

## CONTEXTUAL THEOLOGICAL REVIEW OF THE MEANING OF TAMO CAKE IN THE TULUDE TRADITION AND ITS IMPACT ON FAITH GROWTH IN THE GMIM BATU KARANG BUALO CONGREGATION, BUNAKEN REGION

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### ABSTRACT

*This article presents a contextual theological review regarding the meaning of Tamo Cake in the Tulude Tradition and its impact on the growth of faith in the GMIM Batu Karang Bualo Congregation, Bunaken Region. Tamo cake, which is made from sticky rice, sugar, coconut and coconut milk, not only serves as a dish in Tulude ceremonies, but also holds the noble values that are the cultural heritage of the people of North Nusa. These traditions are passed down from generation to generation, creating a sense of togetherness and family spirit in a religious context. However, with the rapid development of time and technology, these cultural values are starting to shift. This research aims to maintain the Tulude Tradition, which includes Tamo Cake, as a means of increasing the growth of Christian faith. Using qualitative methods and in-depth analysis, this article links the Tamo Cake to Christian values, highlighting how the meaning of this cake can strengthen social bonds and increase the spiritual awareness of the congregation. Tamo cake is a symbol of unity and harmony, which is able to penetrate differences in a pluralistic society. The research results show that Tamo Cake in the Tulude Tradition not only functions as ritual food, but also as a medium for communicating theological and educational values that are relevant to the context of congregational life in relation to Contextual Theology and the cultivation of Christian values for Christian Religious Education. Thus, this tradition has great potential in building faith and harmony between religious communities. The stages of discussion of this article are as follows: Abstract, Introduction, Research Methods, Results and Discussion, Conclusion. This article ends with a conclusion that emphasizes the importance of maintaining traditions as part of a community's cultural identity and spirituality.*

### KEYWORDS

*Contextual Theology, Meaning of Tamo Cake, Tulude Tradition, Growth of Christian Faith.*



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## INTRODUCTION

The North Nusa Islands, which include the islands of Sangihe, Talaud and Sitaro, are located at the northern tip of North Sulawesi Province, bordering the Philippines. This area has local wisdom, namely the Tulude tradition. The Tulude tradition is accompanied by the cone-shaped Kue Tamo (like tumpeng rice), which the people of Nusa Utara call Kue Tamo, made from glutinous rice mixed with sugar, coconut and coconut milk. This snack has a high sacred value and usually the one who will cut this cake is a person who is honored by the community itself. Usually the person is a traditional elder or a young person who is wise and considered to have extensive knowledge about Tulude culture. Tamo cake is a dish in the Tulude traditional feast carried out by the people of North Nusa Tenggara, namely Sangihe, Talaud, and Sitaro. In church life, Tamo cake is not only seen as a complementary element in the Tulude tradition, but Tamo cake is seen as a means of building love, mutual respect and gratitude to the creator (God) based on Christian teachings in the Bible. Tamo cake, which is served in the Tulude traditional tradition, needs to be interpreted with true faith. It is no longer based on the old understanding of animism and dynamism rituals. The meaning of Kue Tamo with the concoction of various cake ingredients. Gives meaning in human life both in social ties and respectful living behavior. In the presentation of Tamo cake, there are manners that must be obeyed and carried out in the practice of cutting Tamo Cake in the Tulude Tradition.

In writing this article for the author, it is seen as an actual writing because it examines in terms of Christian contextual theology. Therefore, the author found several articles related to the Tulude Tradition, especially Kue Tamo, namely: The first is according to Femmy Glory Euanggelia Matantu, Selvie Tumengkol and Lisbeth Lesawengen in their journal entitled *The Meaning of Tamo Cake in the Tulude Ceremony for the Sangihe Community in Tariang Lama Village, Kendahe District*, their emphasis is as follows the first regarding The meaning of Tamo cake in the Tulude ceremony for the Sangihe community in Tariang Lama village is a form of togetherness, seen from the way Tamo cake is cooked by requiring a lot of people in the process of making Tamo cake, as well as in the process of bringing Tamo cake to the Tulude event where there are dances such as salo dance, gunde dance accompanied by tagonggong or drum music. The second point, namely kinship in building relationships with one another, as a form of honor or respect for the village to invited guests, as a meaning in Tamo there are national values or norms and is a dish or food served in the Tulude ceremony. The third point, as a complementary symbol in the Tulude ceremony where Tulude is a form of thanksgiving to God for being with us in the year that has passed and ready to enter or welcome the new year. Asking for blessings so that this new year is always in God's blessing (Matantu et al., 2023).

