

## Research Article

# Cap Tikus as Symbol of Social Closeness in the life of the Minahasa People

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### Abstract

Humans in fulfilling the needs of life must do activity economics, which includes fields that relate directly to nature, such as agriculture, fisheries, mining, artisans, and so efforts are accomplished by people minahasa led to the changes in the system of relationships or life social. Factors environment as an element of external are not directly also been affecting the activity of the economy that has triggered the emergence of the development effort with the presence of collectors saguer and Cap Tikus.

### Keywords

Cap Tikus, Symbol, Social Closeness

### 1. Introduction

One of the wealth of nature in the area of Minahasa and Sangihe, the drink traditionally that has been entrenched since two centuries ago, leads the water sap of Mayang tree palm ( in the language of Minahasa saguer ) prepared by the process of distillation that saguer turned into gin or plain called the Cap Tikus ( named by the ancestors of Minahasa and Sangihe ) that is used by the public to the traditions, customs, ceremonies, heats the body, the celebration day of celebration, comfort grief, complementary event meeting relatives of relatives, friends, etc. Cap Tikus has become one of the necessities of life in the Minahasa and Sangihe islands. Production Cap Mice can increase the growth of the economy for the farmers' area and their families. Cap Tikus is traditional liquor in Minahasa. It is not a brand. Nature of the communal cause Cap Mouse challenging to be protected by the regime of the legal rights of the wealth of intellectual. Cap tikus is Beverage with 40-50 percent traditional methods and techniques that produce ethanol content. Knowledge makes Cap Tikus is traditional. It has been carried down through generations of future grandmother ancestor them. According to Adatrecht bundels XVII, which was written in 1919, Cap Mouse managed to save the Minahasa of dependence Opium

and Opium at age 18. Various research science related to the utilization of source material fuel plant that renewable claiming the productivity and quality of the bio-ethanol -based Cap Tikus rule out the bio-ethanol is produced from corn, cassava, molasses sugarcane, and sorghum [1].

At the 18th century, Cap Tikus drinks were essential for the Minahasa community. Van Vollenhoven [1] said this traditional liquor had saved the Minahasa people from the dependence of Opium and Opium in the 18th century. Because the Minahasa people loved Sauer and Cap Tikus drinks, the Minahasa people were no longer interested in opium and opium. Although the price is quite low, Cap Tikus is traditional liquor in Minahasa.

At first, the distribution of Cap Tikus limited. Not no record indeed since when Cap Tikus become a commodity that is traded where -Where, but a manuscript light of history culture Minahasa were written Jessy Wenas noted Cap Tikus was already marketed in 1512-1523. The merchants of origin China sold him at Fort Amsterdam, Manado. Its customers are traders and seamen from Spain. There is a story related to the source of why the drinks name Cap Tikus. When it drinks, it is packaged in bottles of ceramic pictorial tails of mouse [2].

Humans in fulfilling the needs of life must do activity economics, which includes fields that relate directly to nature, such as agriculture, fisheries, mining, artisans, and so efforts are accomplished by people minahasa led to the changes in the system of relationships or life social. Factors environment as an element of external are not directly also been affecting the activity of the economy that has triggered the emergence of the development effort with the presence of collectors saguer and Cap Tikus.

In human communication, symbols are expressions intended to represent something else (Samovar et al.) [3]. Symbols have no relation to what they represent. In a

sense, the symbol is chosen. Human symbols to create or create symbols that can be used to help one another and provide a process of cultural inheritance from generation to generation. Humans use symbols not only to help one another but also to discuss certain ideologies and social systems to represent various aspects of culture. For the people of North Sulawesi or the Minahasa community, gathering is a must, because with that activity will be built a concrete communication between one person with another person in an order of the structure of society. Unique facts for *Cap Tikus* liquor Minahasa people as a stimulus for people to gather for something informal. The *Cap Tikus* is also considered as something that must be consumed or served while they are holding a ceremony both for a thanksgiving, marriage and for a death ceremony.

## 2. Research Methods

According to Bogdan and Taylor [4], qualitative methods are in the form of research procedures that generate descriptively shaped in the way of data words, which are written or oral from the people and can be observed later by the behavior. One has to approach this method as an individual in a holistic manner. Where qualitative research is that one uses the natural background with the mean of interpreting the phenomenon that happens with cause involving various methods that are existing. In a study, qualitative methods are generally utilized as interviews, observation, and utilization documents.

