each other, not being able to see others above them, and wanting to see others suffer, considering others inferior, but oneself not willing to be considered inferior.

Actions that give a bad image to the surrounding environment and damage the image built by the ancestors, namely the cultural values of the ancestors of the Minahasa people with their philosophies, the more neglected it will feel the impact of damaging relationships between families, surrounding communities, and the Nation (Nendissa et al, 2025). Therefore, to improve the philosophy of the Minahasa people so that it no longer shifts toward continuing to oppress others, it is necessary to provide assistance and counseling in Indonesia, which emphasizes cultural spirituality that empowers and humanizes others.

In the context of Minahasa, it cannot be separated from the philosophy of *Si Tou Timou Tumou Tou*. This philosophy has coexisted and become a motto and a breath of



life in daily life, serving as an adhesive that builds relationships among religious people (Selanno et al, 2024). Humans live not only for themselves, but also to care for and help others. It is this kind of life in Minahasa society that makes social capital the primary means of overcoming existing obstacles (Wakulu, 2021).

The actual problems faced by Minahasa society today include an increasing moral crisis, a decline in family values, increasingly complex social conflicts, the growth of individualistic attitudes, and a weakening of community solidarity. In this situation, the Evangelical Church in Minahasa urgently needs to implement the value of *Si Tou Timou Tumou Tou* as a contextual model that can bring positive change. This research will discuss *Si Tou Timou Tumou Tou* as a hope for improving harmonious relationships, so that there is no more putting each other down or being condescending, which can cause quarrels. *Si Tou Timou Tumou Tou* comes as a model of Indonesian mentoring and counseling that can improve the quality of life of the Minahasa people.

There have been many studies related to the philosophy of the Minahasa people, namely *Si Tou Timou Tumou Tou*. This paper aims to examine the value of *Si Tou Timou Tumou Tou* and the profile of Pancasila students by conducting P5 activities, namely the Pancasila Student Profile Reinforcement Project (Totoda et al, 2023). Love as the basis for establishing relationships between people, in accordance with Jesus' teachings to live a life that is safe and prosperous, and thus it cannot be separated from the Minahasa people's philosophy of life, namely *Si Tou Timou Tumou Tou* (Totoda et al, 2023).

Help today's church reconstruct mission identity as an alternative to the prominence of individualism in society and in groups interacting in the Indonesian public sphere (Tulung & Wowor, 2020). The family from the perspective of Minahasa culture as a context for family pastoral theology by linking the philosophy of life of the Minahasa people, namely *Si Tou Timou Tumou Tou* (Rantung & Susanto, 2021). The research led to pastoral assistance in Indonesia, which entails mutual cooperation, sharing, and acceptance, as well as harmonious brotherhood, solidarity, friendship, appreciation, and respect (Engel, 2020a). Online social support, including informational, emotional, instrumental, appreciation, and connectedness aspects in social networks, is present to assist the community through practices such as gotong royong, helping each other, providing support, showing affection, and listening with empathy (Nendissa et al., 2024).

This form of support allows Covid-19 survivors in South Karombasan to feel comfort, care, respect, affection, acceptance, appreciation, and a sense of recovery. The previous research that the author found was far different from the research that the author wrote because the four writings above only focused on values, forms of church mission, church mission paradigms, pastoral Indonesia, community assistance, and pastoral theology so that they had not studied it through mentoring and counseling Indonesia which contained cultural, spiritual and religious values to provide understanding to the people in Minahasa so as not to act anarchist to others.

METHOD

The author uses a qualitative research method with a library research approach. Qualitative research is an intensive search that uses scientific procedures to produce narrative conclusions, both written and oral, based on the data analyzed (Sumendra, 2018). The library research approach involves reviewing references such as books, articles, online sources, and reputable journals related to the topic of this paper to ensure the data obtained is accurate. The library research approach is certainly based on theories relevant to the problem and field under study. The literature reviewed was published



between 2000 and 2025 to maintain relevance, especially for studies of cultural mentoring and counseling, Minahasa culture, and Minahasa cultural values. However, for cultural primary sources (e.g. classic ethnographic works or Minahasa historical documents), publications prior to 2000 were used in consideration of historical value and authenticity. The researcher identified core values, such as humanity, social responsibility, and self-development, and then related them to the principles of culture-based mentoring and counseling.