In the article, the author analyzes their emphasis not on the biblical aspect of contextual theology but their emphasis on traditional issues related to three things, namely first; socio-cultural on the emphasis on the element of togetherness, second; social interaction in the form of kinship and togetherness; third, related to religious spirituality in the form of gratitude to the creator.

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Second, according to Dwi Abrianto Matteuw, Jetty E. T. Mawara and Mahyudin Damis with the title *Tulude Adulges On The Yeara Community Of Sangihe Island*, this is because in the Tulude traditional ceremony there are very important values for the Sangihe community. In addition, by maintaining the existence of the Tulude traditional ceremony, it can also indirectly maintain the existence of the use of the Sasahara language (inner language) which is currently no longer used by the Sangihe community. Tulude in the Sangihe language comes from the word *Suhudi* which means reject, this rejects the old year and is ready to accept the new year (Matteuw, 2023).

The review of this second article emphasizes the linguistic elements of the word *Tulude*, which is related to the Sasahara language (*Bahasa Dalam*) which is no longer used by the Sangihe community. The author argues that every form of tradition cannot be separated from the use of language. Language related to the form of local wisdom is a communication tool in building social interaction.

The Tulude ceremony related to the cutting of *Kue Tamo* in relation to the application of biblical contextual theology, so for the author in research related to this article wants to examine the meaning of *Kue Tamo* in the Tulude Tradition for faith growth in the GMIM Batu Karang Bualao congregation in the Bunaken area by proposing the following stages of writing, namely: the background of the birth of *Kue Tamo* in the Tulude tradition, Tulude in the tradition of animism and dynamism in tribal religious beliefs, Tulude as a means of contextual theology for the growth of Christian faith and ends with a conclusion.

## **RESEARCH METHOD**

The type of research that the author uses is descriptive qualitative research which in collecting data uses observation, interviews, and documentation methods. Research is an effort made to find relationships between variables to explain a phenomenon (Syamsuddin, 2016). A descriptive approach is an approach that tries to describe a symptom, event, event that is happening now. The descriptive approach focuses on actual problems as they are at the time of the research. Through a descriptive approach, researchers try to describe events and events that are the center of attention without giving special treatment to these events. The variable studied can be single (one variable) or more than one variable. The descriptive approach according to its characteristics has certain steps in its implementation. These steps are as follows: Starting with the existence of a problem, determining the type of information needed, determining data collection procedures through observation or observation, processing information or data, and drawing research conclusions (Juliansyah Noor, 2016).

To obtain good and reliable research data, in the stages and observations of observation carried out by researchers previously determined informants who were trusted to provide information according to the needs of researchers. Therefore, in in-depth interviews, researchers involved traditional elders or a person who is entrusted to cut *Tamo Cake* in the Tulude Tradition, Congregations, and Special Servants.

This research work for the author is carried out in the form of descriptive analysis with the formulation: *Tamo Cake* in Tulude Tradition is a cultural heritage

of the ancestors for the people of Nusa Utara which includes the islands of Sangihe, Talaud and Sitaro. This Tulude tradition is passed down from generation to generation which is then given a new color in relation to Christian contextual theology based on the Bible. The value of the benefits of the Tulude Tradition related to Tamo Cake can help to increase Christian faith.

## RESULT AND DISCUSSION

The word "Contextualization" comes from the word "context" which means "a particular place", "the environment as a whole". Lesslie Newbigin says that contextualization is a statement of how the gospel "comes alive" in a particular context. Daniels J. Adams adds, "Contextualization theology is a theology that focuses primarily on its concern with the principles of interpreting the Christian faith in cross-cultural situations and in interpreting it faithfully to the Bible." The author agrees with what has been said (Harianto, 2021). The author agrees with what Lesslie Newbigin and Daniels J. Adam said that the process of contextual theology must be based on and centered on the Bible. This is because, according to the author, contextual theology cannot be separated between text and context. Text refers to the Bible while context is the locus or place.