## 3. Discussion

### 3.1 *Cap Tikus symbol of social closeness of minahasa people*

When we come to the land of Minahasa in general, we will find stalls that sell *Cap Tikus*. Most of the village before eating more before taking *Cap Tikus* with reason to eat a lot. *Cap Tikus* drinks have been known for a long time in the Land of Minahasa. Indeed there is no accurate record when *Cap Tikus* began to appear in the treasury of Minahasa culture. However, every citizen Minahasa when talking about *Cap Tikus* will appoint that drinks it began to be known since the grandmother ancestor them. Through the *Cap Tikus*, The symbol that we get is a culture. Culture is a frame of reference (frame of reference), humans, in response to neighborhood life. In other words, religion is a reflection of a man in response to the environment and changes in the vicinity. With the culture of man can take advantage of a variety of diverse sources of power environments to support life, such as the technology, humans can exploit a source of power in the background [5].

*Cap Tikus* has been since the first very familiar and popular among farmers, Minahasa. Generally, farmers Minahasa, before going to the garden or start work, drink a shot glass (glass the size of a small, once gulp) *Cap Tikus*. Drinks this, according to Dr. Richard AD Siwu [6], is known by every person Minahasa as a beverage warms body and the driving passion for working. Aware correct that the *Cap Tikus* contain levels of alcohol is

high, already since the first people parents reminded to be able to resist or control drink beverage *Cap Tikus*. Since the first well-known proverb concerning *Cap Tikus*, drink one shot *Cap Tikus*, enough to add blood, two shots could get in prison, and drinking three-shot going to hell. According to Pratiknjo [7], *Cap Tikus* can also use as a concept of cultural values.

In the context of the Minahasa community by gathering while drinking *Cap Tikus*, the power of intimacy is increasingly felt. This is more prevalent when gathering with relatives, friends, or colleagues who just met. From the perspective of communication, *Cap Tikus* is studied through the concept of Cultural Theory of Communications. Culturally sensitive communication aims to develop solutions to health problems in local communities; in these theories, cultures are required as variables that modify the traditional elements of communication and persuasion [8].

*Cap Tikus* as a livelihood source for community life and cause of problems: This drink has been one of the sources of income for many farmers and traders since ancient times; they can maintain even the standard of family living. The average farmer manufacturer of *Cap Tikus* can get their children to school up to higher education. Inter-island trade from Manado to other areas such as Papua, Ambon, Ternate, and other places became the golden era for *Cap Tikus* producers.

According to Koentjaraningrat The form of culture as an artifact system is a form the most concrete, visible, and touchable culture directly by the five senses. This cultural form is physical culture which is the product of human culture in the form of a system of ideas or thoughts or human activities patterned [9]. *Cap Tikus* here is categorized as a cultural symbol of artifacts because it can be seen, touched which means it is an object. *Cap Tikus* is also a pattern of absorption due to a cultural diffusion. A result of a product embargo that came from outside the Minahasa community which was later adapted into a cultural heritage. With this element explained that the symbol of the presence of the mouse stamp in the Minahasa community is an important cultivation to maintain a culture-based society. *Cap mice* for minahasa people are not like other alcoholic drinks like Jack Daniels, Red Lable, Whiskey, who do not have a historical sense for their culture (minahasa people). *Cap Tikus* is an attractive magnet for individuals who can gather with each other informally while enjoying the drink. *Cap Tikus* gives a special satisfaction to the people who like it and friendship or an informal meeting will feel very familiar when accompanied by the presence of a mouse stamp drink. So that the Minahasa community has a construction of thinking to build a close relationship and social closeness by being able to enjoy the stamp of the rat, of course with a sufficient portion. Almost all Minahasa people think that their union drink is a mouse stamp. With the stamp of the mouse is able to unite everyone from various tribes, religions in Minahasa to sit together, share stories, and chit-chat.

#### 4. Conclusion

For Community Minahasa, Cap Tikus has been a symbol of social closeness potent because the drinks people minahasa obedient on a concept that the drinks are a heritage of culture ancestors that must be maintained and preserved. With the Cap Tikus beverage, social class barriers can be reduced. Everyone who has the same interests can gather, establish intimacy without discriminating social status. So Cap Tikus is a unifying symbol and social closeness of the Minahasa community.

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