Furthermore, researchers obtained additional information from prior studies on *Si Tou Timou Tumou Tou* as a culture-based mentoring and counseling approach (Creswell, 2017). Validation was conducted through data triangulation, which compares findings from multiple sources discussing similar themes to assess consistency. In addition, the inclusion of quotes from experts or local figures of Minahasa culture strengthens the content's validity (Noor, 2011). Therefore, this research method is expected to be able to answer the problems in the paper.

Qualitative data analysis in this literature study was conducted by reviewing various relevant literature, such as books, scientific journals, ecclesiastical documents, and academic writings that discuss the philosophy of *Si Tou Timou Tumou Tou*, the concept of mentoring and counseling in the Indonesian context, and the role of the church in local culture. This analysis begins with the first familiarization process of the data, namely reading and analyzing relevant literature thoroughly in order to deeply understand the cultural values of *Si Tou Timou Tumou Tou* in the context of the Evangelical Church in Minahasa (GMIM) and its relation to the practice of culture-based mentoring and counseling (Huberman, 2014). This process provides a thorough understanding of Minahasan cultural values and how they synergize with pastoral approaches in church life. Second, initial coding was conducted to identify and mark key concepts that consistently appeared in the literature reviewed. Some of the resulting codes reflect themes such as "human values in Minahasa culture", "culture-based mentoring and counseling" (Helaluddin & Wijaya, 2019). These codes became the initial foundation in systematically organizing the data and findings.

Third, the researcher grouped the various codes into overarching themes. Some of the themes identified include: *Si Tou Timou Tumou Tou* as a model of cultural mentoring and counseling; Minahasa cultural values; the dimension of spirituality within the GMIM church; and the relationship between local cultural values and people's emotional and social well-being. This grouping aims to reveal emerging patterns and relationships between concepts more clearly. Fourth, the process of reviewing and refining the themes that had been formed was carried out. At this stage, each theme was re-examined for consistency and relevance to the research focus. Overlapping themes were brought together to create coherence, while less relevant themes were eliminated to sharpen the analysis's focus. Fifth, the researcher developed a thematic narrative that elaborated on each theme in depth, supported by citations and representative academic references. This narrative not only conveys the research findings conceptually but also interprets the practical implications of each theme in the context of the GMIM ministry, particularly for the development of Minahasa culture-based mentoring and counseling (Sarosa, 2021).



RESULTS AND DISCUSSION

Results

The philosophy of *Si Tou Timou Tumou Tou* is grounded on the cultural norms and values adopted (Irvan et al, 2021). The concept of cultural values encompasses basic ideas, lives, fills, sustains, and becomes a unified whole that guides life (Lombogia, 2020). The values contained function as guidelines, encourage, control life, maintain existence, are useful for survival, and develop themselves (Semuel Selanno, Meily Meiny Wagi, Subaedah Luma, 2020). In simple terms, *Si Tou Timou Tumou Tou* is based on the cultural values and life experiences of the Minahasa people. As Tou Minahasa, living a useful and meaningful life for many people is the most important thing in life so it is also supported by the philosophy of *Si Tou Timou Tumou Tou* to guide the quality of life for future success.

Thus, *Si Tou Timou Tumou Tou* serves as the foundation of the Minahasa people's life and identity (Sondakh, 2002). In the current context, *Si Tou Timou Tumou Tou* is realized through active presence, online empathic communication, and technology to strengthen relationships, foster empowerment, and support personal growth in a holistic and contextual manner. The values contained in the philosophy need to be critically elaborated in light of the current era to transform the behavior of the Minahasa people into something more polite and civilized.

Indonesian mentoring improves quality of life, resources, performance, productivity, and self-potential embedded in the socio-cultural fabric of the Indonesian nation. Indonesian mentoring in a community builds a relationship of mutual need in joy and sorrow and gives respect and appreciation in interaction. Indonesian mentoring has a philosophy and value that encompasses a diversity of meanings and uniqueness, as the development of behavior in each individual and community occurs within the socio-cultural environment of Indonesian society. Human values are cultivated in various social groups, including families, neighborhood associations (RT), neighborhood associations (RW), and even across villages, fostering harmonious brotherhood and solidarity that serve as obstacles to violent behavior. Indonesian assistance aims to overcome primordialism, which posits the best, right, and high (superior) as the norm, resulting in arbitrary actions against others without guilt (Engel, 2023). Therefore, to no longer experience chaos between communities, it is necessary to instill harmonious human values so that people can act with calm thoughts and feelings.