### Background of the Birth of Tamo Cake in Tulude Tradition

Through folklore, it is told about the Tulude tradition related to Kue Tamo as follows: in the village of Dagho there lived a Datu named Mangulung Dagho while living as a virgin he needed a companion as his wife. This desire had become a reality, so one day he looked for a lover named Bansang Peliang, a princess from Tamako, Ulung Peliang village, to be his wife. In the marriage plan, Mangulung Dagho had initiated something to enliven the wedding feast, so the idea was born to make Kue Tamo served at the time of the wedding feast. The idea was realized, so in 1111 at a place called Puncak Lumenehe Kampung Dagho where the queen's residence took place a wedding party between Mangulung Dagho and Bansan Peling, which was the first time Tamo cake was presented to enliven the atmosphere more lively and became a symbol of a united and intact brotherhood. Because Mangulung Dagho was a very influential person in the community at that time, his wedding party was attended by all levels of society. Therefore, the image of an atmosphere of kinship, colored by kinship full of harmony emanates from the presence of Kue Tamo. Actually, it is not the Tamo cake that is of concern, but the words spoken by the traditional elders who carry out the cutting of the Tamo cake, containing a lot of teaching wisdom in ethical, moral and spiritual perspectives. Therefore, after the Tamo cake is cut, people seem to scramble to taste everything in the Tamo cake. The community understands that the value contained in the Tamo cake is a refreshing medicine for the spirit of togetherness, and a life full of harmony. Tamo cake is not a subject to be worshiped as if it has the impression to have supernatural powers, but there is the power of meaning taken in it as a symbol of the meaning of the encounter with God (Makasar, 2009).

The *Tamo* cake is served according to the tradition taught, which is first placed in a strategic place or in the Sangihe *Pinellosa* language *wialang mo ade* (in

an open place in a crowd of people). In the tradition of cutting the Tamo cake, traditional words are said, after which it is served and handed over to a young girl to be presented to the audience with the accompaniment of the words = *I tego siwuweang sangiang ana I wunsa siliang kenanko petere-petere, pahia pe pahia petere peninalung deme pahia pasemabau komalang*, meaning that it is a hospitality and kinship in the fabric of love that is passed on to descendants in the content of togetherness, harmony, welfare and religion (Widja, 2007).

Tamo is the traditional cake of the people of Nusa Utara. Tamo means "the confronted". It has a symbolic meaning of prosperity. In the Tulude traditional feast, wedding feast, or boat launching, this traditional cake becomes the main node of the ceremony. Tamo is made of rice symbolizing humanity, water symbolizing purity, oil symbolizing mysticism (divinity), sugar symbolizing the romance of life. Cooked by fire symbolizes the spirit of unity. The pyramid shape symbolizes a mountain or kingdom (country). Seated on a dulang plate symbolizes the earth. Placed a flag on the top of the Tamo cake symbolizes power, egg symbolizes perfection, pepper symbolizes disease, shrimp symbolizes difficulty, Ketupat Burung symbolizes glory, Ketupat Dodutu symbolizes the scepter. Igu-igu is a bamboo container woven into a pyramid shape as a tamo mold (the same shape as a chicken laying eggs). Dulang is a type of large copper plate on which tamo cakes are placed. The tamo cutting tradition is led by a wise and culturally competent elder or someone (albeit young) who is considered to have a cultural gift and has been ordained in a separate ritual tradition. After it is cut, it is then shared with the audience.

According to the Big Indonesian Dictionary (KBBI), the meaning of the word tulude is the ceremony of leaving the old year and welcoming the new year, marked by reading sasambo and cutting tamo cakes. The Tulude tradition was first carried out in Manuwo (Salurang), South Tabukan sub-district, held during the reign of "Kulano Manentonau".

This ceremony is considered very sacred and is performed as a form of gratitude for all the blessings from Mawu Ruata Ghenggona Langi (God Almighty). Tulude has long been a symbol of harmony, unity, and community togetherness. Tulude has been practiced since the 16th century and is still preserved today. This moment is a time to give thanks and pass on values such as ethics, morals and patriotism (Winarno, 2021). Two weeks before the Tulude ceremony, a traditional elder will dive into the sea passage while carrying a white plate filled with gold as an offering so that Banua Wuhu will not be angry. Banua Wuhu is a large and active underwater mountain. Tulude starts in the afternoon and lasts until night for about four hours. The event begins with the traditional Tamo cake being picked up from the house where it is made, then paraded around the village or town to be brought into the ceremony arena. The Tamo cake is then cut. Tulude is closed with a Four Wayer dance that everyone participates in. According to the author's understanding, in accordance with the results of the research obtained that the blood brought by the customary elders is the result of the sacrifice of a baby and the blood of a virgin woman as part of the ritual they perform with the aim that the ruler of nature feels happy and does not bring disaster when they carry out Tulude.

