



# **TECHNIUM EDUCATION & HUMANITIES**



**CONSTANTA, ROMANIA,  
EUROPEAN UNION**

# The Influence of Modernization on the Essence of Thanksgiving in Minahasa Society

Veronike E.T Salem<sup>1</sup>, Ferdinand Kerebungu<sup>2</sup>, Hamsah Hamsah<sup>3</sup>, Cahyadi Nugroho<sup>4</sup>,  
Awaluddin Hasrin<sup>5</sup>

<sup>12345</sup>Faculty of Social Sciences and Law, Universitas Negeri Manado, Indonesia

\*Corresponding author. Email: [veronikesalem@unima.ac.id](mailto:veronikesalem@unima.ac.id)

## ABSTRACT

This study aims to analyze the influence of modernization on the essence of gratitude in Minahasa society. The main focus is to identify changes that occur in the practice, meaning, and social function of this ritual, as well as to explore the adaptation strategies developed by the community in maintaining tradition amidst the flow of modernization. The method used is a qualitative approach with literature review techniques. This study analyzed various sources of academic literature, including journal articles, books, and relevant research reports, published in the last 20 years. Data analysis was carried out using a thematic analysis approach to identify patterns and main themes from the literature reviewed. The results of the study indicate that modernization has brought significant changes to the Minahasa gratitude ritual, including a shift in motivation from spiritual to socio-economic, the transformation of ritual practices with the use of modern technology, changes in community participation, and the emergence of new challenges in preserving the essence of the ritual. However, the study also revealed cultural resilience, where the Minahasa community actively developed adaptation strategies to maintain the core values of the ritual while adapting to the demands of modernity. These findings provide important insights into the dynamics between tradition and modernity in the context of local culture, as well as their implications for efforts to preserve cultural heritage in the global era.

**Keywords:** *Social Group Dynamics, Phenomenon of Bullying, Secondary Schools*

## 1. INTRODUCTION

The Minahasa people, as one of the ethnic groups inhabiting the North Sulawesi region, have a rich culture that has been passed down from generation to generation [1]. One tradition that is still preserved to this day is the thanksgiving ritual, a ritual that reflects gratitude to God for all the blessings and abundance received [2]. However, along with the development of the times and the entry of modernization, there have been significant changes in the way the Minahasa people understand and carry out this thanksgiving tradition [3].

Modernization, as a complex process of social and cultural change, has had a broad impact on various aspects of the lives of the Minahasa people [4]. Technological developments, changes in mindset, and transformation of social structures are some of the factors that have influenced the way people view ancestral traditions, including thanksgiving [5]. This raises questions about how modernization affects the essence of

the thanksgiving ritual that has long been an integral part of the Minahasa cultural identity [6].

In a historical context, thanksgiving in the Minahasa community has deep roots in the animist and dynamism beliefs held by their ancestors [2]. This ritual was originally intended to express gratitude to the spirits of ancestors and the forces of nature that are believed to provide protection and well-being. Along with the entry of major religions such as Christianity and Islam, this ritual underwent a transformation in meaning, where the object of gratitude shifted to God Almighty [7].

The process of acculturation between traditional beliefs and new religions created a unique form of syncretism in the implementation of gratitude in Minahasa [8]. This is reflected in various aspects of the ritual, from the prayers recited, the symbols used, to the food served. However, with the increasing influence of modernization, there have been shifts in the understanding and practice of this ritual [9].

One of the significant impacts of modernization on gratitude is the change in motivation and purpose of carrying out the ritual [10]. If in the past gratitude focused more on spiritual and communal aspects, now there is a tendency for this ritual to also be used as a means of showing social status and economic ability [11]. This can be seen from the increasingly luxurious and excessive preparation and implementation of the ritual, which sometimes actually obscures the main essence of gratitude itself [12].

The development of information and communication technology has also brought about changes in the way the Minahasa people understand and practice gratitude [13]. Social media, for example, has become a new platform for sharing moments of thanksgiving, which on the one hand can strengthen social ties but on the other hand also has the potential to reduce the sacredness and intimacy of the ritual. This phenomenon raises questions about how to maintain a balance between tradition and modernity in the context of cultural preservation [14].