Indonesian mentoring means a bond of brotherhood that transcends differences. This meaning is based on the pattern of blood relations resulting from out-marriage or marriage to other clans. By maintaining this brotherly relationship, the community avoids behaviors that can lead to disunity. The community avoids division and maintains harmonious fraternal relations and kinship solidarity as a way to resolve conflicts. Indonesian mentoring emphasizes the lifestyle of people who always communicate and work together in all situations (Engel, 2023). Through Indonesian mentoring, people can learn to work together, appreciate contributions, and achieve common goals (Simatupang & Tampake, 2024). The process of Indonesian mentoring can overcome various problems that occur in the surrounding environment by trying to build close relationships in difficult and happy situations so that interactions between communities are beautiful.

Empowering Indonesian mentoring is a form of concern as a social being to others in need. Empowering Indonesian mentoring is a form of sharing feelings, acceptance, attention, compassion. Caring for others tends to focus on efforts to improve healthy and positive relationships. Caring for others means genuinely listening to their concerns about



a particular relationship or situation (Engel, 2023). The attitude of empowering between communities contains an Indonesian mentoring value characterized by Indonesian social culture so as to maintain harmony, welfare, and peace in the scope of their respective residences.

Empowering Indonesian mentoring emphasizes empathy based on compassion, willingness to listen and provide support to the community without expecting appreciation. Life is not only for oneself, but also for others. It is also not because there are advantages, but because it is willing to give time, property, energy, and even life for the safety of others. The willingness to sacrifice life is based on concern for the lives of all people, regardless of religion and ethnicity. Empowering Indonesian mentoring sees others as equal to oneself and places others as brothers (Engel, 2023). Indonesian mentoring aims to develop self-potential, human dignity, and the quality of human life, and to humanize the Indonesian people (Renoardi et al, 2024). Therefore, the presence of Indonesian mentoring can empower the surrounding community by fostering new understanding, caring about social problems, strong empathy, and not viewing others as inferior, so that those assisted can be touched by the meaningful presence of others.

The new counseling paradigm creates a social construction in which the counselor and the assisted person play roles in developing a multicultural society as a social identity, thereby emphasizing the stability of functional integrity in the counseling process. If the identity components are not integrated, an individual will experience an identity crisis. This crisis is characterized by subjective feelings of identity confusion, chaotic behavior and characteristics, and lack of commitment to a recognized role in a community. This new paradigm transforms theological and psychological identities into multicultural interpersonal and social identities, creating space for a social constructionist perspective on identity. Indonesian counseling builds the paradigm of thinking of those who are assisted from a reality of national life in the Unitary State of the Republic of Indonesia (Engel, 2023). The existence of Indonesian counseling opens a new horizon of thinking: counseling can be practiced in the context of Indonesia's diverse culture to humanize people.

Indonesian counseling develops dynamic and creative forms of encounter and interaction of individuals, communities, and societies with their environment. Indonesian counseling needs to optimize professional groups to empower, vitalize, and humanize functional groups in society by developing internal (national) and external (international) networks. Counseling in the context of Indonesia is a partnership process that empowers people to overcome their social problems in order to live properly and prosperously so as to empower, enliven, and humanize others. It can improve quality of life in socio-cultural, economic, legal, political, educational, and spiritual dimensions (Engel, 2023). Indonesian counseling helps to understand a community's culture (Musarub et al, 2024). In Indonesia, counseling can address the problems of people assisted through socio-cultural factors, thereby improving their overall spiritual lives.

Humanizing Indonesian counseling is a process of partnership and friendship between assistants and the assisted, individually or in groups, to restore and improve people's condition in crisis. Humanizing Indonesian counseling not only enables the assisted person to overcome their problem but also helps ensure that both parties develop their spiritual dimension rooted in their cultural order. Humanizing Indonesian counseling is unique in that it gives a place to the spiritual dimension in the cultural order so that the counselor and the assisted person are seen as spiritual beings, both physically and intellectually, who need to be respected as growing, developing, and creative beings.



Through spiritual development, the counseling process can foster partnership and friendship between the counselor and the assisted person (Engel, 2023). Indonesian counseling provides a new understanding of change in developing positive behaviors to the assisted person so that the bad and unrest can be put together through humanizing humans as the character of Indonesian people.

The methods and techniques of partnership and friendship used by a helper must help the assisted person overcome the crisis and problems they face. The facilitator's role in the process is not that of a problem solver, because the assisted person must decide everything, including how to solve problems. The facilitator builds a partnership and friendship with the assisted person to help them express their feelings, so they understand themselves, reveal their real problems, and show their personality. Therefore, a companion must listen more to the assisted person's explanation of the problem (Engel, 2023). Mentoring and counseling can provide humanitarian services (Nendissa, 2024a). Indonesian counseling can humanize people when conflicts arise in society through cultural approaches (Ginting, 2021).

