

History Learning Based on Minahasa Local History

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Abstract— Indonesia is a country that has a diversity of local wisdom that needs to be compiled as assets for national development. Among them are in the form of ideas, notions, and thoughts from local figures who helped to enrich the nation's history with their role in society, which is a valuable cultural property. Various ideas, notions, and thoughts of local leaders especially Minahasa not only inspire young people but also show the level of intelligence and wisdom of these leaders in overcoming various problems that entangle the life, especially the life of nation and state. Collecting, studying and analyzing ideas, notions, and thoughts of Minahasa figures is easy, but difficult task because it is confronted with the limited available written sources. This study intends to compile a teaching material based on local wisdom targeting the ideas, notions, and thoughts of figures from North Sulawesi, especially Minahasa in the history of the Indonesian people which will later be used as a complement to Indonesian History material as set out in the 2013 Curriculum. To achieve the objectives, this research used the literature study method by studying the biographies of the intended figures and compiling them in the form of textbooks. It is in line with the achievements of the UNIMA Strategic Plan related to the improvement of the research quality of UNIMA's lecturer, and the use of Higher Education research products so that the vision of UNIMA institutions related to character indicators can be realized through learning history based on local history.

Keywords — *History Learning, Local History*

I. INTRODUCTION

Indonesia is a country that has a diversity of local wisdom in the form of ideas, notions, and thoughts of the figures that need to be preserved. With a long historical background since 400 AD, Indonesian national and local figures have shown their participation in the development of world civilization. In this long span of history, not a few national and local central figures contributed in the form of ideas, notions, and thoughts for the life of the nation and state of Indonesia. Ideas, notions, thoughts of historical figures should be understood by the younger generation so that the spirit of struggle that is full of nationalism values can be owned as capital to build the nation. During this time the young generation in areas including North Sulawesi hardly recognize the ideas, ideas and thoughts of historical actors from their regions, because writing history textbooks that seem "java centric", makes them better acquainted with the thought wisdom of the original figures Java

Island. Through understanding the roles and struggles of their regional leaders, the young generation is expected to have historical pride and foster a sense of belonging to the nation's history in general [1].

This needs to be considered in the study of history in secondary schools specifically. History Learning which has been filled with role material from figures who are contextually far from the reach of their understanding is expected to form a history-based learning material based on local history by raising historical figures from their regions that will encourage students' interest in studying history . With the growth of students 'interest in learning history, it is also expected that students' learning and innovation skills will develop, moreover learning and innovating skills are one of the main skills students must have in this 21st century era; as stated by reference [2] that these skills are the main skills relating to the ability to think creatively and the ability to solve problems, the ability to communicate and collaborate, and the ability to be creative and innovate. It means that by studying the ideas, notions, and thoughts of historical figures from the area around students, students can learn the values of their wisdom, which are also based on the local wisdom that shapes the personalities of these figures. The similarity of local wisdom that shapes the personalities of every citizen can influence the thinking patterns of students in understanding problems both in their local area and national scope.

The thoughts of warrior figures are examined in the context of intellectual history. According to reference [3], intellectual history is history that studies ethos, souls, ideas, or values that affect the lives of people or even nations and nations, from ancient times until now; so ideology becomes the basis for the change and development of society, nation and state. The goal is to get a broad picture and insight that are internal.

The explanation above provides enlightenment for the need to develop historical learning by bringing up local wisdom material in the form of studying ideas, notions, thoughts of historical figures from the Minahasa region, which so far have not been considered by the compilers of the history curriculum in secondary schools. This consideration is based on the strategic plan of the higher education institution, in this case, the Manado State University to improve the research quality of UNIMA lecturer, and the use of Higher Education research outcomes so that the vision of UNIMA institutions related to character indicators can be realized through learning history

based on local history. Through this research, it is expected to contribute to the scientific study of the role of historical figures from the regions and compile contextual historical learning material in answering challenges in achieving the goals of history learning itself.