Tulude in terms of culture certainly means that we reject the year, meaning that what is evil in 2024 is what we do, when we hold Tulude again in 2025 then

we reject the evil things in 2024. Because the word Tulude means *menuhude*, which means rejecting or termed rejecting the year. So, what is evil that is not pleasing and that we do in the lives of our fellow human beings, we reject all of that in 2025. While Tulude in terms of Christianity is certainly related to how our faith believes in God.

### **Tulude in the Tradition of Animism and Dynamism in Tribal Religious Beliefs**

Tradition is a word that is very familiar and found in all fields. Tradition according to etymology is a word that refers to customs or habits that have been passed down from generation to generation, or rules that are carried out by the community. Tradition is a synonym of the word "culture", both of which are the result of work and both influence each other. From some of the above opinions, it is clear that tradition is everything in the form of customs, beliefs and habits. Then these customs, beliefs and habits become teachings or understandings that are passed down from predecessors to generations after them based on myths created by the manifestation of habits that become routines that are always carried out by groups of people who are members of a nation or a tribe. The history of tradition is customs, rites, social teachings, views, values, rules of behavior, which are passed down from generation to generation, and are elements of socio-cultural heritage that are preserved in society or in social groups of society over a long period of time. So tradition is a habit passed down by ancestors and passed down from generation to generation and preserved by the community because it is considered to have important functions and meanings (Dasih & Nirmalayani, 2021).

In the past, researchers found the *menondong lapasi* ritual (a tradition of the North Nusa people when they were still bound by tribal religion). The *Menondong lapasi* ritual is a ritual performed by the parents of North Nusa in the past, where this tradition is associated with launching a boat in which a miniature boat complete with various attributes including human statues is placed in the boat. And then launching the boat. before the Tulude Tradition is held where by collecting all diseases that attack the body's defense system, such as pestilence, diarrhea, vomiting, and so on and these diseases are collected in one boat, using Sasahara words whose worship sentences are mystical so that other forces that exist in nature are believed to help them to collect these diseases into the boat provided. After that, the boat is pushed until it drifts into the open sea but with the condition that all existing villages, including traditional elders and the community must perform the same ritual even if they do not carry out the Tulude tradition, but it is strongly recommended to perform the *menondong lapasi* ritual. This is because the taboo is that if one of the villages does not perform the same ritual then the fear is that when the boat has drifted and then turned around or by chance carried by the current to the village that did not perform the *menondong lapasi* ritual, what happens then is that the diseases collected in the boat are believed to spread to the local population because they did not perform the *menondong lapasi* ritual.

The Sasahara and Sasalili languages are difficult to understand at times, as they contain many similarities but have one meaning. The Sasahara and Sasalili languages are not the daily local languages spoken by the majority of the people of North Nusa Tenggara, but they are literary languages that fall into the category of

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free prose literature but are conceptualized in the Sangihe local language, and nowadays are often said to be *dolom* or deep languages, meaning languages that do not show the meaning directly but in the form of puzzles that must be solved. And usually, these Sasahara and Sasalili words are used in certain contexts. For example, in the historical background of the lives of the old people in Nusa Utara that in ancient times, the Sasahara language was usually used by them when they were making a living at sea.

The expression of the rituals performed can also be complaining, because the results are not in accordance with expectations or the words conveyed, are thanksgiving to *Genggongalangi*. Whereas Sasalili language, is more inclined to be used when on land, such as at a proposal ceremony, where each of the speakers throws words that are combined both Sasahara and Sasalili, so it can be said that it is like solving a puzzle. The Sasahara and Sasalili languages are sometimes mixed together in the communication spoken by the speaker and depends on how the speaker's ability to combine the two languages. Not everyone knows and understands Sasahara and Sasalili. So, to interpret these two languages should not be taken literally.

