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Gender Equality in Mapalus Work Culture as a Management Model for Women Empowerment

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Abstract

This research is to analyze 1) How is gender equality in mapalus culture; 2) How does the reciprocal receipt system that applies in Mapalus relate to gender equality for women and men? 3) What is the value of sitou tumou tu mou tou related to gender equality. The research was conducted in Tombatu sub-district, Southeast Minahasa Regency which is strong in the Mapaulus tradition. Several villages were used as research samples, such as Tombatu 1, Tombatu II and Betelen. The method used is qualitative, which focuses on observation, interviews, key informants, and analysis of the results of observations and interviews.The results of the research show that there are four indicators of gender equality for women, namely the principle that humans must enliven each other. With this perspective, Mapalus focuses on humans who must be empowered, whether women or men. emphasizing gender equality Next, Mapalus provides space and access for women to empower themselves individually and play a maximum role in domestic and public functions with. Reciprocal system Moreover, in Mapalus, a communal organizational culture is built with the principle of helping standards, women helping men and vice versa so that subordination and patriarchy are not known. In the era of modernization and technological progress, the meaning of Tou in gender equality in Mapalus as local wisdom continues to be maintained and implemented as a tradition and is obeyed and respected.

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1. Introduction

Mapalus is a very old culture run by the Minahasa population which was discovered by a researcher from the Netherlands. Graafland N, written in his book entitled Minahasa, the Land of the People and Its Culture, the original book was written in Dutch in 1869. The discussion about mapalus describes mapalus and the position of men and women in mapalus. Mapalus describes mapalus and the position of men and women in mapalus. make distinctions in the roles, behavior, mentality and emotional characteristics between men and women that develop in society (Nugroho, 2008). In mapalus the priority is work, both men and women are divided according to capacity and women can do men's work, both in agricultural mapalus and home mapalus which is currently practiced (Nathan.2017). The principle of gender differences is not recognized in mapalus, because Mapalus only sees Minahasan tou which does not differentiate between men and women because all of them are important in accordance with the principle of sitou timou tu mou tou, humans live to give life to other people. This principle is not directed at men alone, nor at women alone, because men and women must live tu mou, meaning they must develop (Gumilar. 2013.).

Women's empowerment management has been implemented for a long time in Mapalus, with the system that women are equal partners to men and can replace men in work (Riyanto, et al. 2015). Based on this, the object of the survey is the management of gender equality between women and men in practice and implementation. Location of research for the Tonsawang ethnic group, Southeast Minahasa Regency, which still has strong mapalus traditions, both farmer mapalus and event mapalus as well as house mapalus (Farida 2018). In Mapalus women work together with men in the rice fields, because women are faster and more thorough in planting rice, while men plow and cut the grass. This is a form of women's empowerment related to gender issues and society's views on gender (Debora, 200). In principle, women's empowerment focuses on women's freedom to develop all their existing potential without restrictions in both the domestic and public sectors. In community life, women's empowerment must be focused on how women are given the opportunity/space to develop their potential, because women as human beings are in principle the same as men.In principle, empowerment is giving power to parties who have power to parties who are less or not yet empowered. (Sulistiyani,2007)

Women's empowerment is a demand from women's movements throughout the world, related to recognition. development of human resource potential and management of equality between women and men. In Mapalus, theoretically, women are recognized as the same as men, because in the Minahasan cultural concept, everyone is seen as the same 'tou', the difference is whether the 'tou' don't want to work and those who like to work. There are no gender differences in the cultural concept and Minahasa local wisdom, but always focused on how everyone must have the awareness to humanize other humans. Timou tou This is in the context of women's empowerment management. It is always looked at the position of women in society as well as the role of women in society. The formulation of the research problem is: 1) How is gender equality in mapalus culture; 2) How does the reciprocal receipt system that applies in Mapalus relate to gender equality for women and men? 3) What is the value of sitou tumou tu mou tou related to gender equality.