II. RESEARCH METHODS

Qualitative research is conducted in a natural setting, and the data collected is generally qualitative. Therefore, this research is called qualitative research. According to reference [4], qualitative research is a research method used to examine the condition of natural objects, as opposed to experiments, where researchers are key instruments, data collection techniques are carried out by triangulation (combined), emphasizing the meaning of generalization.

III. RESULTS AND DISCUSSION

The description of the results of this study relates to the thoughts of warrior figures from Minahasa in North Sulawesi, including Maria Maramis, Gerungan Saul Samuel Jakob Ratulangi, and B.W. Lapian. The figures referred to in this study as "Minahasa fighters from North Sulawesi", have fought during the Indonesian national movement, the Japanese occupation, the struggle for Indonesian independence, and efforts to maintain and fill Indonesian independence.

The thoughts of these North Sulawesi Minahasa leaders are recognized to have been widely written and published in various media. But in the framework of "learning history based on Minahasa local history", the values of their thinking are seen as important for the reconstruction of thought as material for local content of learning history in general, and in particular local Minahasa history in schools. The selection of the three figures in the results of this study was to represent women fighters, nationalist politicians and religious nationalists. The thoughts of the Minahasa fighters from North Sulawesi and the pace of their struggle are structured into 3 (three) sections in the description of the results of this study as follows: (1) a brief history of the figures; (2) thoughts; and (3) the influence of character thinking.

1. Maria Maramis (1872-1924)

a. Short History

This female figure has the full name Maria Josephine Catherine Maramis was born on December 1, 1872, in Kema, North Sulawesi, and died at the age of 51 precisely on April 22, 1924, in Maumbi, North Sulawesi. Maria's birthplace, Kema, is a small village now in the North Minahasa district, Kema District (as a result of the division of Kauditan District) in the province of North Sulawesi. His father named Maramis and his mother Sarah Rotinsulu.

Maria was born into the Maramis-Rotinsulu family as the youngest of three siblings, with her sister Antje and her brother Andries. Andries Maramis is the father of Alexander Andries Maramis who was one of the exponents of fighters in the Indonesian independence struggle and later became a minister and ambassador at the beginning of the Indonesian republic.

When Maria Maramis was 6 years old, she had to live as an orphan because her parents had died due to illness. Because of living without biological parents, then by her uncle, Rotinsulu

who at that time served as the Big Law in Maumbi, brought Maria and with his siblings to Maumbi to be raised and raised there. Maria and her sister were admitted to the Malay School in Maumbi. At school, it is taught basic sciences such as reading and writing as well as a little science and history ([#cite_note-1](https://id.wikipedia.org/wiki/maria_walanda); accessed: 10/15/2018). So, from the process of Maria's life during school (education) it was clear that that was the only level of formal education that was received with her sister. This was very good for children his age at that time because at that time in society there was an assumption that girls were expected to get married and take care of the family. However, in reality, he and his older sister were able to enjoy formal education at the Malay School.

When Maria Maramis was around 18 years old, she married Joseph Frederick Caselung Walanda, a language teacher in 1890. From this marriage to Walanda, then he was better known by the name Maria Walanda Maramis. The Walanda-Maramis family is blessed with three daughters. Two of the three children of this family were sent to a teacher's school in Batavia (now-Jakarta). And in the process, one of their children named Anna Matuli Walanda, became a teacher and actively participated with her mother in building PIKAT (The Wish of a Mother to Her Adherent Children).

b. The perspective of Maria Maramis

Maria Maramis, who was married at the end of the 19th century, witnessed and experienced the changes that occurred in Indonesia, including Minahasa as a country colonized by the Dutch. Specifically for the Minahasa, the condition of the late 19th century and into the beginning of the 20th century, which had previously been divided into many clans (walak) was in the process of a geopolitical unit called the Minahasa in a Dutch East Indies colonial order. This was done in line with the efforts of the Dutch East Indies colonial government to bring about bureaucratic changes by appointing traditional officials as salaried government employees and under the authority of a resident (R.Z. Leirissa, 1997). Meanwhile, agrarian commercialization activities in Minahasa, have given birth to coffee plantations and then copra made the export economy develop rapidly, investment flowed heavily, and other cities grew like Tondano, Tomohon, Kakaskasen, Sonder, Romboken, Kawangkoan, and Langowan (RZ Leirissa, 1996, in Linblaad, 1996).