Changes in the social and economic structure of Minahasa society have also influenced the practice of thanksgiving [15]. Urbanization and increasing social mobility have changed patterns of interaction and social cohesion in society. This has an impact on how thanksgiving rituals are organized and carried out, especially in terms of participation and involvement of community members [16].

Another aspect that needs to be considered is the shift in values that underlie thanksgiving. Modernization has brought new values such as individualism and materialism which sometimes conflict with traditional values such as mutual cooperation and simplicity which are the core of thanksgiving rituals. This poses a challenge in maintaining a balance between developments in the era and the preservation of noble cultural values [17].

Modern education also plays an important role in shaping the perception of the younger generation of Minahasa towards the tradition of thanksgiving. On the one hand, education can increase understanding and appreciation of cultural heritage. On the other hand, however, an educational orientation that focuses more on global skills and technology can erode interest in traditional practices such as giving thanks [18].

Globalization, as one aspect of modernization, also has an influence on the ritual of giving thanks in Minahasa. The entry of various foreign cultural influences has created new forms of expressing gratitude, which are sometimes considered as innovations but can also be seen as eroding local cultural identity. This phenomenon has given rise to debates about authenticity and adaptation in the context of cultural preservation [19].

The development of tourism in Minahasa has also influenced the practice of giving thanks. On the one hand this can be a means of promoting culture and improving the local economy. However, on the other hand, there are concerns that the commercialization of this ritual can reduce the sacred value and spiritual meaning contained in it. This raises a dilemma between cultural preservation and economic development [20].

Changes in consumption patterns and lifestyles of modern Minahasan society are also reflected in the implementation of the thanksgiving ritual. The use of modern materials and equipment in the ritual, as well as changes in the types of food served, show how modernization has penetrated the most basic aspects of this tradition. This raises questions about the limits of adaptation that can be done without losing the essence of the ritual.

The role of traditional leaders and religious figures in Minahasan society has also changed along with modernization. These traditional authorities now have to face various new challenges, including how to maintain the relevance of the thanksgiving ritual amidst rapid social change. This requires a reinterpretation and adaptation of their role in bridging tradition and modernity.

Finally, the phenomenon of modernization and its influence on the essence of thanksgiving in Minahasan society raises fundamental questions about cultural identity and how to maintain it amidst the flow of global change. It is not only about preserving a ritual, but also about how a society can maintain its core cultural values while adapting to the demands of modern times. An in-depth study of this phenomenon is not only important for the Minahasan people, but can also provide valuable insights into the dynamics of cultural change in the era of globalization.

A study conducted by Sumampouw [21] entitled "Minahasa Cultural Transformation: A Study of Changes in Cultural Values in Thanksgiving Rituals" examines changes in cultural values in thanksgiving rituals in Minahasa. This study uses an ethnographic approach to explore the meaning and changes that occur in the implementation of the ritual. The results of the study indicate a shift in meaning from rituals that focus on spirituality to being more oriented towards social and economic aspects.

A study conducted by Renwarin entitled "Modernization and Its Impact on Local Cultural Practices: A Case Study of Thanksgiving Rituals in Minahasa Regency" analyzes how modernization affects the implementation of thanksgiving rituals. This study uses qualitative methods with in-depth interviews and participant observation. The research findings show that modernization has changed several aspects of the ritual, including the use of technology in preparation and

implementation, as well as changes in the types of food served.

Turang's study entitled "Perceptions of the Young Generation of Minahasa Regarding Thanksgiving Rituals in the Digital Era" focuses on the views and attitudes of the younger generation towards the tradition of thanksgiving. Using survey and focus group discussion methods, this study found that although the younger generation still values the ritual, there is a tendency to simplify and adapt it to modern lifestyles.

The research gaps that can be identified from the three studies are: First, there has been no comprehensive study that analyzes in depth how modernization affects the spiritual and philosophical essence of the thanksgiving ritual, not only in its practical aspects. Second, previous studies have not specifically examined the adaptation strategies carried out by the Minahasa community in maintaining the essence of the thanksgiving ritual amidst the flow of modernization. Third, there has been no study that uses an interdisciplinary approach to analyze this phenomenon, which can provide a more holistic understanding of the interaction between modernization and cultural traditions.