In this section, the author explains the stages of Minahasan Indonesian mentoring and counseling that will be presented in this paper.

1. *Masawang-sawangan* (mutual help), which is practiced in the form of joyful and sorrowful activities involving the local community. Basically, *masawang-sawangan* is observed through *kumaus* (weekly worship), usually held on Sundays after someone has been buried. Mentoring and counseling with Indonesian characteristics should be rooted in local wisdom and attentive to the community's social structure. The concept of *masawang-sawangan* reflects the core values of this approach, as Engel asserts, emphasizing togetherness and the spirit of *gotong royong* as the foundation of the mentoring and counseling process in Indonesia. In line with Engel's thoughts, in a cultural context, the relationship between the counselor and the counselee is built on the awareness of mutual strengthening through active involvement in shared life (Engel & Koan, 2024). According to the author, this practice has become the cultural foundation of non-formal mentoring and counseling in the Minahasa community, where solidarity and helping become the path to psychosocial recovery.
2. *Matombol-tombolan* (supporting each other), can be interpreted as a large pole that stands upright so that it can support the roof of the house. The *Tou* Minahasa have relationships and support one another, upholding a very close brotherhood, so that people present in Minahasa culture will feel the culture of *baku topang*, or supporting one another. In practice, Waney agrees that *Matombol-tombolan* is realized through small groups or peer support communities, where counselors and counsees can share life experiences, provide emotional support, and build trust (Waney, Heydemans, & Ruindungan, 2023). In line with Engel's thought, the importance of a "supportive presence" approach in Indonesian mentoring and counseling practices is emphasized, one that strengthens through empathy and alignment with vulnerable individuals or groups (Engel, 2023). Meanwhile, Cornelis emphasized the important role of extended family structures and local communities in Minahasa society as the foundation of Indonesian mentoring and counseling. He explained that *matombol-tombolan* reflect strong values of collectivity, so that Indonesian mentoring and counseling is done communally, not just by one person, but as a form of joint support from the entire community (Cornelis et al, 2023). According to the author, the concept of *matombol-tombolan* in Minahasa society is that a counselor must be present not



only as a listener but also as a supporter with a high level of awareness of cultural and spiritual aspects.

3. *Maleo-leosan* (love and care for each other), can be said as giving love to others. The values of *Maleo-leosan* have a positive impact on the lives of Minahasa people. Today, the Minahasa people are highly regarded because of the expression “*Lebeh bae kalah nasi daripada kalah aksi,*” or “*sapa ngana, sapa kita.*” In *Maleo-leosan* practice, Sidik et al. assert that in a loving and understanding atmosphere, counselors develop an open dialogue that involves the active participation of the counselee in recognizing problems and determining recovery steps, so that the mentoring and counseling process becomes a safe space that fosters hope, solidarity, and personal and social transformation rooted in Minahasa cultural values and spirituality (Fathimah et al, 2023). In line with Engel, love is the main principle in Indonesian mentoring and counseling practices. In love is the recognition of the human dignity of others. In *Maleo-leosan's* view, this value is realized contextually as a communal way of life, not just a personal expression. Engel also highlights the importance of values such as warmth, acceptance, and love in fostering cross-cultural and interfaith dialogue in mentoring and counseling (Engel, 2020b). Meanwhile, Brek views love in Minahasan culture as a restorative force. He pointed out that maleo-leosan values create social conditions that support informal mentoring and counseling, as the culture already provides a sense of security and emotional acceptance (Brek & Taroreh, 2023). Thus, love becomes a natural therapeutic container for the Minahasan people. Therefore, the maleo-leosan value is influenced by loving and caring for each other, providing motivation for a better life, not one full of prestige.
4. *Malinga-Lingaan* (listening to each other) means that these values emphasize listening to one another to create a harmonious, peaceful community. *Malinga-Lingaan* based mentoring and counseling techniques involve a safe and equal dialogue space where the counselor not only acts as a giver of advice but also as an equal partner who listens to and opens their ears and hearts to the experiences and narratives of the counselee's life (Fathimah et al, 2023). In line with Maqomam's view that listening is the core of mentoring and counseling practices rooted in Indonesian values (Mahmuda & Silvianetri, 2025). It is also in line with Sanny that listening must be accompanied by sensitivity to cultural symbols, emotional expression, and respect for traditional values (Purba, 2023). The concept of malinga-lingaan refers to a form of deep listening that is free of judgment, in line with ethical standards in Indonesian mentoring and counseling practices. This reinforces a culturally based mentoring and counseling approach that values the community's local uniqueness and spiritual practices.