The results of the coffee plantations at that time in Minahasa managed to rival the coffee plantations in the Priangan area (West Java). So, it is not surprising that at that time people knew two coffee-producing regions, namely Priangan and Minahasa. Ironically, the results of these two export commodities (coffee and copra) have an impact on farmers. Farmers who live in coconut plantations (which are processed into copra) live prosperously, while those in coffee plantations live in poverty. This is because coconut plantations and their management by farmers, while coffee plantations are managed by farmers under the supervision of officers from the Dutch East Indies colonial government.

The process of change that occurred in politics (government bureaucracy), economics (agrarian commercialization), and women at that time, forged the soul and mind of a Maria Walanda Maramis. He was motivated by the effects of the

Dutch East Indies colonial government policy on the land of Minahasa, so he was determined to communicate what was seen and felt especially related to women.

Thought Maria Walanda Maramis obtained a channel along with her move to Manado. He began writing opinions in a newspaper called Tjahaja Siang. Articles written and published show how "the important role of mothers in the family". That the mother must care for and maintain the health of her family members. And a mother also gives early education to her children.

Maria also realized that young woman at that time needed to be equipped with provisions to carry out their roles as family caretakers. So, Maria Maramis together with some of her friends founded the organization "Mother's Love to Her Adherent Children (PIKAT) on July 8, 1917. This organization aims to educate women who have completed primary school in household matters such as cooking, sewing, caring for babies, handwork, and so on.

During the leadership of Maria Maramis (1917-1924) in the PIKAT organization, it seemed that the organization grew with the opening of its branches in Minahasa, such as in Maumbi, Tondano, and Motoling. Likewise, the branches of the PIKAT organization outside Minahasa, namely Java, were formed by mothers there, in Batavia (Jakarta), Bogor, Bandung, Cimahi, Magelang, and Surabaya. A year after the establishment of this organization precisely on June 2, 1918, PIKAT opened a Manado school. Maramis continued to be active in PIKAT until her death on April 22, 1924 (https://en.wikipedia.org/w/index.php?title=Maria_Walanda_Maramis&oldid=9000000 # cite_note-5-6; accessed: 10/15/2018). The location of the school that was built by PIKAT until the 1990s appears to be in the form of PIKAT Middle and High Schools in the Tanjung Batu area of Manado.

In the political spectrum, it is known in history that in 1919, a representative assembly was formed in Minahasa under the name Minahasa Raad. The same body was also formed in other areas under the local name of the area. This body was initially determined by members, but elections by the people were planned to elect the next people's representatives. But only men can become members at that time. Therefore, Maria Maramis tried to make women also choose representatives who would sit in the representative body. His efforts succeeded in which in 1921 came a decision from Batavia (Jakarta) that allowed women to vote in the election of members of the Minahasa Raad (Max Laurens Tamon, 2001).

So, it can be said that Maria Maramis thought focused on: (1) the importance of the role of women as mothers carrying out their obligations in the family; (2) education for women who support their role as mothers in the family; and (3) involvement of women in politics. Which thoughts have been fought for and realized through the PIKAT organization.

c. Influence of Maria Maramis Thought

Maria Maramis's thoughts and struggles about the important role of women as mothers in the family; education for women; and the involvement of women in politics, has apparently provided an estuary for future generations of heirs. Various forms of respect and appreciation have also been given related to his thoughts and struggles.

As proof of respect for the thoughts and struggles of Maria Walanda Maramis, the Minahasa community on 1 December, which is the date of birth is celebrated as Mother's Day Maria Walanda Maramis. A memory and respect for this figure are based on the view that Maria Maramis is a figure breaking traditional (in the family), a champion of progress, the emancipation of women in the world of politics and education. The view of the Minahasa community can be justified by referring to the thoughts of Nicholas Graafland, as outlined in the publication of the "Nederlandsche Zendeling Genootschap-NZG" (Gospel Preaching Body) in 1981, that Mary was ordained as one of the Minahasa exemplary women who had "a special talent to capture anything and everything develop the power of his mind, is easy to accommodate knowledge so that more often advanced than men.

