

Analysis of Christian Education on Mori Tribe's Rice Harvesting Tradition in North Morowali, Central Sulawesi

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Abstract. Rice harvesting is an ordinary work cycle carried out by farmers in general but for the Mori tribe, rice harvesting activities are part of the rituals in the life of this community. The rice harvesting activity for the Mori tribe is part of a ritual of thanksgiving to God for blessings through the harvest they receive. That is why every family from this tribe will welcome the Rice Harvest activity through three series, namely: first, *Mepu'u Kae* which is picking the first fruit from all harvests; second, *Mowue*, namely enjoying the harvest for the first time; and third, *Padungku* as a people's feast, the peak of gratitude for the rice harvest that has been carried out. Interestingly, this rice harvesting ritual is carried out by all Mori tribal communities with various religious beliefs. This togetherness is momentum for friendship and is used to get to know each other. This article aims to reveal the rice harvesting ritual of the Mori tribe as part of the tribe's local wisdom, and as a way for Christian education in maturing the faith of church members. The method used in writing this article is descriptive qualitative, through observation and literature study.

Keywords: Rice Harvesting, Mepu'u kae, Mowue, Padungku, Mori Tribe, Christian Education

1. Introduction

Central Bureau of Statistics (BPS) submitted the latest report on Indonesia's population data until December 2020, which stated that the total population of Indonesia had reached 271,349,889 people. This data is a synchronized data from the 2020 Population Census and Population Administration Data (Adminduk) from the Directorate General of Population and Civil Registration of the Indonesian Ministry of Home Affairs. As one of the countries with the largest population, Indonesia is also a country with many ethnic and tribal languages. The diversity of cultures and tribes in this country contributes significantly to the wealth of national culture. This cultural wealth, making the culture a form of local wisdom. Cecep Eka Permana defines local wisdom as a view of life and knowledge also various life strategies in the form of activities carried out by local communities in responding to numerous problems in meeting their needs. This cultural tradition that has become local wisdom needs to be preserved.

Of the many tribes in Indonesia, one of them is the Mori tribe, where the community of Mori *wita* or land is located on the east coast of Central Sulawesi province, precisely around Tomori Bay or Tolo Bay; with the distribution of Mori Atas subdistrict, Mori Petasia subdistrict, and Lembo subdistrict, three of the ten subdistricts in North Morowali regency, Central Sulawesi province. Of course, this group of people has a cultural tradition that has lasted a long time and is still preserved.

One of the traditions that the Mori community always waited for is the rice harvesting tradition. This tradition is carried out in the form of a rice harvest party that is celebrated alternately so that the

Mori community can visit each other to stay in touch without having to know each other first. Another interesting thing is that this thanksgiving feast is held by all interfaith communities as a tradition of folk parties together, but especially for the Mori tribe who are Christians, the implementation is giving thanks to God by bringing the harvest to church. The rice harvesting tradition in the Mori community has many great wisdom values in upholding the value of humanity. That is why the analysis of Christian Education needs to be included in it.

2. Theory

The Mori tribal civilization has existed since the Mori Kingdom (1600-1959) and has been ruled by many kings. One of the kings or *Mokole* who is well known for his struggle against the Dutch colonialists in 1907 is the king of Marundu or Datu'ri tana Mokole Marunduh. This king is known by his motto "Metumbah allo komba I monsuka" (bertunas arang baru saya akan menyerah), which means "I will give up when I burn" before this sentence was spoken; preceded by shouts of "hiiioooo....., hiiioooo.....", as a shout of invitation that emphasizes that the Mori tribal people will continue to unite and will not give up.

The Mori tribe or *to Mori* (meaning Mori people) refers to a person's identity as a descendant of the Mori tribe which consists of 44 sub-tribes, but two of them have become extinct so that 42 sub-tribes have survived until now. The ancestors of this tribe lived by farming and hunting but as time goes by, some of them worked as employees and entrepreneurs. In their daily life, the Mori tribe recognize two types of *Gau* or customs, namely: *Gau* which regulates customary law relating to sanctions or fines for a violation of customary law, and *Gau* which regulates people's life; and to enforce customary law and customs within the Mori community, a judicial institution called *Pu'u Mpobitara* or Customary Institution was formed, led by village elders or the oldest or oldest person.