2. Materials and Methods

The methodology used in this research focuses on sociological studies of gender equality and women's empowerment. Specifically, the method used is qualitative, emphasizing case studies

related to the uniqueness of Southeast Minahasa district which is strong with its Mapalus culture, both Mapalus Tani, Mapalus Events and Mapalus Rumah. By emphasizing observation and interviews, it allows researchers to maintain holistic and meaningful characteristics of events. Real life. In this research, the data collection method used is the method used in qualitative research. Qualitative data collection focused on interviews with key informants about Mapalus work culture regarding the meaning of work culture in Mapalus and their involvement or views in Mapalus activities and their impact on the family economy and community development. Researchers will visit informants who have key information from house to house or when they are doing work but during their break. Qualitative data is always related to findings obtained in interviews with informants, therefore researchers use interviews and long conversations to obtain data sources (Santoso, 2016).

3. Results and Discussions

Gender Equality in Mapalus Work Culture

Mapalus is a culture or tradition in planting rice and corn. Rice planting has been started since time immemorial and has been carried out by the inhabitants of this land every year according to the season. Likewise, the Turkish tradition of growing wheat, which in Minahasa is called milu, or in Indonesian is corn. This plant has been known to the Minahasa people since time immemorial in accordance with alifuru procedures (traditional beliefs) in planting with the tradition of mutual support. (Graafland, 2019) The Mapalus tradition is a tradition of working together in planting rice and corn where men and women play a role together in it.

Men and women carry out their respective functions in the rice planting system for planting seeds for working the land. Hilling and leveling is mostly done by men, either using a hoe or using the pajeko system, namely using cows to pull and dismantle the soil, while women generally do the planting of seeds and maintenance or cleaning of the grass around the seeds. For rice planting, men and women can work together because women are considered to work more carefully and quickly. What's interesting is the habit when they are working, they sing together (Minahasa folk songs are mostly created when mapalus are working) to encourage each other. (Graafland, 1991) Likewise, the mapalus work tradition was born in the work culture of planting corn (milu) where men and women work together starting from the nursery where men dig the soil with a pestle (dodutu) and women put milu seeds in the ground while working mapalus, both women and men sing together to encourage each other.

Table 1 Indicators of Gender Equality in Mapalus Work Culture:

Indicators of Gender Equality in Work Culture	**Gender Equality in Mapalus**	**Gender Equality in Not Mapalus**
1. the position of women in work	1. Women are respected on the same level as men, where women are very important in providing encouragement and carrying out special tasks that are not carried out by men	1. Women are considered inferior, because their individual abilities are considered lower than men
2. Work culture in Mapalus	2. Women and men are considered equal and important, such as men	2. Men are considered super and do work that matches their intelligence, physical

	working in pajeko controlling cows, dismantling the land, while women do the work of planting seeds, planting rice and maintaining	abilities, muscles and even the existence of women is often considered weak and lacking abilities.
3. the function of women in leadership and togetherness	3. The presence of women is considered important, because they give encouragement, provide encouragement, and do special things in mapalus activities, women can act as drum beaters, food handlers and so on.	3. There is no appreciation for the presence of women in work, because women are considered class 2 weaker and do not function as encouragement in carrying out work in the company
4. work positions of women and men	4. In mapalus, women can replace men, for example if the husband is sick or permanently absent, then the woman takes over the husband's responsibilities in mapalus activities	4. unknown, because there are no individual women who can replace men's work positions in the company and unknown is the system of changing roles between women and men
5. values and work ethic	5. In Mapalus, the values and work ethic are focused on shared interests and mutual benefits, because women are present, even though in the Mapalus group they only work as providers of cakes and food, but their values are the same as men who plow and hoe.	5. In work culture outside Mapalus, there is no exchange of roles, no exchange of positions, there is only specialization and tends to be individualistic, where the intelligent get richer, and the unintelligent become less prosperous

Source, field data analysis for 2024

From the description above, the tradition of mapalus work has existed in Minahasa since time immemorial because the oldest planting patterns in Minahasa are rice and corn. Mapalus work is carried out alternately by each plantation or rice field owner with a spirit of mutual cooperation that has existed since the Minahasa tribe began and has been passed down from generation to generation so that it has become a work culture owned by the Minahasa people.