Memories for the services of Maria Walanda Maramis have also been patterned in a Walanda Maramis Sculpture building located in Komo Luar Village, Wenang District, about 15 minutes from downtown Manado which can be reached by land transportation. A statue that can be witnessed by visitors in the city of Manado, and moved the hearts of generations of heirs to know the history of the struggle of a woman from Niyur Melambai Earth [3]. Based on what has been thought and fought for, namely the effort to develop the situation of women at the beginning of the 20th century in

Indonesia, by the government of the Republic of Indonesia, Maria Walanda Maramis was awarded the title of Hero of the National Movement on May 20, 1969. He was also immortalized in the postage stamp in 1999 as shown below (https://en.wikipedia.org/w/index.php?title=Maria_Walanda_Maramis&oldid=9000000 # cite_note-1 accessed: September 14, 2018).

1.2 Sam Ratulangi (1890 - 1949)

a. Short History

Gerul Saul Samuel Jakob Ratulangi, better known as Sam Ratulangi, during the pre-independence period of the Republic of Indonesia, aside from being a politician, he also contributed a lot of thoughts on prospective economic aspects that illustrate Indonesia's position in the world economy in the future. A thought put forward in the XX century precedes the real conditions which then actually occurred in the XXI century, where Indonesia must try to play an active role in the world economic arena in the Pacific Region.

Sam Ratulangi was born on November 5, 1890, in Tondano-Minahasa, North Sulawesi, and died in Jakarta, June 30, 1949. He was one of Indonesia's politicians and national heroes and was often even cited as a multidimensional figure. His philosophy that reads, "Si tou timou tumou tou" - a new human can be called a human, if it can humanize humans - is very famous until now.

b. Sam Ratulangi's Thought and Struggle

Most of Sam Ratulangi's thoughts are outlined in his book entitled "Indonesia in the Pacific in 1937". Also, he published the weekly political magazine *Nationale Commentaren* from 1938 to 1942.

Long ago since 1934, Sam Ratulangi had expressed his opinion on Indonesia's economic and industrial position, both in interviews and in his speeches before the Volksraad

(People's Council). He delivered a number of descriptions, which were about his explanations on the problem of foreign investment in Indonesia, and the importance of building Indonesia on its own strength. When Sam Ratulangi conveyed his thoughts at that time, he also included the different planning factors needed to develop the Indonesian archipelago considering that each region had diverse and unique nature, livelihoods and cultures.

In the early period of the Indonesian government, Sam Ratulangi contributed a lot of his thoughts to economic and industrial development in Indonesia, even many of his ideas were still relevant to be used 50 years after he died.

Thoughts on economic problems by Sam Ratulangi have been expressed to the public through forums, speeches, and writings that are published periodically about the economies of Asian countries, especially Indonesia which is inseparable from the problems that occur in the Pacific Ocean. The first problems that were considered to occur in the Pacific Ocean were presented before the People's Council (Volksraad) on June 14, 1928, through his speech entitled Schaduw der onrust (the cause of unrest). Then on July 15, 1936, was mentioned in a speech titled Slagschaduw, and finally, the collection of speeches was published in the book *Indonesia In den Pacific*". The book with a cover of blue sea basically contains the main thoughts about the condition and potential of Indonesia as one of the countries in the Asia Pacific.

Sam Ratulangi explained in the book, that in the Asia Pacific area as a whole a dividing line can be drawn and a chart is drawn up, where the North is industrial and internationally active consists of the countries of China, Japan, and Korea; while the Southern region is agricultural (agrarian), formed from the countries of the Philippines, Siam, Indo-China, Malaya and Indonesia whose role is passive internationally. By referring to the chart, it can be expected that there will be a massive flow of goods exchange between the two regions, forming a closed trade circle and only excess yield in this circle will exit the Asia Pacific region.