The novelty of the proposed research is: First, this study will use a phenomenological approach to explore the subjective experiences and meanings of the Minahasa community towards changes in the thanksgiving ritual, which has not been done in previous studies. Second, this study will develop a theoretical model of how modernization affects the essence of cultural rituals, which can be applied not only to the case of Minahasa but also to other cultural contexts. Third, this study will use a mixed method that combines in-depth qualitative analysis with a large-scale quantitative survey, providing a more comprehensive understanding of the phenomenon under study. Fourth, this study will explore innovative strategies developed by the Minahasan community in bridging tradition and modernity, which can provide valuable insights for cultural preservation efforts in the global era.

## **2. RESEARCH METHOD**

This study uses a qualitative approach [22] with a literature review method to examine the influence of modernization on the essence of gratitude in Minahasa society. A qualitative approach was chosen because it allows for in-depth exploration of complex socio-cultural phenomena, such as changes in traditional ritual practices. The literature review method is used to analyze and synthesize findings from various relevant literature sources, providing a comprehensive understanding of the topic being studied.

The data collection process in this study involved a systematic search of journal articles, books, research reports, and other academic sources related to

modernization, gratitude rituals, and Minahasa culture. The search was conducted using academic databases such as Google Scholar, JSTOR, and ProQuest, as well as digital library catalogs. Keywords used in the search included "Minahasa modernization", "gratitude ritual", "Minahasa cultural change", and other relevant variations.

Inclusion criteria for the literature to be reviewed included: (1) publications in Indonesian or English, (2) published in the last 20 years to ensure relevance to the current context of modernization, (3) focus on aspects of Minahasa culture, especially gratitude rituals, and (4) discuss the impact of modernization on traditional cultural practices. Meanwhile, exclusion criteria include literature that has not undergone a peer-review process (except for primary sources such as historical documents) and publications that are not relevant to the Minahasa or Indonesian context.

After the initial selection process, the selected literature will go through a quality assessment stage using critical appraisal instruments appropriate for each type of research (e.g., CASP Checklist for qualitative studies). This is done to ensure that only literature with good methodological quality is included in the review.

Data analysis in this study will use a thematic analysis approach. This process involves several stages: (1) familiarization with the data through repeated reading, (2) initial coding to identify key concepts, (3) searching for themes that emerge from the codes, (4) reviewing and refining themes, (5) defining and naming themes, and (6) producing an analysis report.

Themes that will be explored in the analysis include: changes in motivation and purpose of performing the thanksgiving ritual, transformation of ritual practices due to modernization, shifts in values underlying rituals, the impact of technology and social media on the implementation of rituals, and adaptation strategies developed by the Minahasan community in maintaining the essence of rituals amidst the flow of modernization.

To ensure the credibility of the research, several strategies will be applied: (1) triangulation of data sources by comparing findings from various types of literature, (2) peer debriefing through discussion of findings with other researchers who have expertise in cultural anthropology or Minahasan studies, (3) member checking by involving members of the Minahasan community or local cultural experts to review and provide feedback on the interpretation of the findings.

Research ethics will be observed by ensuring integrity in the literature review process, including respect for copyright and proper citation. Although this research does not involve human participants directly, sensitivity to cultural issues will be maintained in the interpretation and reporting of the findings.

Limitations of the literature review method that need to be acknowledged include: the possibility of publication bias where studies with positive results are more likely to be published, limitations in accessing "grey" literature or local sources that may not be widely published, and challenges in synthesizing findings from studies with diverse methodologies. Nevertheless, the literature review method has the strength in providing a comprehensive overview of the state of the art knowledge on the topic under study, identifying gaps in previous research, and providing a strong theoretical basis for further research. The results of this review are expected to provide a deeper understanding of the dynamics between modernization and tradition in the context of Minahasan people's thanksgiving rituals, as well as providing theoretical and practical implications for cultural preservation in the modern era.