Work culture is a set of behavioral patterns that are inherent in the whole of every individual in an organization. Work Culture is a philosophy based on a view of life as values that become traits, habits and driving forces that are cultivated in a group and are reflected in attitudes that become behavior, ideals, opinions, views and actions that are realized as work (Laverack, 2001).

Stated that culture is the entire system of ideas, actions and results of human work in social life which are made human's own through learning. The culture that develops in society becomes a powerful force in facing the ever-growing era of globalization. That the efforts and results of human

efforts to understand and interpret his role position, fulfill needs, fight for interests, achieve the highest ideals and resolve conflicts with his environment as well as possible - in this case he is called cultured (Nidraha, 2005).

In its development, this culture will show characteristics and identities that are different from other societies. Division of Men's and Women's Work in Mapalus. In Mapalus local wisdom, women's position is the same as men in accordance with the division of work or tasks that have been mutually agreed upon where heavy work is shared. Work or tasks are not seen from how heavy or light the work is but from its value. togetherness in work itself because it is in accordance with the meaning of the sitou timou tumou tou philosophy which is that humans live to humanize other people, humans live to support, humans live to empower other people, humans can only be called humans if they can humanize humans. Therefore, based on this understanding, there is no forced labor system in mapalus but it is carried out voluntarily and responsibly.

According to (Rompas, 1987) mapalus means giving to each other, while (Tumenggung, 1981) mapalus emphasizes the nature of a sense of unity and oneness. Thus the value of work in mapalus is reciprocal and for shared [communal] happiness based on kinship. Based on the definition above, community empowerment in Mapalus focuses on family development where husband, wife and children have the same role and position.

All members of the family are empowered, including women, because apart from the agricultural mapalus, there is the event mapalus and the home mapalus where the role of women is increasingly visible so that women not only function as reproductive and domestic functions at home but women function in society or the public. This philosophy contains the meaning that every human being must basically have a useful life for other people so that other people can have a life that is useful for other people, including women. Mapalus culture as a model of women's empowerment based on local wisdom continues to be maintained in Minahasa, North Sulawesi Province. The results of this culture led to the emergence of famous Minahasa female figures such as Maria Walanda, etc.

Every member, both male and female, must have the awareness to be able to be developed and empowered in such a way that it is meaningful (useful) for others. Meanwhile, mapalus from the other side means returning each other's kindness (reciprocity). Initially it started in ancient times by clearing the forest for cultivated land called tumani (Gosal, 2016). The vast and undivided arable land requires the help of many people to manage it in preparation for clearing land for crops or for harvesting. Mapalus consists of several groups led or managed by an elder named 'Tu'a Im Palus'. Mapalus is a manifestation of the spirit of togetherness to help each other for the common good, which has been practiced for generations as a culture of the Minahasa tribe. Mapalus is a system and technique of cooperation for the common good of the Minahasa tribe which consists of 8 (eight) sub-ethnic groups, namely Tontemboan, Tombulu, Tonsea, Tolour, Tonsawang, Ponosokan, Pasan and Bantik.

As a system of cooperation for fundamental common interests, mapalus takes the form of traditional mutual cooperation which is different from modern forms of mutual cooperation, for example: associations or business associations. As local Minahasa wisdom in the form of local spirit and local wisdom of the Minahasan community, Mapalus is embedded and cohesion in it: 3 (three) types of basic human nature, namely: touching hearts, teaching mind, and transforming life.

Every person who is a member of Mapalus is called with basic and deep sincerity of conscience (touching heart) with full awareness and responsibility for making humans and their groups (teaching mind) to mutually revive and prosper each person and group in their community (transforming life).