This is because Sangihe itself has several places that have different language styles, including Tamako, Manganitu, Manalu, and they have different language characters. If the language style is coarse, it is identical to the Tamako people, if the soft language style is identical to the Manganitu people, while if the Manalu people's language style must be more precise in its pronunciation or pronunciation, it cannot be figurative language. For example, hospital. In the Manalu people's language style, it cannot be said like that but must be said precisely, namely the Medicine House. This is because, according to their understanding, a disease and then making a house can be dangerous. There is also the story "Kupas Lari-lari", which in their understanding when peeling something must be while running, but this is not the case. There is also the story of "Sayur Paku", when telling the Manalu people to buy vegetable nails, they will buy them separately, namely their own vegetables and nails from the nail shop they will buy. So, in characterization, it must be precise and must not use figures of speech.

The Sasahara language and the Sasili language have always existed. So that the parents of the past were very familiar with these two languages, so when carrying out *tagonggong* and *Sasambo* or singing, poetry accompanied by these musical instruments, it automatically came out of their mouths, but not all parents of Nusa Utara at that time could do it, but only some people who did master the Sasahara language and Sasalili language or also known as ber-Sambo. Only certain people are often involved in a crowd party or a traditional North Nusa event, such as Masamper, Empat Wayer, by wearing *tagonggong* while singing.

Why is it called *Sasambo*? Sambo is known as a chant that does not use notes, the difference with Masamper and Empat Wayer is that it is sung and can use guitar and keyboard accompaniment because it has solmization. However, *Sambo* itself does not have solmization, it is only sung using a long vibrato, like someone who is rhyming but in Sangihe dialect and accompanied by a beaten *tagonggong*. For example, *Sasambo* accompanied by *tagonggong* and the Sasahara dialect, or Sasalili or the figurative language "*Kapiang manu limente kapu tanasasiondo*" means

"the soft bird perches on the branch so that the branch does not sway". This is an example of the figurative language chanted by parents in the past during *Sasambo*, actually the intended sentence is a flattery to the female dancer, both because of her soft movements, and her smooth swaying and these are figurative words of flattery.

So, until the cutting of Kue Tamo, the language of Sasahara and Sasalili is also very, very beautiful to be chanted in the words or language of cutting Kue Tamo. However, the problem then is that people who do not understand, then listen to such words, will certainly sound very strange and some even say it is mystical words. In fact, these words are words of spoken prayer, in which there are suggestions, hopes, contained and expressed to God.

Furthermore, in the understanding of ancient times that are still influenced by animism and dynamism in tribal religious beliefs, these two languages are also used in the Tulude Tradition, especially to bring Kue Tamo to the Tulude venue. Where, in the chanting of tagonggong music then traditional elders throw words at each other known as *Sasambo*. *Sasambo* or *Sambo* is an old poem that has magical power, which is spoken as a form of expression of the universe. In ancient times, this old *Sasambo* literature could not be spoken by just anyone, only certain people could say it, because in addition to containing advice, advice, but also contained spells that made themselves or others harmed. However, over time, after the entry of Christianity how missionaries provide a good understanding of the languages used, precisely in this case the missionaries did not eliminate the concept of *Sasambo language*, but instead used *Sasambo* language as a form of true worship to the Lord God, which they understood as *Genggonalangi* who existed and ruled, and on the one hand realized and appreciated the culture of the ancestors of North Nusa. And over time, the mystical words in *Sasambo* gradually began to disappear and were no longer used and several generations began to replace them with words that had more theological meaning. So, in ancient times in North Nusa, it can be said that there were some parents who had high creative power through a series of words arranged in such a way that some were in the form of poetry, some were in the form of rhymes, even songs in the local language, and were able to arrange words that could be used at that time, but words that contained meaning and had philosophical values of life.

Tradition is Latin for "*tradition*", which means "passing on or custom", in the simplest sense of tradition is something that has been done for a long time and is part of the life of a group of people, usually from a country, region, time, or religion that describes a place where a tradition develops. The fundamental thing about tradition is the information that is passed on from generation to generation both written and oral, because without this a tradition can become extinct (Zain et al., 2024).

The old life of the people of the Sangihe Islands was completely and thoroughly transformed by the presence of the NZG missionaries. When the missionaries set foot at the gateway to evangelization, which at the time was located on Sindulang beach, they smelled and felt a very strong magical nuance. The Sundeng religion, an animist way of worship, was voluntary and so the rituals centered on the sacrifice of an infant child. It is an extreme ritual, but it also involves the human soul, with the aim of achieving harmony with the nature they live in. An infant child,



who has not yet known the world, is tied to a sacrificial gallows as a ransom to attain harmony, which this child was given by its parents.