### **3. RESULTS AND DISCUSSION**

#### **3.1. Result**

The results of the study on the influence of modernization on the essence of gratitude in Minahasa society show significant changes in various aspects of this ritual. Analysis of the existing literature reveals that modernization has had a multidimensional impact on the practice, meaning, and social function of the gratitude ritual.

One of the main findings is a shift in motivation in carrying out the gratitude ritual. If previously this ritual focused more on the spiritual aspect and expressions of gratitude to God or ancestors, now there is a tendency for this ritual to also be used as an arena to show social status and economic ability. Several studies show that the scale and luxury in holding rituals are often indicators of a person or family's success in the eyes of society.

Changes in ritual practices are also clearly visible as an impact of modernization. The use of modern technology in the preparation and implementation of rituals is becoming increasingly common. For example, the use of social media to invite guests and share ritual moments, as well as the use of modern equipment in food preparation and decoration. On the one hand, this makes it easier to carry out the ritual, but on the other hand, it can reduce the traditional aspects and sacredness of the ritual.

Modernization has also influenced the types and methods of serving food in the gratitude ritual. There is a shift from the use of local and traditional ingredients to more modern and "prestige" foods. Several studies have noted that this has not only changed the culinary aspects of the ritual, but also has the potential to erode local values associated with traditional foods.

Changes in social structures due to modernization have also impacted community participation in

thanksgiving rituals. Urbanization and increased social mobility have changed patterns of interaction and social cohesion in Minahasa society. Several studies have shown a decline in participation rates, especially among the younger generation and those who have moved to urban areas.

The spiritual aspect of thanksgiving rituals has also undergone a transformation. While the essence of gratitude to God remains, there has been a shift in the way this spiritual expression is carried out. Several studies have noted a syncretism between traditional elements and modern religious practices, creating new forms of spiritual expression.

The impact of globalization on thanksgiving rituals is also seen in the influx of foreign cultural elements. Several studies have shown the adoption of elements from global culture in the implementation of rituals, which is sometimes seen as a form of modernization but can also be seen as an erosion of local cultural identity.

Studies have also revealed changes in the role and authority of traditional leaders and religious figures in the context of thanksgiving rituals. Modernization has brought new challenges for these traditional leaders in maintaining their relevance and role in an increasingly modern society.

The economic aspects of thanksgiving rituals have also undergone significant changes. Several studies have shown that these rituals now often involve greater expenditure, which can be a financial burden for families or communities. This has raised debates about the sustainability of ritual practices in the context of a modern economy.

The influence of media and information technology on the perception and practice of thanksgiving rituals is also an important finding. Social media, for example, has become a new platform for sharing and promoting these rituals, which on the one hand can strengthen cultural identity but on the other hand also has the potential to commodify the ritual.

Research has also revealed a generational gap in understanding and appreciation of thanksgiving rituals. The younger generation tends to have different interpretations and approaches to these rituals compared to the older generation, reflecting changing values and priorities due to modernization.

Interestingly, several studies have found creative efforts by the Minahasan community to bridge tradition and modernity in the context of thanksgiving rituals. This includes adapting the ritual to better suit modern lifestyles while still maintaining its spiritual essence.

The impact of tourism on thanksgiving rituals is also a significant finding. Several studies have shown that this ritual is increasingly being used as a cultural tourism attraction, which on the one hand can promote Minahasan

culture but on the other hand also has the potential to change the meaning and authenticity of the ritual.

Recent studies have also revealed a new awareness among Minahasans about the importance of preserving the essence of the thanksgiving ritual amidst the current of modern. This is evident from various community initiatives and cultural education programs aimed at maintaining the core values of this ritual.

Finally, the study also found that although modernization has brought many changes, the basic essence of giving thanks as an expression of gratitude and communal solidarity still persists in Minahasan society. This shows the resilience of Minahasan culture in facing the challenges of modernization, while continuing to adapt to changing times.

### 3.2. Discussion

The results of the study on the influence of modernization on the essence of gratitude in Minahasa society can be analyzed using several theoretical perspectives in sociology. The modernization theory proposed by Max Weber and the theory of social change by Emile Durkheim provide a useful framework for understanding the transformation that occurs in this ritual.