One of the traditions of the Mori tribe that has lasted from ancient times to the present is rice harvesting. This tradition is a ritual that is performed both in the family and in the community en masse. The rice harvest begins with the tradition of *mepu'u kae* and then continues with *mowue* and ends with the celebration of *padungku* as a folk festival. At the time of the lights, this tradition was always associated with the old beliefs of the Mori community. In ancient times the ancestors of the Mori tribe believed in animism, and they worshiped *Ue Allah* or the Almighty. After Christianity entered the land, most of the Mori people became Christians. That is why the ritual of rice harvesting is dedicated to God who blesses the fields and their work so that it succeeds. Currently, the *mepu'u kae* and *mowue* traditions are carried out in Christian families but the *padungku* is carried out by all interfaith Mori communities. The Mori civilization cannot be separated from the Christian faith. Even though the majority of Mori people are Christian, they still need to be educated to mature their faith therefore the role of Christian Education becomes important to maintain the purity of the faith.

If general education is carried out with universal principles because its process, personality, and goals are universal, then there are significant differences in Christian Education. Faith is a very decisive element in Christian Education that is why the emphasis on belief in Jesus Christ, the Church, the Bible, and also matters related to Christian ethics become the main topic in it. It is necessary to know that Christian Education is a process of teaching and learning based on the Bible, centered on Christ, and dependent on the power of the Holy Spirit who guides each person to the level of growth through modern teaching towards knowing and experiencing God's plan and will through Christ in all aspects. life, and equip them for effective ministry, centered on Christ the Great Teacher and the commandment that matures the disciples.

To keep the rice harvesting ritual able to run in the way it should where the Christian faith is matured through it, then the role of Christian Education in maturing the faith of the people needs to be done. Through the analysis in it, it is hoped that the rice harvesting ritual organized by the Mori tribe will be better and more pleasing before God.

3. Methodology

The method used in this research is the descriptive qualitative method with the source of data in this research through observation and literature review. The study begins by analyzing the Christian Religious Education on the rice harvest tradition of the Mori tribe in North Morowali, Central Sulawesi. The data processing process in this research was conducted through a series of stages:

Interviews with community leaders and religious leaders and literature studies from several sources of information. Then analyzed all the data collected.

4. Result and discussion

One of the staple foods of the Mori people is rice. The second staple food is sago, but there are also tubers and corn. The Mori tribe has a culinary wealth made from sago staples, namely *dinui* and *dinumpi*. *Dinui* is made from thickened sago and then watered with hot water and eaten with fish gravy, while *dinumpi* is made from sago mixed with grated coconut and brown sugar then roasted or baked over embers. Rice as one of the staple foods of the Mori community has a close relationship with the life and culture of the Mori tribe. This can be seen from the Mori cultural tradition related to rice, namely the Rice Harvesting tradition.

Rice Harvesting Traditions of the Mori Tribe in North Morowali, Central Sulawesi

The Rice Harvesting tradition among the Mori community has lasted for generations and they always performed it as a form of thanksgiving to God for His blessings. This Rice Harvesting tradition is always carried out orderly both in its procedures and in its societal practices. As described above, the rice harvest tradition begins with the *mepu'u kae* then continues with *mowue*, and ends with the celebration of *padungku* as a people's party. The whole series of this harvest feast can be described as follows:

a. Mepu'u Kae

When the rice turns yellow and is ready to be harvested, each family will determine the day to begin the harvest. On the appointed day, the eldest in the nuclear family, usually the head of the family, will choose the best place area that is ready to be harvested. They will offer a thanksgiving prayer to God as the source of blessings then began to pick enough grains of rice in their hands. Mori people usually use a special tool called *sowi* or *ani-ani*, which is a kind of small knife inserted into a small piece of bamboo and placed between the fingers. This process is called *mepu'u kae*, where the word *mepu'u* means to start, and *kae* means hand. The word *mepu'u kae* refers to the starting hand or starting with the hand.