However, the potential that Indonesia can have for the world economy and world politics due to the ownership of distinctive features, namely: (1) geographically economically, has a decisive position because it is located in the middle of a world of consumption and production that is important to the world; (2) geo-economically, Indonesia is rich in natural resources, both minerals (coal, petroleum, etc.) as well as agricultural and fishery resources that are important for the world economy; (3) socio-economic, because the standard of living is not high, it has a large supply of labor and is also a large consumption force; (4) climatological aspects, Indonesia has a good tropical climate with regular seasonal changes; and (5) financially, Indonesia does not have enough national capital to cause an industrial vacuum (Adwin Ratulangi Ichwan, 1999).

Therefore, according to Sam Ratulangi with the ownership of these characteristics found in Indonesia and combined with the people who are passive to international activities, Indonesia is the most fertile land for the growth of capitalism and imperialism, in other words Indonesia is very easily controlled from abroad through investment foreign investment (Adwin Ratulangi Ichwan, 1999). So for Sam Ratulangi, this country

(Indonesia) with colonial political status and agrarian economic status was a paradise for modern investment, which in the end Indonesia became the largest foreign investment country in Southeast Asia. Therefore, it is needed an active role from every component of the nation in responding to the developments that will occur.

From this prospective Sam Ratulangi economic thinking and development, then in 1934, a company that carried out promotions and exports of Indonesian industrial goods asked for its opinion on the domestic industry. He then conveyed his thoughts on the five main results of the analysis, as follows: (1) because industry only produces raw materials especially agricultural products, the need for industrial goods must be imported from abroad; (2) the Indonesian people will increase their level of thinking so that the increase will also lead to an increase in the level of demand for industrial products; (3) it needs to be disseminated so that people consume industrial products made in the country, but efforts must be made so that the profits of these industries stay within the country so that the country can benefit; (4) the government must pay close attention so that the needs for trade and industry come from domestic capital and the profits stay in the country. This is an absolute demand for reasons of justice for our society; and (5) the government should base its politics on the people's economic power (Adwin Ratulangi Ichwan, 1999).

These thoughts of Sam Ratulangi had been put forward and discussed during the ten years before Indonesian independence. His thoughts had emphasized that industrialization was important for Indonesia, but there had to be a difference in treatment between domestic and native industries. Indigenous industries need special attention and treatment from the government because Indonesia must be built with an economy that stands on its own feet based on the people's economy.

The issue of economic dependence, Sam Ratulangi before the People's Council (Volksraad) in 1935, he addressed the problem of Indonesia's economic dependence on foreign countries. This was conveyed in his speech titled Verarmings Factoren (factors that impoverish Indonesia). He explained that our exports depend on foreign markets, but more important is how to meet the needs of the Indonesian people for industrial goods that cannot be produced domestically. Therefore, it is proposed that the import of industrial goods be released as widely as possible without attracting foreign capital to be planted in Indonesia. Therefore, foreign investment will mean that Indonesia's natural wealth and cheap labor will fall prey to foreign capital because foreign capital will be entrusted with a very large capital service burden which in the future will result in greater dependence on foreign countries (Adwin Ratulangi Ichwan, 1999).

According to Sam Ratulangi that capital formed in Indonesia through investment, most would leave the country if the capital was in the hands of people who had no roots in Indonesia according to race, culture or politically ideologically. So the government must find a way out of poor capital by utilizing the two abundant elements of production in our country, namely the gift of natural wealth and cheap labor to produce as many economic goods as possible and the priority must be directed to industries that meet the needs principal of the people.

"We see that material left our country, most of which came back here after being processed abroad", is a statement of Dr. SamRatulangi's concern over the condition of Indonesia at the time, because the returned industrial goods were very high industrial wages charged to the people Indonesia as a consumer (Adwin Ratulangi Ichwan, 1999).