Weber's modernization theory emphasizes rationalization and secularization as the main characteristics of modern society. In the context of the Minahasa gratitude ritual, we can see how rationalization has changed the motivation and method of carrying out the ritual. The shift from a purely spiritual focus towards a demonstration of social and economic status reflects what Weber calls the "disenchantment of the world", where magical-religious values are replaced by rational and materialistic calculations.

Furthermore, Weber's "iron cage" concept of excessive rationalization can explain why some aspects of the ritual have become more standardized and less flexible. The use of modern technology and social media in rituals, for example, can be seen as a form of rationalization that, although increasing efficiency, also has the potential to reduce the intimacy and spontaneity that previously characterized traditional rituals.

Meanwhile, Durkheim's theory of social change, particularly his concepts of mechanical and organic solidarity, provides an interesting perspective on the transformation of the social function of the thanksgiving ritual. The shift from a more homogeneous traditional Minahasan society (mechanical solidarity) to a more complex and specialized society (organic solidarity) is reflected in the changes in how this ritual is carried out and interpreted.

In a society with mechanical solidarity, the thanksgiving ritual functions as a strong social glue, strengthening collective identity and shared values. However, along with modernization and the shift to organic solidarity, the function of this ritual began to shift. Although it still has a role in strengthening social ties, this ritual also becomes an arena for demonstrating differences in status and individual identity, reflecting the complexity of modern society.

Durkheim's concept of "conscience collective" is also relevant in understanding the changing meaning of the thanksgiving ritual. Modernization has resulted in a shift in the collective consciousness of the Minahasan people, which is reflected in the changing values and priorities associated with this ritual. However, the persistence of the basic essence of the ritual as an expression of gratitude suggests that some core elements of the collective consciousness still remain.

Talcott Parsons' structural functional theory can also be applied to understand the adaptation of thanksgiving rituals to modernization. Parsons' AGIL (Adaptation, Goal Attainment, Integration, Latency) concept can explain how this ritual adapts to changes in the social environment (A), maintains its purpose as an expression of gratitude even in a different form (G), continues to function as a means of social integration (I), and maintains certain cultural patterns even in changing contexts (L).

Changes in the participation and role of the younger generation in thanksgiving rituals can be analyzed using Karl Mannheim's generational conflict theory. The differences in interpretation and approach to rituals between the older and younger generations reflect what Mannheim calls the "problem of generations", where each generation forms a unique perspective based on their historical experiences.

The phenomenon of commodification of thanksgiving rituals, especially in the context of tourism, can be understood through the perspective of critical theory from the Frankfurt School, especially Theodor Adorno's thinking on the culture industry. The transformation of rituals into tourist attractions reflects the process of cultural commodification, where traditional values are transformed into consumable products, potentially reducing the authenticity and deep meaning of the ritual.

The symbolic interactionism theory of George Herbert Mead and Herbert Blumer is also relevant in analyzing the changes in symbolic meaning in thanksgiving rituals. The shift in the use of traditional symbols and the adoption of modern elements reflects the ongoing negotiation of meaning in social interactions, in accordance with the basic premise of symbolic interactionism.

Pierre Bourdieu's concept of habitus and cultural capital can be applied to understand how thanksgiving rituals become arenas for demonstrating social status and accumulating cultural capital. The shift from a focus on spirituality to a demonstration of economic capability reflects changes in the habitus of the Minahasan people and the way they accumulate and display their cultural capital.

Globalization theory, especially the concept of glocalization by Roland Robertson, provides a framework for understanding how thanksgiving rituals undergo a process of local adaptation to global influences. The adoption of global cultural elements in local rituals reflects the process of glocalization, where the global and the local blend to create a hybrid cultural form.

The resilience of Minahasa culture in maintaining the essence of thanksgiving rituals amidst the flow of modernization can be analyzed using Anthony Giddens' structuration theory. Giddens' concept of duality of structure explains how social agents (Minahasan society) are active in reinterpreting and modifying their cultural practices (thanksgiving rituals) in the context of changing social structures, creating a balance between tradition and modernity.