Because of this religious tradition, it became the beginning for European missionary Zendeling to calm the lives of the Sangihe people, from the shackles of the supernatural that they believed lived with nature. Thus, since 1857 the earth of Sangiang was officially reached to have received a sprinkling of gospel seeds with the presence of Zendeling, especially Erenst T. Steller immediately lived until his death in 1897 in Manganitu, where theological studies were conducted. Because of this, they were able to adapt so that success could be achieved, the presence of new life for the Sangihe people. What the missionaries did in this case, by way of transitioning the meaning of tradition to the Christian faith so as not to cause tension, and the transformation of faith took place well, because the gospel blossomed in the nobility of traditions, customs, and culture that had been sanctified. Thus, the Gospel of Jesus Christ touches the real lives of the Sangihe people (Makasar, 2009).

### **The Meaning of Tamo Cake in Tulude Tradition as a Means of Contextual Theology for Christian Faith Growth**

Indonesia is known as an archipelago, where each island has its own language, customs and tribal life. Each tribe certainly has its tribal characteristics that can show identity. That's why Indonesia is called Bhineka Tunggal Ika (different but one). Historically every region in Indonesia cannot separate from tribal religion. Before Indonesia officially accepted religions such as: Hinduism, Buddhism, Khongfucu, Islam, Catholic Christianity and Protestantism, the original religion was tribal religion. Along with the development of the Indonesian nation, religious life is guaranteed through Pancasila and the 1945 Constitution. On this basis, Indonesian people have freedom of religious life. The uniqueness of the Indonesian state in religious life is: living in pluralism. Every religious believer is important to realize mutual respect and mutual respect for one another.

In tribal diversity, each region has its own cultural characteristics with various uniqueness. One of the regions in North Sulawesi Province, namely the Nusa Utara islands which include the islands of Sangihe, Talaud and Sitaro. The traditions of the region that are still preserved for centuries are: The Meaning of Kue Tamo in Tulude Tradition. The ritual implementation of the meaning of Kue Tamo in the Tulude Tradition is usually carried out every year at the turn of the year. The actor in the implementation of this activity is a person who is considered to have experience, full of wisdom and understands the tradition. In the religious concept of the Tulude tradition related to Kue Tamo, it is understood that everyone who eats Kue Tamo will be spared from all forms of life's hardships and to enjoy the new year the person will experience success.

In the theology of religions, of course, every religion teaches according to its holy book that every human being who lives well and obeys the teachings of his religion must obtain happiness not only in life but when experiencing death. "Religion is the idea and transcendent experience of each individual, organized from beliefs, rituals, and symbols" (Engel & Hallatu, 2023). From what was said by Jacok Daan Engel and Fredrik Hallatu, the author agrees with the reason that religion is a person's belief that has a relationship with the omnipotent and is expressed in the

religious life of that individual. The author's study of this article approaches descriptive analysis based on Protestant Christianity with an emphasis on Contextual Theology. The author in this paper study tries to examine the practice of the ritual tradition of the meaning of Kue Tamo in the Tulude tradition. The author views this tradition as a means of contextual theology, which has benefits for the enhancement of Christian faith in relation to the teaching of Christian Religious Education.

The educational elements for the development of Contextual Theology in the ritual tradition of the meaning of Kue Tamo in the Tulude Tradition are:

1. Local wisdom culture
2. Mutual respect between young and old
3. Expressions of gratitude to God
4. Creative, innovative and self-reliant attitude
5. Acts of witnessing (Marturia), fellowship (Koinonia), and service (Diakonia).

The church in the call for contextual theology will always make the values of local wisdom to increase the faith of the church members themselves. The element of togetherness in the ritual tradition of the meaning of Kue Tamo in the Tulude tradition can be used as an adhesive for togetherness not only for church members but can be extended in social life. The Bible as a guide to Christian faith through Matthew 22:37-40 teaches the meaning of love both to God and to others. The manifestation of love taught in this part of the Bible is that love is a manifestation of obedience to God and its implementation to others without limiting ethnicity, religion and race. The author takes the meaning of the Tulude tradition related to Kue Tamo can be an educational tool to build awareness of church members in loving regional culture and can utilize the culture as a means of contextual theology while being critical so as not to be trapped in syncretism. Contextual theology needs to be based on the Bible. "using the Bible to find support for a religious pluralism approach in Religious Education today demands a new way of reading the Bible, namely reading with a new perspective" (Antone, 2010). The author agrees with Hope S. Anton that Contextual Theology requires skills in reading and analyzing biblical texts based on cultural context, especially in relation to religious pluralism.

