

Research Article

The Cultural Value of the Minahasa People about Liquor "*Cap Tikus*"

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Abstract

The Minahasa is a tribe that has habits in the northeastern part of the peninsula of North Sulawesi. *Cap Tikus* has known for a long time in the Land of Minahasa. From the various sources that the author explores, there is no accurate record when *Cap Tikus* began to appear in the treasures of the Minahasa culture since losing. *Cap Tikus* is a type of liquid with high alcohol content on average 40 to 70 percent. Based on the data existing, in North Sulawesi, there is about 62.421 hectares of land, where *Seho* tree was used as a raw material for Liquor "*Cap Tikus*". In this study we have used a descriptive qualitative approach.

Keywords: cultural value, drink habits, liquor, *cap tikus*

1. Introduction

Indonesia is an archipelagic country consisting of tribal customs and cultures. One of them is the Minahasa tribe. The Minahasa was a tribe that inhabited the region in the northeast of the North Sulawesi Peninsula. In public speech, the Minahasa calls themselves to the people of Manado/Touwenang, Minahasa, or Kawanua. While the Minahasa people are one of the ethnic groups in Indonesia. They are from Minahasa regency of North Sulawesi province. The Minahasa tribe was primarily scattered throughout the area of North Sulawesi, divided into nine subtribes: 1. Babontehu, 2. Bantik, 3. Pasan Ratahan, 4. Ponosakan, 5. Tonsea, 6. Tonobservatory, 7. Tondano/Toulour, 8. Tonsawang, 9. Tombulu. Among the nine subtribes above, which included the largest subtribes are: Tountemboan, Tonsea, Tombulu, and Toulour / Tondano. Minahasa itself comes from the word "Minaesa". *Cap Tikus* has known for a long time in the Land of Minahasa. From various sources that the author traces, there is no accurate record when *Cap Tikus* began to appear in the treasures of Minahasa culture. However, every Minahasa citizen, when talking about *Cap*, their mice will know and will point out that the drink began to tell since their ancestors. Area different, like Tonsea, mentions *Lepen*, Tombulu mentions *pehe* and for the Tontemboan, Tondano, Bantik, and Bentenan areas they

call it *tipas*. Whereas the Tonsawang and Ponosakan regions call it *tuwak*, Although different designations mean the *ma'suattokan* [1].

Cap Tikus has been a traditional beverage in North Sulawesi for a long time. *Cap Tikus* made from the juice of palm trees and its production is widespread throughout the Minahasa region itself. Palm trees can only get bodies in high land [2]. At the 18th century, *Cap Tikus* drinks were essential for the Minahasa community. Van Vollenhoven [3] 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 Sager and *Cap Tikus* drinks, the Minahasa people were no longer interested in opium and opium. Although the price is quite low, *Cap Tikus* is a traditional liquor in Minahasa. He is not a brand. Its communal nature makes it difficult for *Cap Tikus* to get protected by the legal regime of intellectual property rights. Drinks with 40-50 percent ethanol levels are produced using traditional methods and techniques. The traditional knowledge of making *Cap Tikus* has done for generations from the time of their ancestors. Initially, the *Cap Tikus* distribution was limited. There is no history about *Cap Tikus* became a commodity that traded everywhere. But an illuminated manuscript of Minahasa cultural history written by Jessy Wenas recorded *Cap Tikus* already marketed in 1512-1523. Chinese traders sold him in Amsterdam, Manado. The consumers are Spanish traders and sailors. There is a story about the origin of why this drink is called *Cap Tikus*. At that time, this drink packaged in ceramic bottles with rats' tails [4]. In another area The *Cap Tikus* is called a Sopi. Sopi itself comes from the Dutch language, namely *zoopje*, means liquid alcohol. The process of making it through burning for hours and the results of its evaporation deposited into a liquid called Sopi. Drinking Sopi quality "medium" with alcohol content, $\leq 30\%$ is usually only evaporated once, whereas, good quality

Sopi with an alcohol content of 30% vanished twice and according to Salesman, Juraman et al. [5].

2. Research Methods

According to Bogdan and Taylor [6], qualitative methods are in the form of research procedure that generates descriptively shaped in the form of data words, which are written or oral from the people and can observed eventually by the behaviour. One has to approach this method as 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 research, qualitative methods are normally utilized as interview, observation, and utilization documents.