Table 1.
 Core Concepts and Values in Minahasan Culture-Based Mentoring and Counseling

Core Concept	Minahasan Terminology & Cultural Values	Principle & Main Objective	Action/Operational Practice
Foundational Philosophy	Si Tou Timou Tumou Tou (Humans live to humanize others).	Foundation of Minahasan life and identity; Guides quality of life toward success by living meaningfully for many people.	Realized through active presence, empathic (online) communication, and technology to strengthen relationships, empower, and support personal growth holistically and contextually.
Indonesian Mentoring	Kinship/Solidarity (Fraternal bonds beyond differences).	Building mutually needed relationships; Overcoming primordialism; Realizing harmony and cooperation in all situations.	Collaborative work (<i>gotong royong</i>) in joy and sorrow; Maintaining harmonious fraternal relationships as a conflict resolution strategy.
Empowerment in Mentoring	Care & Sacrifice (Caring as a social being).	Sharing feelings, acceptance, attention, and compassion; Humanizing and developing self-potential and human dignity.	Providing empathy, support, time, and resources selflessly; Viewing others as equals and as siblings.
Indonesian Counseling	Social Construction & Multicultural Identity.	Building a thinking paradigm based on the diverse realities of Indonesian national life; Humanizing humans within a cultural context.	A partnership process that empowers individuals/groups to overcome social problems and improve quality of life in various aspects (social, economic, spiritual).
Stages of Minahasan-Specific Mentoring & Counseling		Objective: Creating a safe, transformative psychosocial recovery space rooted in local	



		cultural values and spirituality.	
1. <i>Masawang-sawangan</i>	Mutual assistance in joy and sorrow.	Fostering awareness of mutual strengthening through involvement in shared life.	<i>Kumaus</i> activities (weekly worship) after death; Mentoring based on <i>gotong royong</i> and community social structure.
2. <i>Matombol-tombolan</i>	Mutual support (like a house pillar).	Building a supportive presence through empathy and alignment.	Forming peer support groups; Mentoring conducted communally by the entire community.
3. <i>Maleo-leosan</i>	Mutual love and care.	Acknowledging the human dignity of others; Creating a restorative force and sense of security.	Building open dialogue in a loving atmosphere; Making the counseling process a natural therapeutic container.
4. <i>Malinga-Lingan</i>	Mutual listening.	The core of mentoring practice; Valuing local uniqueness and community spiritual practices.	Creating an equal and safe dialogue space; Counselor as a non-judgmental listening partner.

This table presents a theoretical and operational synthesis of integrating Minahasan cultural philosophy (*Si Tou Timou Tumou Tou*) with Indonesian mentoring and counseling concepts, elaborated into a model of a local wisdom-based approach.



Stages of Minahasan-Specific Mentoring & Counseling

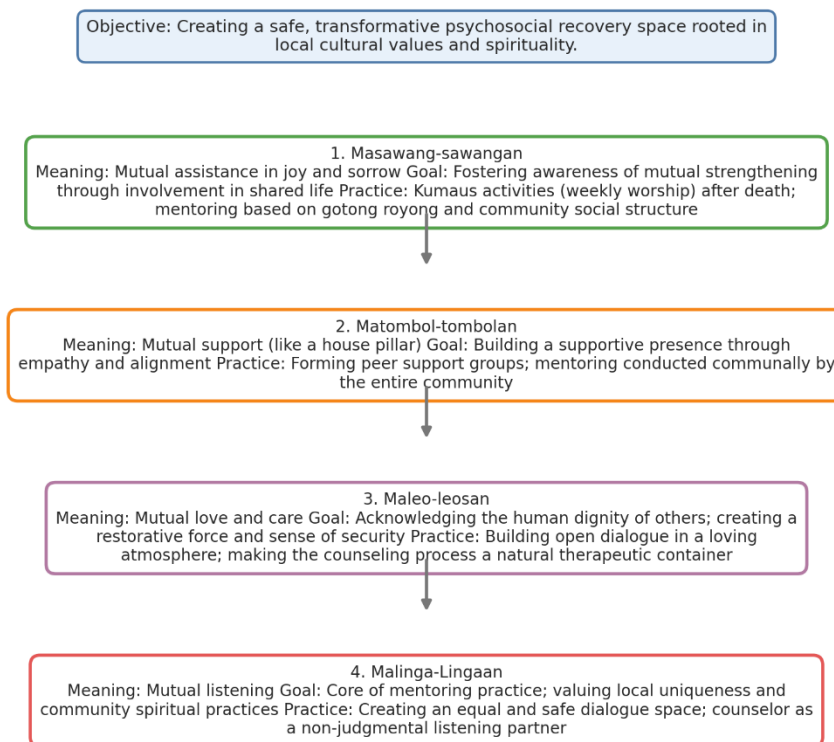


Figure 1. Diagram of the Four Stages of Minahasa Culture-Based Mentoring and Counseling