Mark-The work ethic values in Mapalus are very strong, such as the ethos of reciprocity, ethos, solidarity, responsibility, good leadership, trust discipline, transparency and gender equality. Along with the modernization and development of Mapalus social organizations, they are still used as a

principle in the administration of social organizations in Minahasa. and North Sulawesi. Forms of mapalus include 1) farmer mapalus, 2) fisherman mapalus, 3) money mapalus, 4) grief and marriage assistance mapalus and 5) community group mapalus.

From an economic perspective, mapalus functions as a deterrent to the world economic recession caused by individualists and capitalists who are quite influential in Minahasa. Mapalus as women's empowerment in motivating, mobilizing women to play an active role in development, especially in rural areas and is a means of fostering a productive work spirit for the success of independent operations, for example agricultural intensification and extensification programs. Exploits.

Reciprocal System Applies to Women and Men

The Mapalus work system has long been organized by the head of the Mapalus group in a work system that has unique characteristics and is different from other cultures. In the previous mapalus culture, the leader was part of the members themselves, in the sense that the leader was equal to the members. When being appointed, there is a lashing sign which is given as a meaning that the leader receives the lashing first. There is no difference between leaders and members in carrying out their rights and obligations. Leaders are servants as well as role models and have the responsibility and ability to direct themselves and their members. (Sumual, 2015) explains that in mapalus activities, those who are called leaders and those who have been appointed as leaders mean those who emulate or matu'ur.

And until now these values are still maintained by several community members in certain ethnicities in Minahasa so that both leaders and members are jointly responsible for every joint decision so that the value of character education in leadership is clearly visible.

Mapalus group leaders as traditional figures in carrying out and forming the lpkal organizational culture within the work ethos of the mapalus group they lead. The impact of mapalus being practiced is increasing the standard of living and welfare of the Tonsawang ethnic community because the community really respects and is traditionally bound by this culture. Mapalus is a community empowerment system based on the sitou timou tumou tou philosophy.

The Sitou timou tumou tou philosophy does not differentiate between men and women because the Minahasan tou concept inherited from ancestors focuses on humans themselves who must be empowered. The main aspect of this philosophy is independence and does not differentiate between men and women but those who are willing to work.

Table 2 Indicators of Gender Equality in Reciprocity in Mapalus Work

Indicators of Gender Equality in Reciprocity	**Reciprocity in Mapalus Work**	**Reciprocity in Working Outside Mapalus**
1. the position of women in a reciprocal system	1. The position of women in the reciprocal system is very important, because when it is their turn, women have to fulfill their work obligations, especially if their husband is sick, then the woman who replaces her husband pays the work debt.	1. Not known in company work systems, company management systems, business management systems because they are difficult to implement, considering that the form of a company is individual work and individual profits

2. reciprocal system in mapalus work management	2. This reciprocal system has been known for a long time in Minahasa because mapalus are formed by family or community groups, each of whom will comply with obligations because each will have a turn	2. It is not known in the business management system, which is why gender inequality arises, because there is no system of mutual responsibility and work debt system, everything is only done individually
3. reciprocal system related to work compensation and work debt	3. Members are aware of the common interests, so those who have had the previous turn will try to fulfill their obligations, because Mapalus always emphasizes the system of remuneration and work debt.	3. There is no awareness of togetherness, common interests and mutual support because business and company management are always focused on the profit and profit proposition of the business
4. Awareness of mutual ability in reciprocity	4. Women and men are bound by customary agreements to advance mapalus for the sake of mutual progress, common interests, togetherness because progress is joint progress and failure is joint failure	4. There is nothing in the business management system, company management, modern corporate management regarding a reciprocal system, because companies are built because of business interests and the interests of individual capital owners
5. reciprocal system related to justice and gender equality	5. reciprocity is related to justice because there is a balance of rights and obligations related to mutual interests, mutual progress and mutual profits, this does not exist in the management of other companies which only rely on the interests of share owners and capital	5. Too individualistic and focused on power, namely the GMS, directors and commissioners, so that in companies there is often no equal distribution of justice or togetherness between directors and members, because everyone only works for the sake of their wages and duties.