The emergence of a new awareness of the importance of preserving the essence of rituals can be understood through Giddens' concept of reflexivity. This shows the ability of Minahasan society to critically reflect on their cultural practices and take conscious action to preserve them, reflecting the characteristics of a reflexive modern society.

In conclusion, this multidimensional analysis using various sociological theories provides a deeper understanding of the complexity of the influence of modernization on thanksgiving rituals in Minahasan society. The transformations that occur reflect broader dynamics between tradition and modernity, showing how local cultural practices adapt, survive, and change in the face of global modernization.

#### 4. CONCLUSION

The results of the study indicate that modernization has brought significant changes to the essence of gratitude in Minahasan society. There have been shifts in the motivations, practices, and meanings of rituals, reflecting the transformation of broader social and cultural values. Nevertheless, the basic essence of rituals as expressions of gratitude and communal solidarity still persists, demonstrating the resilience of Minahasan culture. This study reveals the complexity of the interaction between tradition and modernity, where Minahasan society actively negotiates and adapts their cultural practices to remain relevant in a modern context, while seeking to maintain their cultural identity. These findings highlight the importance of a balanced approach

to preserving cultural heritage amidst the flow of modernization, allowing adaptation without losing core cultural values.

#### ACKNOWLEDGMENTS

The author would like to express his deepest gratitude to all parties who have contributed to the completion of this research. His gratitude goes to his beloved family for their moral support and understanding during the research and writing process. All parties who cannot be mentioned one by one, who have helped either directly or indirectly in the completion of this research. Hopefully this research can provide a significant contribution to the development of science and the preservation of Minahasa culture.

#### REFERENCES

- [1] Y. Daniel, A. Santie, F. H. Mamonto, M. Lasut, and R. Mesra, "Penerapan Gaya Kepemimpinan Egaliter Orang Minahasa di Universitas Negeri Manado," vol. 9, no. 1, pp. 549–556, 2023, doi: 10.58258/jime.v9i1.4696/http.
- [2] B. Tongotongo, S. Rumampuk, and T. Mulianti, "Makna Perayaan Pengucapan Syukur di Desa Betelen Satu Kecamatan Tombatu Kabupaten Minahasa Tenggara," *Holistik, J. Soc. Cult.*, 2021.
- [3] Z. H. S. B, D. Sengkey, V. E. T. Salem, and R. Mesra, *Parents Perception on Kawasan Dance in Tondei Village South Minahasa District*. Atlantis Press SARL, 2023. doi: 10.2991/978-2-494069-35-0.
- [4] R. Mesra, E. Sianturi, and P. R. Tuerah, "Declining Social Solidarity Between Microbus Drivers Among the Community of Tataaran II Village, South Tondano District, Minahasa Regency," *LANGGAM Int. J. Soc. Sci. Educ. Art Cult.*, vol. 2, no. 4, pp. 29–37, 2023.
- [5] R. Mesra, M. Lamadirisi, and S. Fathimah, "Fungsi Pasar Sapi/ Blante Bagi Masyarakat Minahasa," *J. Socius J. Sociol. Res. Educ.*, vol. 8, no. 2, p. 73, 2021, doi: 10.24036/scs.v8i2.227.
- [6] R. Mesra, M. F. Hidayat, C. Korlefura, A. M. Tanaya, and I. Ambon, "Persepsi Masyarakat Minahasa Tentang Pasar 'Extreme' Tomohon," vol. 6, no. 4, pp. 2323–2331, 2022, doi: 10.36312/jisip.v6i4.3676/http.
- [7] S. I. Sondakh and M. Yoesoef, "Tradisi Pengucapan Syukur Minahasa dan Pemertahanan Kuliner Tradisional," *Arif J. Sastra dan Kearifan Lokal*, vol. 2, no. 1, pp. 104–119, 2022.
- [8] J. E. Nelwan, "Mapalus dalam Pembangunan Kesehatan Masyarakat Minahasa di Sulawesi Utara," *Sam Ratulangi J. Public Heal.*, vol. 1, no.