The four stages of mentoring and counseling, with the Minahasa characteristics mentioned above, are evident in the daily social life of the Minahasa people. Given these four cultures, it is not surprising that the Minahasa people have a high tolerance for and respect for others. Until now, the four Minahasa cultures have been maintained by the community through *mapalus* (cooperation) to support brothers and sisters in need.

Discussion

In the relationship of *Tou* Minahasa, there are values that are held firmly to live their daily lives, namely:

1. *Tou* Minahasa, in daily life and when meeting others, will first greet and show respect. This is called *masigi-sigian* (mutual respect). For example, an elder visits a congregant who lives alone, listens to his complaints, and prays for him. This shows that the church respects the dignity and existence of all members, regardless of age or condition. In line with Selvia's view, this value also supports individuals' social and psychological functioning. The practice of culture-based mentoring and counseling is understood not solely as an individual effort but as a contextualized collective process. A culture-based mentoring and counseling approach is important for addressing social crises or conflicts as a whole (Ntjuse & Sauru, 2022). The author argues that applying *masigi-sigian* values in culture-based counseling and mentoring can strengthen emotional and spiritual relationships and create a safe space for individuals to express emotions and heal inner wounds with empathy.



2. *Masaali*. This moral value is better known among Minahasan people as the practice of children caring for their parents under any circumstances. For example, providing food assistance and basic needs by the diaconal team, especially for the elderly who have no fixed income or live alone. This is an obligation for Minahasa children, as a sense of responsibility, because their parents raised them. This view is in line with the thoughts that emphasize the importance of the role of local culture in shaping an inclusive mentoring and counseling approach that is rooted in local wisdom, making it more responsive to the psychosocial dynamics of the community (Purba & Engel, 2024). The author believes that masaali is not only about physical assistance but also about emotional and spiritual support.
3. *Ma-rukup*. Reflects a very strong sense of solidarity for the Minahasa people. For example, in a state of grief, elders, deacons, and congregations will sit with their families all day out of care. This is clearly evident in thanksgiving events and in sad events experienced by the Minahasa community. In the joy or sorrow experienced by one family, the rest of the community also feels it. In times of gratitude or grief, the community helps with labor or material support by bringing food. In line with Brek, local culture can support spiritual and psychological assistance and counseling (Brek & Taroreh, 2023).
4. *Mapalus*. This culture embodies the Minahasa people's work ethic. For example, the construction and renovation of church buildings, parishes, or meeting halls are done in cooperation with the congregation. Mapalus itself is easily understood as mutual cooperation, meaning working together to meet the needs of people in need. This can be said as solidarity between communities in Minahasa (Nendissa, 2024b). The findings above are in line with Jane's findings that the healing process does not only take place at the individual level, but also has a social and spiritual dimension through organized solidarity (Tulung & Wowor, 2020). The author argues that values such as mapalus can serve as an ideal model for building a comprehensive mentoring community.
5. *Masua Peleng or Paumung*. This is how the Minahasa people handle conflict to maintain or rebuild peace, symbolizing unity in Minahasa. In the context of culture-based mentoring and counseling, this value serves as a bridge between the profane and the sacred, strengthening spiritual connection amid grief (Petrus & Ice, 2023). The author concludes that cultural symbolism like this is very important to interpret contextually in the practice of Indonesian mentoring and counseling within Minahasa society.

The five values above are also in line with Nendissa who said that they enable and empower humans to be able to adapt to situations and environments and change things for the better (Nendissa et al, 2025). This role involves discovering the life experiences, cultures, and identities of humans.

According to the author, the five values of Indonesian mentoring and counseling in *Si Tou Timou Tumou Tou* play an important role in helping those assisted overcome the problems they face. These values influence people because they are supported, strengthened, loved, accompanied, and cared for. The values of Indonesian mentoring and counseling mentioned above play a spiritual role, so that Minahasa people are no longer provoked by actions that cause conflict, such as inciting hatred, exalting themselves, enjoying seeing others suffer, always considering others low, and not wanting to be considered low. Therefore, the existence of these values can help sensitise the Minahasa people and bring about changes that lead to a peaceful and prosperous life.