Source, analysis of field data for 2024

The reciprocal (taking turns) system, according to Graafland, is very simple, namely that each person is helped according to his turn, whether in working on agriculture or plantations or if someone is sick or has an accident and is unable to continue working, he must determine a replacement. Both landlords and workers work together and if they are unable to do so, they must find a replacement to work; because if this is not the case then sanctions will be imposed. (Graafland, 1991). The roles of men and women in this system are the same, so that if the husband is unable to work due to illness or other reasons, the wife can replace him at work.

The workload in mapalus is determined by the group leader not based on weight but based on position, for example for women they can hoe and cut grass because in mapalus it is not a problem between men and women because the workload is shared. In this reciprocal system, women who enter the mapalus are not forced or exploited because they are aware of having to pay their husband's work debts when he is unable to do so.

Women's mapalus work system is also highly valued the same as men because women can lead songs (mapalus folk songs) and can also help in carrying food, arranging meals, etc. in accordance with their nature as women. Because the basic idea of mapalus is that heavy work is shared, the existence or presence of women in mapalus is very important. In the reprocal system, women are called to defend their husbands or defend their family because the most important purpose of women's presence in the mapalus is to represent the family who have had their turn in the mapalus to retaliate (palus). The existence of women is the same as men in Mapalus in accordance with the concept in Mapalus culture, namely a very strong element of obedience.

In the past, the Minahasa people really respected the traditional heads who were called the old law. The role of the traditional head in leading his village will be seen from the fact that everyone will follow the rules that have been determined and agreed upon together and if they are violated there will be customary sanctions that they will receive. The community knows very well that this is for the common good and is a form of activity that will advance their welfare. However, this element of obedience fades or even disappears along with the development of the era which no longer favors local culture which values leadership culture. Since the turbulent reforms in Indonesia have reached the villages, traditional stakeholders no longer have the same place as before because of political elements which ultimately influence the election of village heads which often causes divisions in village communities due to personal and group interests.

Mapalus was built by indigenous peoples based on local customary law, according to (Ter Haar, 2011) customary law communities are organized groups of people, settled in a certain area, have their own power, and have their own wealth in the form of visible and invisible objects, where The members of each unit experience life in society as a natural thing according to nature and none of the members has the thought or inclination to dissolve the bond that has grown or leave it in the sense of breaking away from that bond forever. Meanwhile, traditional community leaders who are members of the Alliance of Indigenous Peoples of the Archipelago (AMAN) formulate the definition of indigenous peoples as a community that has ancestral origins that have lived for generations in a certain geographical area, and has a system of values, ideology, political economy, culture and typical social. A customary law community is a group of people who are bound by their customary legal order as citizens of a legal association because of the same place of residence or on the basis of descent. The above definitions are in line with the contents of ILO Convention No. 169 of 1989 which formulated the definition of indigenous peoples as people living in independent countries whose social, cultural and economic conditions differentiate them from other parts of society in that country, and whose status is regulated, either in whole or in part, by customs and legal traditions. such customs or by special laws and regulations.

Mapalus culture is also very strong with a communal system where according to Graafland, mapalus groups, men and women wear tolu (cone-shaped hats) which function as cover from the sun and ward off rainwater that falls while working. Everyone must use it to describe togetherness in mapalus for common interests, mutual progress and mutual benefit.

Sitou Timou Tumou Tou (ST4) value in Mapalus

The value of community empowerment has been instilled long ago according to the historical development of Minahasa, namely Sitou Tumou Timou Tou. The communal basis does not differentiate between men and women because it is based on the principle of Si Tou Timou Tuu. According to Turang, the essence of mapalus is to work together, not looking at women or men. People

who want to become mapalus members are people who want to work and want to be empowered. The local wisdom model in Mapalus empowers men and women to work so that those who do not want to work cannot become Mapalus members. In Mapalus culture, the element of obedience is very strong. In the past, the Minahasa people really respected the traditional heads who were called the old law. The role of the traditional head in leading his village will be seen from the fact that everyone will follow the rules that have been determined and agreed upon together and if they are violated there will be customary sanctions that they will receive.