The first harvest is the first fruit from the harvest and, it will be tied with a kind of forest rope then dried on *Sampa*, namely bamboo that is tied up in layers with a distance of about 50 centimeters so that all the harvested rice that has been tied can be dried under the sun. The first fruits will be set aside to be brought to the church as an offering to God. Usually, the *mepu'u kae* activity is carried out a day or several days before the family and community harvest all the rice yields. The *mepu'u kae* activity is an embodiment of the Mori tribe's belief that teaches about the principle of prioritizing God and giving thanks from the family for His blessings through the harvest. *Mepu'u kae* is performed by the eldest person in the family or the head of the family, who opens the way for the entire rice harvest and as a symbol of inviting the family to receive God's blessing. The *mepu'u kae* activity has also become an example to follow by bringing every first result of the harvest as an offering to God.

After the head of the family carries out the *mepu'u kae* tradition for their family, the other Mori people will assist them as part of the mutual assistance in the life of the Mori community after it, which is called *medulu*. The *mepu'u kae* ritual is carried out by one of the oldest members of the family as an activity that starts all the harvesting processes before the grand harvest that will be carried out by the family. The term *medulu* refers to working hand-in-hand activities or work together in harvesting rice products. If there is still rice that has not been harvested after *medulu*, then the family that owned the rice plant land will harvest it themselves until it is finished. It is important to remember that the rice harvested during this period was not allowed to be eaten by the family.

b. Mowue

After all the rice has been harvested, then the family can plan when it is time for them to enjoy the rice harvest for the first time. This stage is called *mowue*, which is enjoying the harvest of that season for the first time. But before *mowue* the family delivered the first fruits to the church as a thanksgiving to God. This offering is different from the tithing offering. After that, the family will gather rice harvest locations where the rice is harvested and cook the harvested

rice together. The rice usually will be equipped with side dishes from livestock and vegetables from their garden. If *mepu'u kae* is carried out by one person for one family, then *mowue* is carried out by one family as a whole and attended by only the nuclear family.

The *mowue* tradition begins with a thanksgiving prayer led by the eldest person or the head of the family or the one who did the *mepu'u kae* tradition which leads the family to express gratitude to God who has given blessings through the harvest. After praying, the eldest person is the first to take the new rice from the rice harvest and did *monsumbu*, putting new rice using hands without a spoon into his mouth to eat. Following that, the whole family will follow and this is what is called *mowue*. The meaning contained in it is that the eldest person or head of the family leads his family to receive God's blessings to be enjoyed together by prioritizing God's presence as the source of all blessings given to them. From that day on, the family could enjoy their entire harvest. Along with the times, many families have carried out *mowue* at home. So the *mowue* tradition is a nuclear family activity that receives God's blessings in the family, enjoys it with thanksgiving, and is carried out by each family according to their readiness.

c. *Padungku*

The final stage of the Mori tribe's rice harvest tradition is *padungku* that is carried out en masse. This stage is different from the previous stages that are carried out in the family sphere only. The time for *padungku* is determined by the government together with the customary council. In general, the *padungku* ritual is carried out simultaneously by the community in one or several villages that are adjacent to the location; and alternately with other villages or regions. The arrangement is made to fulfill one of the goals of *padungku* as an opportunity to stay in touch with one another, namely being able to visit each other from one place to another, from one family to the next.

Each family will prepare food in their own homes then take it to the village hall on the appointed day. Each family will come to the village hall with all their family members and they will *melimbu* which is sitting in a circle with other families. This atmosphere is full of kinship and joy, where all families rejoice over their harvest that year, no matter whether the harvest is abundant or not, but they are still happy and eat together.

Padungku events usually begin with a speech by the local government present, such as the regent, or the subdistrict head, or the village head, or their representative. They will tell about the meaning of the harvest feast which is held every year in their speech so that the younger generation understands and continues to preserve this noble tradition. The speech is also accompanied by advice so that the whole community remains aware and control themselves because there is always *saguer* the traditional liquor; there is a sweet taste but there is also a slightly sour taste and can be intoxicating. Many things can happen when a person is drunk, and they certainly don't want to happen during the thanksgiving of the people's harvest feast or *padungku*.

A thanksgiving prayer will be held after the speech by a Pastor then the whole community will eat the food they brought from their homes together. After the event is over, all families will return to their homes to prepare all the necessities to welcome guests who will come to visit. Every house will open its doors to anyone who comes to visit; family, relatives, friends, friends, even strangers. That is why *padungku* is often referred to as a tradition of reuniting and reconciling; because at *padungku* every family will meet, and those who are or have been in disagreement can meet and make peace and then enjoy the atmosphere of joy together.