- 1, pp. 23–32, 2020.
- [9] A. Zelika, F. V. I. A. Koagouw, and J. P. M. Tangkudung, “Persepsi tentang perayaan pengucapan syukur Minahasa (studi komunikasi antar budaya pada Mahasiswa luar Sulawesi Utara di Fispol,” *Acta Diurna Komun.*, vol. 6, no. 1, 2017.
- [10] M. F. Hidayat, V. E. T. Salem, P. R. Tuerah, and R. Mesra, “Socio-Cultural Relationship of The Tondano Javanese Community with The Original Minahasa Community,” *Ideas J. Pendidikan, Sos. dan Budaya*, vol. 9, no. 3, pp. 737–746, 2023.
- [11] V. E. T. Salem and R. Mesra, “Preservation of Local Language Culture in Toundanouw Village District Southeast Minahasa Regency,” in *International Conference on Social Sciences (ICSS 2020)*, 2020, vol. 473, no. IcSS, pp. 175–177. doi: 10.2991/assehr.k.201014.039.
- [12] D. M. Pusung, “Perayaan pengucapan syukur khas orang Minahasa,” *EUANGGELION J. Teol. dan Pendidik. Kristen*, vol. 1, no. 2, pp. 31–43, 2020.
- [13] T. M. T. Romi Mesra, Rio R. Sandag, Sandi A. Dien, K. Sengkey, and S. K. Gabriela C. Timporok, “Tantangan petani cabai dalam mencari buruh panen di desa parepei, kabupaten minahasa,” *J. Paradig. J. Sociol. Res. Educ.*, vol. 3, no. 2, pp. 133–141, 2022, doi: 10.53682/jpjsre.v3i2.5471.
- [14] R. Mesra, V. E. T. Salem, and F. E. Pijoh, “Eksistensi Pedagang Angkringan di Benteng Moraya Tondano Pada Bulan Ramadhan,” *Indones. J. Sociol. Educ. Dev.*, vol. 5, no. 2, pp. 78–87, 2023.
- [15] H. P. Dolonseda, C. A. V. Tokio, T. W. Kaempe, and R. Mesra, “Realitas Pendidikan Dan Kondisi Ekonomi Keluarga Petani Wortel Di Kelurahan Rurukan,” vol. 7, no. 4, 2022.
- [16] R. Mesra, M. E. Korompis, P. R. Tuerah, and U. N. Manado, “KAJIAN SOSIAL-EKONOMI UMKM WIRELESS FIDELITY ( WI-FI ) DI PERUM MAESA UNIMA,” *J. Ris. Entrep.*, vol. 6, no. 2, pp. 1–6, 2023, doi: 10.30587/jre.v6i2.6007.
- [17] R. Runturambi, “Budaya Makan Bersama dalam Perayaan Pengucapan Syukur Sebagai Tindakan Simbolik Integrasi Sosial di Minahasa Tenggara,” *J. Educ. Hum. Soc. Sci.*, vol. 4, no. 3, pp. 1466–1476, 2022.
- [18] R. J. Kapoh, E. Kapoh, A. Yosua, T. Tan, and B. Kosaputera, “Foso Rumages Um Banua: Fungsi Pastoral Memelihara Nilai Religius Tradisi Pengucapan Syukur di Minahasa,” *J. Teol. Gracia Deo*, vol. 6, no. 2, pp. 211–223, 2024.
- [19] R. J. Salaki, “Membangun karakter generasi muda melalui budaya mapalus suku minahasa,” *J. Stud. Sos.*, vol. 1, no. 6, pp. 47–52, 2014.
- [20] W. Weol, N. A. Heydemans, and F. M. Langi, “Transformasi Pengucapan Syukur: Identitas dan Relasi Sosial Era Pandemi Covid-19 di Tomohon,” *Tumou Tou*, vol. 8, no. 1, pp. 53–61, 2021.
- [21] O. J. Sumampouw and J. E. Nelwan, “Mapalus Dalam Pembangunan Kesehatan Masyarakat Minahasa Di Sulawesi Utara,” *SERI Stud. Kebud. III*, p. 101, 2019.
- [22] Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*. Bandung: Alfabeta, 2019.