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Mapalus was built by indigenous peoples based on local customary law, customary law communities are organized groups of people, settled in a certain area, have their own power, and have their own wealth in the form of visible and invisible objects, where the members of each unit experience life in society is a natural thing according to nature and no one among the members has the thought or inclination to dissolve the bond that has grown or abandon it in the sense of breaking away from that bond forever. Meanwhile, traditional community leaders who are members of the Alliance of Indigenous Peoples of the Archipelago (AMAN) formulate the definition of indigenous peoples as a community that has ancestral origins that have lived for generations in a certain geographical area, and has a system of values, ideology, political economy, culture and typical social. A customary law community is a group of people who are bound by their customary legal order as citizens of a legal association because of the same place of residence or on the basis of descent. The above definitions are in line with the contents of ILO Convention No. 169 of 1989 which formulated the definition of indigenous peoples as people living in independent countries whose social, cultural and economic conditions differentiate them from other parts of society in that country, and whose status is regulated, either in whole or in part, by customs and legal traditions. such customs or by special laws and regulations.

Table 3 Sitou Tu Mou Tumou Tou Values Basic Gender Equality

Sitou Tu Mou Tou Values Gender Equality	*Tu Mou Tou in Mapalus Management*	*Tu Mou Tou Outside Mapalus*
1. The basis for participation in Mapalus is based on the tu mou tou principle	1. participation because awareness of living and being useful for others is the basis for participating in mapalus activities, each person is aware that he must be useful for others	1. There is no such basis, because everyone who wants to work for a company only wants to be paid, paid and improve themselves without thinking about, caring about other people
2. sitou timou tu mou tou and women's empowerment in mapalus	2. with the spirit of tumou tou, women play an active and positive role in mapalus, because women's awareness of how to be empowered and empower all members of the mapalus group is very high	2. there is no clarity, togetherness and mutual support and life because in the work of company management, the leadership's targets come first, so discrimination and injustice occur
3. the value of work ethic	3. The work ethic built in	3. Individual work ethic is

and gender equality	Mapalus is a collective work ethic, where the division of work is determined by the group leader which changes every time according to mutual interests and mutual benefits.	only in accordance with the interests of the company or group, so that people have no creativity, no innovation, the important thing is to do what they are told according to the wages paid and according to the work divided
4.sitou timou tu mou tou and justice for women	4. The concept of sitou timou tou places women on the same level as men so that the existence of individual women is highly valued, highly respected because as Minahasan tou, women also have the right to live forward and develop	4. The existence of women is not appreciated, it is only seen from the obligation to fulfill the tasks given by the leadership, there is no reward that is balanced with obligations and work, it is only seen based on the interests of the leadership
5. sitou timou tumou tou related to the development of women's resources	5. In Mapalus, the existence of women is very important, because Minahasa customary law respects women the same as men, with Mapalus the existence of women as human resources continues to be encouraged and developed so that they can give life to other people	5. Outside Mapalus, women develop according to capacity, and the individual's ability to succeed and fail at work is determined by their own abilities, because work management outside Mapalus is oriented towards increasing profits for the company and leaders

Source, analysis of field data for 2024

*Sitou timou timou tou*is the basis of cooperation and mutual cooperation for the Minahasa people to make each other prosperous by promoting gender equality. Sitou timou timou tou has been integrated into community life as an empowerment model passed down from generation to generation, an empowerment model called mapalus. Mapalus is based on local wisdom where Minahasa custom requires everyone to work to be independent and give life to others. Mapalus local wisdom requires all its members, both women and men, to be independent, to be prosperous and then be able to bring prosperity to others according to the philosophy of si tou Tu mou Tumou Tou {a living human being must give life to others) the Minahasa traditional proverb.