Christian Religious Education is the teaching given to every student, members of the congregation both young and old, taught to build a fellowship of faith directed to Jesus Christ, so that in that living fellowship the congregation is invited to recognize and glorify the name of God at all times and places. Christian faith is a gift of God whose grace touches one's inner core and guides one towards a living relationship with God in Jesus Christ. A living Christian faith is the ultimate goal of Christian religious education. Christian faith realized in human life requires at least three activities, namely: believing, entrusting, and doing (Groome & Education, 2011).

From what has been formulated by Homrighausen and Enklaar and Groome, the author can give an opinion that the teaching of Christian Religious Education applies to anyone in the Church without limiting age with the intention of guiding every church citizen in the knowledge of God's Love which can be realized in a sense of trust in the Lord God who reveals Love in Jesus Christ through the power of the Holy Spirit through real acts of Faith.

Contextual Theological Review Of The Meaning Of Tamo Cake In The Tulude Tradition And Its Impact On Faith Growth In The GMIM Batu Karang Bualo Congregation, Bunaken Region

## CONCLUSION

Based on the research that the author conducted at GMIM Batu Karang Bualo Bunaken Region, it can be concluded as follows: 1. Kue Tamo is a cake in the Tulude Tradition, on the one hand, it is a legacy of ancestral traditions and on the other hand, after being given the content of the Gospel, it is a symbol of reminder of all God's blessings in the life of the congregation. The GMIM Batu Karang Bualo congregation in the Bunaken Region understands that Tamo Cake is an integral part of the Tulude Tradition. Kue Tamo is made with various mixtures of ingredients taken from nature, such as tubers, bananas, coconut milk, brown sugar, glutinous rice, coconut oil, etc. processed into a single unit that gives the meaning of togetherness, kinship, harmony, unity, and religion, as well as other life values that are also interpreted from each ornament that decorates the Tamo Cake. Kue Tamo is not used as a subject to be worshiped as the Lord God, but because it is full of life values and faith in it so that the congregation must interpret every value that gives growth to faith in Jesus Christ as a living Savior and accompanies and blesses the lives of humanity. 2. The influence of Tamo Cake in the Tulude Tradition on the growth of Faith, is interpreted by the GMIM Batu Karang Bualo Congregation in the Bunaken Region, when making it in a state of silence, calm, and there are no sounds that interfere with the manufacturing process because the processors must have a high focus and accuracy, so that the making of Tamo Cake can succeed and run well, because it is made from various kinds of materials taken in nature, namely the harvest of the congregation and the community. But also, it means that it must be polite, disciplined, and organized in its making, giving the meaning that it must honor God who has given blessings but also who has guided and accompanied the course of making Kue Tamo until it is finished. Kue Tamo in the Tulude Tradition has meaning for the development of Contextual Theology where every form of cultural value in a sense of togetherness and respect for God is given meaning related to the process of life including the turn of the year. In the Tulude Tradition, especially Kue Tamo, during the understanding of tribal religion, there seemed to be rituals related to animism and dynamism, but after the introduction of the Gospel, life was seen as God's gift. 3. In increasing the Christian faith of the congregation, the role of the special minister is to be a motivator to invite the congregation of GMIM Batu Karang Bualo Bunaken Region to grow in true faith in Jesus Christ even when faced with challenges and struggles. The church in its call to witness, fellowship and serve will never be separated from theological struggles. Therefore, it is important to understand the contextualization of the gospel and culture in the development of theological studies through the formation of church members, theology courses for church officers and theological studies for congregation members. 4. In the development of Contextual Theology which contains the teaching of Christian Faith related to Christian Religious Education, the role of special ministers in increasing Christian Faith can be done through the guidance of Church members in the form of congregational catechization. This teaching of Christian Faith must be taught continuously and applied in the life of faith of the GMIM Batu Karang Bualo congregation in the Bunaken Region, with the

affirmation that in Kue Tamo there are no magical things contained but there is a meaning of value as an ancestral heritage whose value will never be outdated by time by teaching generations to love and preserve the unique and diverse culture of Nusa Utara. This uniqueness and diversity are given the meaning of Christian values in relation to Contextual Theology which can increase Christian values based on the journey of history with the involvement of missionaries who later benefited the Church in theology.

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