In this modern era, a phenomenon in the Minahasa community is disturbing others by talking about bad things in secret, commonly called “gossip”. This has certainly become a repeated activity driven by hatred, envy, and displeasure, thereby damaging socio-cultural values and shifting the philosophy of the Minahasa people, *Si Tou Timou Tumou Tou*, which is always instilled in everyday life. In line with the findings above, according to Engel, Indonesian mentoring that empowers the community is deeply rooted in the nation's life. In empowering Indonesian mentoring, there is concern for the people who are assisted. Counselors also have sensitivity to the needs and feelings of those being assisted (Engel, 2023). This means that a counselor, namely a community companion and the assisted can empower and be controlled by the applicable customary rules (Sohilait et al, 2024). According to the author, *Si Tou Timou Tumou Tou* is intended to provide a form of empowerment through mentoring and counseling, rooted in Indonesian culture, for the Minahasa people, so as to reduce those who talk about others in secret and to promote peace rather than hatred.

Si Tou Timou Tumou Tou, when deeply interpreted and practiced in social relations, can help us respond to the obstacles of this day and age. The human value it contains is the responsibility to help one another. In line with Engel's view, humans can develop abilities and improve quality of life and dignity, which must be rooted in Indonesian cultural assistance (Engel, 2020b), specifically in Minahasa. It is clear that *Si Tou Timou Tumou Tou* has cultural, spiritual, and humanitarian values to help each other so that the Minahasa people no longer have a bad image to their neighbors but can empower other humans.

Various acts of discrimination against someone give a bad image and damage the cultural values that have been built by the ancestors of the Minahasa people with *Si Tou Timou Tumou Tou* as a philosophical foundation. This bad image, the author encountered in various places in the city of Manado, was due to mutual dislike or envy that struck the community. Therefore, acts of discrimination such as damaging someone's good name behind their back, not liking to see others succeed, and dropping each other to get a higher rank. According to Engel, empowering mentoring and counseling seek to value and respect others, prioritize common interests, and not be a selfish person when interacting. These are priorities for directing people's entire lives (Engel, 2023). The Minahasa people live in accordance with their philosophy, namely *Si Tou Timou Tumou Tou*, because this motto serves as a protective identity, ensuring that nothing harms the community's character, nature, and spirituality. The values contained therein must be maintained and practiced *masawang-sawangan*, *matombol-tombolan*, *maleo-leosan*, *malinga-lingaan*, *masaali*, *ma-rukup*, *mapalus*, *masua peleng*. This responsibility is a humanizing relationship, such as providing assistance and counseling, characterized by Indonesian culture to support the life struggles faced by the Minahasa people.

In this section the author will discuss and offer Indonesian mentoring and counseling strategies to solve a problem. This strategy is expected to be influential in solving problems faced by the Minahasa community.

1. Building a relationship. A helper must establish a friendly relationship with the person being assisted to identify and clarify the problem at hand. The goal is for the person being assisted to clearly identify the problems they experience.
2. Explaining the goals to be achieved. This is done because the purpose of assisting and solving problems is to give the assisted a strong grip on achieving changes in themselves, so that clear goals need to be carried out as part of solving problems.



3. Determining the process. Before providing mentoring and counseling, the mentor asks the person being assisted to choose which process to follow, from the easiest to the most difficult to reach and complete.
4. Implementing the process. After the facilitator and the person being assisted determine the process of mentoring and counseling, then immediately apply mentoring and counseling characterized by Indonesianness by someone who is experiencing problems in his life to achieve the goal of a better life.
5. Evaluation of the mentoring and counseling process. This is done to assess how developments occur in the life of a person who is assisted, whether or not they are experiencing changes. The facilitator and the person being assisted simultaneously re-analyze the mentoring and counseling process that has occurred.

The five Indonesian mentoring and counseling strategies above align with the meaning of life, which relates to each person's ability to build self-belief and develop strategies to realize and discover meaning, achieve life goals, and appreciate themselves (Engel & Hallatu, 2021). According to the author, the Minahasa people must tolerate one another so they feel comfortable and cared for. Furthermore, the five strategies above can help minimize the Minahasa people's habit of ruining someone's good name behind their back, of not liking to see others succeed, and of dropping each other to get a higher rank.