Mapalus has been trusted by the Minahasa people for generations as a tool to improve the welfare of each member of society. The definition of work culture according to Hadari Nawawi in his book Human Resource Management explains that: Work culture is a habit that is carried out repeatedly by employees in an organization. Violations of this habit do not have strict sanctions, but organizational actors have morally agreed that this habit This is a habit that must be adhered to in order to carry out work to achieve goals. From the description above, work culture is behavior that is carried out repeatedly by each individual in an organization and has become a habit in carrying out work. According to Triguno in his book Human Resource Management explains that: work culture is a philosophy based on a view of life as values that become traits, habits and driving forces, entrenched in the life of a community group or organization, then reflected in attitudes into behavior. beliefs, ideals, opinions and actions that manifest as work or work. Implementing a work culture has a very

deep meaning, because it will change the attitudes and behavior of human resources to achieve higher work productivity in facing future challenges.

According to Osborn and Plastrik in their book Human Resource Management Work culture is a set of behavioral feelings and psychological framework that very deeply internalized and shared by members of the organization." Another problem that is increasingly fading mapalus culture is related to the communality of helping each other and as a result inequality appears where the rich get richer and the poor get poorer. Another aspect is the emergence of new landlords who have become middlemen who provide loans at very high interest rates and result in poverty for farmers and the loss of agricultural land because it is sold to cover debts. Farmers who no longer have agricultural land eventually become sharecroppers with daily, weekly or monthly wages.When this does not have an impact on improving their welfare, some of them leave their hometowns to look for other jobs such as laborers or other workers in other areas or even in cities. These farmers ultimately become marginalized in their own villages (Gazette R., 2004.).

Mapalus, which is actually maintained by the Tonsawang sub-ethnic community in the era of modernization and globalization, by continuing to carry out the form of caning, is one of the cultural elements of community culture based on village customary agreements and at the same time is also the local wisdom of Mapalus culture which is maintained and becomes a stimulant for community empowerment. local so that it has an impact on the formation of a responsible character, accepting and admitting mistakes that have been made. In this case, when the caning penalty agreement was approved, community participation in the mapalus spirit did not fade but instead became stronger. The community continues to take part in participating in building and creating all programs that have been mutually agreed upon. Definition of participation according to (Elisabeth. 2013) is mentalor thought or moral or feeling involvement in a group situation that encourages him to contribute to the group in an effort to achieve common goals and take responsibility for the efforts concerned. .

In The Tonsawang ethnic community is very visible in the close participation provided so that the mapalus culture is maintained. One thing that is done is by having a social gathering of money, goods or labor which is arranged in such a way as is in accordance with mutual agreement so that it is well coordinated in its implementation and creates a high spirit of work ethic. At work it is known as work ethic. According to Webster's dictionary, it is explained that ethos is the character, sentiment, or disposition of a community or people, considered as a natural endowment; the spirit which acts manner and customs; also, the characteristic tone or genius of an institution or social organization. According to the Wikipedia dictionary, ethos comes from Greek which means attitude, personality, disposition, character and belief in something. This attitude is not only shared by individuals, but also by groups and even society. Meanwhile, work ethic according to (Aminur. 2013) is an attitude that arises from one's own will and awareness which is based on a cultural orientation system towards work. Sinarmo defines work ethic (Aminur. 2013) as a concept of work or a work paradigm that is believed by a person or group of people to be good and right and their own awareness is based on a system of cultural orientation towards work.

In relation to work and the work ethic itself and taking the example of one way of life of village communities in Minahasa, which has a sitou timou tumou tou life philosophy with a form of work culture called mapalus, this becomes a discussion in understanding the value and meaning of work itself. Even though it is increasingly being eroded by the incessant culture and influences from outside, the cultural values of work in mapalus are still maintained in various places in the Minahasa area, even the strength of custom is still felt in certain villages for and for the sake of shared prosperity. In phenomenology, everyday life is a source of knowledge (Armada, 2013).