The *padungku*'s night is always accompanied by a folk dance called *dero*; each person will hold hands, form a circle, and dance with the same footwork, accompanied by typical Mori songs or reciprocate verses in the form of songs. This folk dance can be followed by anyone so that they will unite in the same rhythm, have fun, and rejoice. It is common for young people to get to know each other and continue their relationship till dating. As for relatives and friends, this dance enhances togetherness and strengthens friendship, especially for those who rarely meet. However, it is also common for undesirable things to happen such as fights between drunk people, jealousy because they see their partners holding hands with other people, or even people taking advantage of the crowded atmosphere to separate themselves in pairs and doing negative things elsewhere. The *padungku* tradition that has good and noble aims is often

tarnished by the behavior of irresponsible people. But the *padungku* tradition is a form of shared joy where all the people give thanks for the harvest that God has given to their respective families, then sincerely entertain all guests who visit the house, an atmosphere that is rarely found on normal days.

Christian Education Analysis

Education is believed to be able to bring enlightenment to life for the community and is considered to be able to build a better civilization in human life. That is why education is very important and very closely related to human life. In general education, knowledge is explored through a series of learning activities in the school environment; although it does not rule out the possibility of education outside of school.

Regarding Christian Education, Samuel B. Sidjabat emphasized that Christian education is a divine and human effort carried out modestly and continues to provide knowledge, values, attitudes, skills, sensitivity, and behavior that is consistent with the Christian faith. The rice harvesting tradition in the life of the Mori community can be a good lesson in the Christian faith. Stages in the rice harvesting ritual, such as *mepu'u kae*, *mowue*, and *padungku* in the context of the Christian faith, can be exemplary faith for other communities. When *mepu'u kae*, where the role of the parents in the family as leaders in bringing thanksgiving to God, which is the first offering of the first harvest (cf. Numbers 18:12, Nehemiah 10:37, Proverbs 3: 9 and Ezekiel 44:30). The Hebrew word *rê'shiyth* (רֵאשִׁית) means: first, beginning, best, chief. Likewise with *mowue* who enjoy the harvest with thanksgiving, where the Mori community will enjoy God's blessing by eating with their family (I Corinthians 10:31), and *padungku* in community life, where the general public thanksgiving for this blessing of God (Proverbs 3: 9-10).

5. Conclusion

The tradition of rice harvesting from the Mori tribe in North Morowali, Central Sulawesi, has been going on for a long time, long before Christianity entered the land of the Mori tribe. Previously, the rice harvesting ritual was carried out with animistic beliefs however when the majority of the Mori community embraced Christianity, the rice harvesting ritual led to worship and thanksgiving for God's blessings. That is why the Christian faith is clearly shown in the implementation of the rice harvesting ritual among the Mori tribe.

The analysis of Christian Education related to the rice harvesting tradition among the Mori tribe, where the stages are from *mepu'u kae*, *mowue*, and *padungku* cannot be separated from the principles of the Christian faith. Namely when the first offering is offered (*mepu'u kae*), eating together as a family (*mowue*) as part of enjoying God's blessings, and the involvement of the general public in the Mori tribe who are grateful for the rice harvesting together (*padungku*).

In the end, the tradition of rice harvesting which is carried out as a series of *mepu'u kae*, *mowue*, and *padungku*, is a tradition with noble value and should be preserved for generations. The sublime values that appear are: *Religious*, where a series of rice harvest traditions include the behavior of praying, giving thanks, giving the first offering, as an attitude of putting God first in family life and with society; *Kinship*, where this tradition begins in the family, is practiced within the family, and involves the whole family; also *padungku* is used to reunite families, visit each other and strengthen brotherhood; *Unity*, which unites every family, strengthens ties of kinship indiscriminately, and gathers all families and communities in thanksgiving; *Social care*, which through mutual assistance helps each other, entertains each other without having to know each other first, opens the door of the house to anyone; *Friendship*, wherein a good atmosphere full of gratitude people visit each other, strengthen kinship and friendship; *Exemplary*, where parents in each family imitate life that places God as the source of blessings, how to receive and be grateful for God's blessings, good attitude in entertaining guests, and directly pass this example on to their children; and *Peace*, which is that all people are treated equally fairly, and *padungku* where everyone will rejoice together and be at peace with one another.

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