3. Result and Discussion

3.1. How to build *Cap Tikus*

This type of drink planted on the sidelines of Envy tree. The production process and processing as follows: Firstly, the tip flowers of the palm tree will speed Pounded for Several days using a piece of wood until to remove the liquid. The bunks were then cut off and hung a piece of bamboo to hold the water droplets. The water that accommodated is called water sap, but somewhat murky colored clear and tastes very sweet. This water intake is usually twice daily, namely morning and afternoon. The palm tree is called "*Batifar*" by the local people (Figure 1).

Aren Tree with *Nira's* water-based, the sugar cane, stone sugar, vinegar, and sopi or the famous "*Cap Tikus*" liquor, that is left alone for a few days will ferment into the vinegar (people usually refer to the word *saguer* vinegar). The *saguer* made by raw mixing (fresh) and the left for some time. It tastes a little sweet, rather than bitter with alcohol content ranging from 4-5 percent. It could vary depending on the person who made it (Figure 2) [7].

The collected water will be processed by the distilled. The water will insert into a particular container that will be cooked to specific points and produce hot steam. *Saguer* since out of *Mayang enau* trees already contains alcohol. According to the farmer, the level of alcohol included *sagoer* where *saguer* when dripping out of the *Enau Mayang tree*. The bamboo shelter made of palm fiber and the tree should be clean. The sweetest *Saguer*, the resulting *Cap Tikus* is higher quality (alcohol levels can be above 70%). Minahasan people measure alcohol levels using matches if the *Cap Tikus* Liquid is a fire and burned its sign that *Cap Tikus* is loud. Advanced manufacturing process, the resulting stream will be channeled through a series of bamboo pipes that arrange in away. The steam will eventually become cold and return to liquid. This fluid is called "*Cap Tikus*" (Figure 3).

3.2. Cultural, historical view of *Cap Tikus*

The drink of *Cap Tikus* has existed in the Minahasa since the former precisely there is no factual data, the very

familiar and popular among the Minahasa, traditionally, the sugary drink and drink, and not in the 18th century *Saguer* began to be allowed to trade as an additional income for farmers. Among the Minahasa people, the



Figure 1: Aren Tree (*Pohon Aren*).



Figure 2: Mayang Enau Tree.



Figure 3: Procedure of preparation of *Cap Tikus*.

habit of drinking *Cap Tikus* was made in the morning before the garden with the dose of drinking is a peg (a small glass fit). The value that contained in *Cap Tikus* can add power and spirit work. Most of the parents of both women and men will drink a single shot *Cap Tikus* before eating it they do to add appetite. In the evening, they also drink one *Cap Tikus* as an effort to warm up the body because the average temperature of the Minahasa mountain area is cold. In general, parents who consume funds with a suitable dose can belong. Although it is old but still active activity and rarely got sick [8].

3.3. *Cap Tikus* in the social activity of building houses

Minahasa people have habitat in the form of fastest house made of wood when people build homes than at the stage of establishing the King Pole (Pole King), the house owner will provide *Cap Tikus* to be given to the bus head (Handyman). The *Cap Tikus* will make bury on the pole and the rest drunk by the workers. It is a symbol of happiness and success because they can already finish the highest part of their activity (problematic part of their business). In the ceremony of the new House (*Rumambak*), the dancers of the *Maengket* dance the *Marambak's* song in honor of the house-maker deity, the ancestor of *Tingkulendeng*. The hosts will prepare various kinds of food and have to put the drink of *Cap Tikus* to Tonaas (*Opo Wananatas*) "God." Traditional ceremony to ride the new house while the dancer is singing "*Tuasan e gin eten wale*," meaning to pourhouse of *Cap Tikus*. This liquor is famous to the state of Ternate. World's Scribe Colombus wrote a description of the *Cap Tikus* in Ternate from Spain named Antonio Pigafetta. After their ship through two islands Sangir and Talaud and then 15 December 1521 they arrived in ternate harbor and were hosted by King Ternate with a wine made from *Tuak* water cooked [9].

3.4. *Cap Tikus* in the life of the Minahasa people

The land of Minahasa *Cap Tikus* can found installs, small sold in hidden stalls or opened. Manufacturers of *Cap Tikus* still produce this beverage because it is the primary source of livelihood, although it is decreasing in revenue [10, 11].