When Sam Ratulangi was released from detention in Yogyakarta, in an interview, he said that Indonesia's economic development must pay attention to the diversity of the Indonesian nation which consists of many tribes or groups who have a standard of living, different natural talents (*uitenlopende graden*) van ontwikkeling), so that each national plan must be further elaborated in detail to suit the local location. For example, to advance agriculture in Bali the handling will be different from Minahasa. Indonesian development planning according to Sam Ratulangi's thoughts was conveyed in his writing *Nationale Urgentie Program* (National Urgent Program) which contained, among others: (1) consolidation of autonomous regional democracy; (2) balance of the state budget and revenue; (3) nationalization, development and consolidation of the education system; (4) development of smallholder agriculture, fisheries, and modernization of people's industries on the basis of cooperatives; (5) extensification of development with modern equipment (bulldozers and others); (6) government regulations and policies to advance and protect. National industry and trade as the core of national development; and (7) the formation of industrial companies that use rubber and coconut materials (Adwin Ratulangi Ichwan, 1999).

c. The Influence of Sam Ratulangi's Thought

SamRatulangi believes that Indonesia will be independent and prosperous by saying that "there are still many plans that can be made, but all of them are limited by the ability of our own nation and also depend on the government to treat leaders and workers who are capable, sincere, sincere and sacrifice bring our people to the level of prosperity "(Adwin Ratulangi Ichwan, 1999).

Thus, Sam Ratulangi's explanation in the book: "Indonesia in the Pacific", has provided the basic things that need to be considered namely Indonesia's position in the world economy. Position that includes three important things, namely: (1) consumers of industrial goods; (2) producers of agricultural products and raw materials; and (3) the country favored for capital investment (Adwin Ratulangi Ichwan, 1999). The situation referred to by Sam Ratulangi is based on the facts that are still valid in Indonesia, and efforts are needed to make fundamental changes in living the XXI century so that we do not too much depend on the party. Sam Ratulangi's opinion that Indonesia's economic development must be based on the people's economy and not rely on foreign investment might be a reference for future development.

Because, so far the concept of Indonesian development planning as outlined in several Repelita found many examples that each plan is implemented equally in all regions of Indonesia regardless of the need to adjust to local conditions, as a result, development does not achieve its goals. This problem has been conveyed long before Indonesia's independence, that

to make Indonesia's development planning, each region must be treated specifically.

Learning about Sam Ratulangi's thoughts in development, to be compared to the current situation in Indonesia, it might be possible to say that his opinion is still relevant to be used as consideration for Indonesia's economic development planning in the twentieth century. It requires the awareness and wisdom of the present-day heir generation to show his will with confidence.

3. B.W. Lapian (30 June 1892 -5 April 1977)

a. Short Biography of B.W. Lapian

Bernard Wilhelm Lapian was born on 30 June 1892 in Kawangkoan and died on 5 April 1977 in Jakarta at the age of 84 years. In the book entitled: "B.W. Lapian Religious Nationalists from the East 1892-177 ", the article authors gave many titles to him (Andre Lapian, et al., 2012). He was a hero of three ages, struggling through the world of the press, education and religious nationalists. The various series of struggles of these nationalist-religious figures whose ideas are reconstructed are as follows.

b.The Thoughts and Struggles of B.W. Lapian

The nickname of the three-time warrior to B.W. Lapian, not without basis or facts. He has been active since the Dutch colonial era, Japanese occupation until the era of Indonesian independence. Fields of struggle are also quite broad ranging from activists to fighters, military, bureaucracy, journalism to religion.

At the beginning of its work in the struggle, Lapian used journalism as a tool for struggle. The sharpness of the Lapian pen in the local Magelang newspaper "Pangkal Kemadjoean" in the early 1920s. He wrote about the oppression experienced by residents of Magelang. According to F.R. Mawikere (2012: 5), that the thoughts written by Lapian were rare at that time (precisely in 1919) where the Dutch colonialists were still in full power. However, the courage of B.W. Lapian uses journalism to continue while serving as chairman of the Minahasa Association branch in Batavia.