The Evangelical Church in Minahasa (GMIM) is a church of God that was present, born, and developed in the land of Minahasa. GMIM grows in a ministry involving Minahasa culture. One of these cultures is the philosophy of *Si Tou Timou Tumou Tou*, which characterizes the life of the humanistic Minahasa people. The philosophy teaches *Tou* Minahasa to live to humanize other humans. This aligns with the concept of Indonesian mentoring and counseling, which empowers and develops the nature and behavior of *Tou* Minahasa. With this research, the author hopes that *Si Tou Timou Tumou Tou* can contribute to Indonesian mentoring and counseling for GMIM, which is based on mutual support, social justice, equality, and mutual protection. GMIM can also teach its congregation members to have a sense of concern for mistreatment, such as personal, family, and church servants disputes, incitement to hate others, exalting each other, not being able to see others above them, and being willing to see others suffer, considering others inferior but themselves not willing to be considered inferior. Therefore, the Minahasa philosophy, applied to Indonesian mentoring and counseling in this study, aims to liberate *Tou* Minahasa from a life of hatred toward others. In addition, it can provide new understanding to awaken *Tou* Minahasa, bringing about changes in attitude and behavior for a peaceful and prosperous life.

One of the strategic steps is to design a specialized training program for ecclesiastical counselors who serve as assistants in the congregation's recovery ministry. This training needs to be designed with a contextual approach that integrates local cultural values such as *masawang-sawangan*, *matombol-tombolan*, *maleo-leosan*, and *malingalingaan*. These values emphasize the importance of equal relationships, respect for others' dignity, empathy, listening, and acts of love and support, thereby creating mentoring relationships rooted in Minahasa culture. Furthermore, it is necessary to develop a systematic and structured culture-based pastoral counseling and mentoring module as a practical guide for church ministers, vicars, and congregational assemblies. This module should include relevant theological and psychological principles, along with technical tools such as empathic communication strategies, participatory approaches to the recovery process, and methods for managing relational dynamics in local ecclesial and social contexts. Thus, GMIM ministries can establish a contextual and transformative



pastoral counseling system that responds holistically to the emotional, social, and spiritual needs of the congregation.

GMIM applies the philosophy of *Si Tou Timou Tumou Tou* in its community-based Indonesian mentoring and counseling approach (Totoda et al, 2023). As a church with a close relationship to Minahasa customs and traditions, GMIM makes the principle of mutual development a model for creating a supportive environment for congregations that need Indonesian culture-based mentoring and counseling. Here, mentoring and counseling are not only the task of a pastor or pastoral counselor, but also involve other congregants, families, and the church community.

The practice of *gotong royong* in Indonesian mentoring and counseling prioritizes togetherness and mutual support (Hirsan et al, 2024). A concrete example of this implementation is prayer groups or cell communities, where church members gather regularly to support and strengthen one another as they face various life problems. In these communities, congregants can share experiences, pray for each other, and work together to solve the challenges they face.

The Indonesian mentoring and counseling approach in GMIM also reflects the principle of *Si Tou Timou Tumou Tou*, which prioritizes interpersonal relationships (Engel, 2020a). Indonesian mentoring and counseling, conducted by pastors or church counselors, focuses on building a deep relationship between the counselor and the counselee, with the aim of helping the counselee find solutions to their problems through an empathetic and respectful approach (Engel, 2023). GMIM counselors are trained to treat the counselee as a fellow human being who needs support, not just an object of problems to be overcome.

In Indonesian mentoring and counseling, this principle of building and growing each other is realized through open communication, deep empathy, and a focus on the counselee's recovery and character development. Counseling not only focuses on short-term problem-solving but also aims to help the counselee develop into a stronger individual spiritually, emotionally, and socially.

CONCLUSION

This study identifies a shift in the philosophy of *Si Tou Timou Tumou Tou* in the contemporary era that triggers negative behaviors, such as dropping each other and showing off status, among the Minahasa people, thereby creating discomfort in social interactions. As a solution, it offers an Indonesian mentoring and counseling model that integrates the spiritual values of local culture, such as *masawang-sawangan* and *malingalingaan*, to restore social harmony. Integrating this philosophy into GMIM theology and pastoral ministry is recommended to strengthen a contextual approach to resolving community conflicts. However, this study is limited in its generalizability due to the narrow scope of the Minahasa and GMIM cultural contexts and has not been empirically tested. The descriptive qualitative data also limit the ability to demonstrate the model's effectiveness quantitatively. Therefore, advanced field-based research is needed to test the model's empirical validity in reducing social conflict and to recommend its inclusion in the GMIM pastor training curriculum.

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