3.4.1. *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. Young children consume *Cap Tikus* just as strong as they drink until the drunk, and become a commotion of ruckuses like fights or other criminal acts. It has said that, *Cap Tikus* has turned into a place of escape, a drink where it has become a source of misfortune in society. There are among the Minahasa people about the measure of consuming this

Cap Tikus. "One Sloki added blood, two Sloki up blood; three hits spilled blood". That is, a shot of a glass of *Cap Tikus* will add blood that is interpreted to add to the spirit of work, two potential threats, such as the fight. So the term can be input for someone in consuming *Cap Tikus*.

3.4.2. *Cap Tikus* the number one killer: Phenomena also in the field have many young people and teenagers drink *Cap Tikus* only as a symbol of prestige, not want to be regarded as women, to relieve shame, stress because of the breakup and some other reasons. *Cap Tikus* is no longer a body-heated drink, but drinkable and drunk. The 'Drinking culture' until the drunk has been the driving force of cruel and brilliant criminal acts, i.e., fights to murder, fatal traffic accidents, and so on. Young children who are interested in especially if they attend the celebration of a party. When we drink, we will cause severe health disorders, such as damaging the human body organs. It is not the undermine of the joints of community life and weaken our young children. Based on the results of the study of very high alcohol content, 40% to 70% is more top than those sold in America such as Whiskey, Vodka, Jack Daniels and others; it can burn bodies. Some cases that have just happened in the city of Tangerang there are three young people from Manado because their customized *Cap Tikus*, have been premixed to match the taste of *Cap Tikus* gets over Doses that they finally affect death.

3.4.3. Government policy to the circulation of *Cap Tikus* and minimizes consequently: To reduce the aberrant behavior is due to the drinking of *Cap Tikus* drinks and therefore among the community as outlined above, the Government through Several studies and recommendations from the seminar that conducted simultaneously academics, community leaders, NGOs, police, military, local governments, etc. The following policies *Regional Regulation number 14 the Year 2016 about "Brenti Jo Bagate"* (Stop Drunken) was initially proclaimed by North Sulawesi Police Chief Dicky in the year 2010 and continued by the next Chief Police. Pol. Wilmar Marpaung until now he became a trending topic he produced positive results. The *Cap Tikus* cannot sell freely; the crime rate due to decreases but does not disappear at all. Mass media news about *Cap Tikus* Captus and the *Cap Tikus* destroyed drinks of *Cap Tikus*. The solution to replace the love is to flip the palm. Ideally don't manufacturers who are restricted from producing *Cap Tikus* but must be followed as well, including those selling products on teenagers and school children. The problem of people who like drinkers' is not just and limited to the potential for breaking the law by doing various crimes but already hooks-relates to the customs and culture of the Manado / Minahasa people who drink they said is *Baminung*. Even plural found at birthday party events, marriages, even death events (grief), which will be available, including *Cap tikus*, Beer, and *Kasegaran* (Locals Beer) So it is not easy to set a problem that has rooted. Then, if the program *Brenti Jo bagate* can be realized or not? The answer is complicated because

there's have pro and contra argue essential effects of drinking the self.

4. Conclusion

It is impossible to eliminate a lot of *Cap Tikus* in Minahasa for that it is time the government protects the farmer manufacturer by giving attention that its nature is not just prohibiting but delivering solutions involving the alcoholic beverage industry because of the many people who hang Reviews their lives on the drink *Cap Tikus*. *Cap Tikus* used as the primary raw material for many wineries in Manado and Minahasa. The manufacturer can increase the alcohol standard of *Cap Tikus* into the alcoholic beverage standard industry. Achieving it needs technology and quality Maximizing and producing *Cap Tikus* more than just as Intoxicating drinks, but processed into better medical products, for example, to cultivate into bioethanol as done at Amurang Minahasa. Even with bioethanol from *Cap Tikus*, the result can be maximal, and products can export to foreign countries. Including America, *Cap Tikus* of high quality the impression of the *Cap Tikus* alcoholic beverage characteristic of Minahasa as a cheap drink which is occupied by the lower class community should eliminate. "*Cap Tikus* Certain should be processed using technologies to be labeled alcoholic beverages, high quality, and economic value. Manufacturers of *Cap Tikus* should increase of the beverage standards from *Cap Tikus* to be an industrial standard alcoholic beverage. Raise the production quota of 120 thousand liters of alcoholic beverages per year for alcoholic beverage producers. The government needs to increase liquor factories; therefore, the government needs to permit new liquor companies so that the *Cap Tikus* indirectly can be consumption of most people. To advance the tourism industry by packing the *Cap Tikus* in luxury packaging, attractive, it has been a high selling price.

5. Conflict of Interest

Authors declared that there is no conflict of interest.

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