The Position of Women in Minahasan History

In relation to myths and women, it is clear that this mythology was not constructed to explain who men and women are. But we can implicitly know what the status of women was in the Minahasa ancestral society. For them, there is no essential distinction between men and women. The status of women is not subordinate to men and there is no dichotomy between men and women. This is concluded because it is interesting from the fact that women (Karema and Lumimuut) are central figures in this mythology. Even in the tombulu version, there is also another female character, namely Ratu Sumilang, who is said to be Lumimuut's mother who leads her family of sailors. In MH Kumaat-Tangkudung's writing "Women around the Table", about the role of women in Minahasa culture. He explained about women serving food and drink to their husbands and children. This shows that it has become a necessity. This kind of life has been around for so long that it is felt or considered by women as a duty or role that inevitably has to be carried out (Notoatmodjo. 2003).

Likewise, with all the men who continue to receive service with love from servant women, do they realize that if there are no servants who serve them with love, then they will die. But women must also be made aware that what happens around the table is an action that brings other people to life. This action is a manifestation of the motto of a Minahasan son, Dr. Sam Ratulangi "Si Tou Tumou Tou" (a person lives to give life to others). In 1985, the term Tanah Tumimuut Toar for Minahasa land became increasingly popular because of the Lumimuut Toar folklore which tells the history of the first humans in Minahasa. Another term commonly used for the Minahasa people is "Manadonese" which reminds them that they have ethnic unity and kinship ties. When they are outside the area, they call themselves "kawanua" which means village/region.

In terms of marriage, each ethnic group has its own customs with stories. However, in understanding women, there are similarities between several sub-ethnic groups. Women have a high position, are influential and respected. This is evident in various greetings towards women (in the Toumbulu language). Tetendean which means a place to lean on/depend on, kasende which means friend to eat, equal, equal. The one, which means soul mates/friends, live together and are united. Karia which means work friend/life friend. Even when it comes to children's marriages, the mother's role is very decisive. Then in traditional ceremonies, women become religious leaders according to the Lumimuut Toar story. The woman's name is Karema. Likewise with the maengket dance where the woman is the leader, known as the chapel. Furthermore, in family life, women are the ones who make decisions which must be negotiated together by the wife and husband, for example in terms of buying and selling goods or proposing children. And in terms of manners, women must be preceded or in front unless climbing stairs. And in the scope of society or socialization, the term Mapalus means joint activities for common interests - and each one takes turns.

The feminist movement focuses on empowerment and eliminating all forms of discrimination against women through gender equality which is internationally recognized through the Convention of Elimination of All Forms of Discrimination Against Women [CEDAW] which was implemented on December 18 1979 and has been ratified by 177 countries. Indonesia is one of those who provide support for this convention and has ratified it through the ratification of Law no. 7 of 1984. Recognition (tribute) of the importance of women's position in society internationally requires countries including Indonesia to make regulations regarding the elimination of discrimination and paying attention to women's empowerment. In Indonesia, women's empowerment in society has been regulated in various laws, including Law no. 23 of 2014 concerning regional government. In this law, the tasks of the central, provincial and district/city governments are divided in empowering women.

4. Conclusion

Some conclusions obtained from the results of this study are as follows. First, gender equality has become a culture in mapalus, because the term tou Minahasa has long been known, tou Minahasa does not differentiate between men and women, tou Minahasa is what exists in mapalus work, women are valued the same as men while for good work time and the type of work is determined by the mapalus group leader, women play a very important role in mapalus activities, and women can become mapalus group leaders, this has an influence on the development of Minahasa, related to the leadership of many women who become law elders and priests.

Next, the reciprocal system applied in mapalus work management, where each member does not see that men and women will get a turn to work and work on their gardens and fields, this reciprocal system allows women to replace husbands or children to replace parents in mapalus, because especially when mapalus is run, then the reciprocal system is a measure of justice, so that everyone gets the same rights, the same opportunities and the same obligations, that is the value of gender equality in mapalus, both agricultural mapalus and home mapalus.

Third, the value of sitou tu mou tou is the obligation of people to build and revive others, is a form of gender equality, this value of sitou tu mou tou causes women and men to encourage each other, encourage each other, bear each other for mutual success in life. This motto causes women and men in Mapalus to respect each other, support each other, encourage each other so that work can be completed quickly, so that they can succeed together and grow together.

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