B.W. national soul Lapian is said to be formed in line with the time he worked for the shipping company owned by the government Koninklijk Paketvaart Maatschappij (KPM) when it was 17 years old. For 20 years (1909-1929) Lapian worked, he felt and saw for himself how far the difference in treatment must be accepted by the indigenous group compared to the white group. He then published his own newspaper called "Fajar Kemadjoean" in 1924 in Batavia. The newspaper, published in Batavia, was called nationalism. The reason, because the contents are very subtle often mandates the voice and destiny of the Indonesian people as a whole, doing moral defense to the natives, including in instilling feelings of love for the motherland. Lapian freely expressed his ideas about independent Indonesia through the newspaper. The increase in taxes, unemployment and reduction of the budget to the welfare of the people during the administration of Governor-General De Fock, for example, is implicitly appointed by the newspaper (F.R.Mawikere, 2012: 4).

Meanwhile, nationalism in Minahasa near World War II declined. It was as a result of the Dutch propaganda to include

Minahasa as the 12th province of the Netherlands. This condition motivated B.W. Lapian to establish the newspaper "The Spirit of Life" to fight the Dutch propaganda.

In 1930 B.W. Lapian with the family back home. At the port of Manado, several community leaders from Kawangkoan and Tompaso were present, picking up to invite Lapian to be willing to participate in the Minahassaraad nomination for the period 1930-1934. Lapian also accepted the invitation and nominated himself, then was chosen because his attitude and appearance were not feudalistic. On the contrary, he is known to be quite humble, impressing quite religious and having a prominent personality and attitude.

The role of B.W. Lapian in the legislative body (Minahassaraad) "first of all, is the matter of the allocation of development budgets which according to him must be to the regions by reducing the allocation to the center. Besides, he also suggested in the council sessions that priority use of the budget for facilities general, including the construction of roads, bridges, waterways, hospitals and the like [5]

As the culmination of the struggle of B.W. Lapian is the "Red and White Event in Manado", which has been widely publicized. This event was written by reference [6] in a book entitled: Minahasa at the Beginning of Indonesian Independence The Red and White Events of Its Causes; and reference [7] in the article: "B.W. Lapian and the Actors from the Civil Society in the Red and White Events in 1946". When it was January 7, 1946, B.W. Lapian served as Mayor of Manado visited by nationalists, among others; Tumbelaka, Taulu, and Wuisan. They convey information to B.W. Lapian about the plan to hold a power struggle. Although Lapian agreed he suggested that the movements be carried out quietly [7].

As D-day was agreed on February 14, 1946, but apparently, the plan was compromised to the Dutch. The proof is Ch. Taulu and Wuisan were captured by the Dutch army the day before the D-day. However, the planned seizure of power continued. At 1.00 a.m., the movement began, and two hours later the red and white flag had waved at the Dutch port in Teling. The historic event made headlines in a number of Western press including Australian Radio, BBC London, and newspapers from America. Radio Australia even broadcast President Sukarno's speech about the event.

In the President's speech it was said that "Minahasa although the smallest and most remote in the territory of the Republic of Indonesia, but his sons and daughters have shown chivalry towards the calling of the motherland, carry out your duties carefully and responsibly," said Sukarno. The biggest newspaper at that time in Indonesia, "Merdeka" wrote the event under the title "Great Rebellion in Minahasa".

Two days later of the brave raid, CH. Taulu, who was the supreme leader of the Indonesian republic's army in North Sulawesi, held a meeting at the Minahasa Council office in Manado. The meeting which was attended by military-civil authorities, old law in Minahasa, Bolaang Mongondow king and Gorontalo regional head, agreed on the formation of a North Sulawesi community consultation board with Lapian as head of the North Sulawesi civil administration.

The appointment of B.W. Lapian was immediately followed up by carrying out several progressive steps. On

February 21, 1946, B.W. Lapian announced the North and Central Sulawesi region, which was a former resident of Manado, was part of the government of the Republic of Indonesia. He also sought to placate the people and improve government administration. However, through deception, the Dutch again seized power. So on March 11, 1946, B.W. Lapian was arrested and imprisoned in Teling River. A year later B.W. Lapian was moved and imprisoned in Cipinang. From Cipinang in 1948, Lapian was taken to Sukamiskin Prison in Bandung. 1949, B.W. Lapian was released along with the recognition of Indonesian sovereignty by the Netherlands based on the results of the Round Table Conference (KMB) in The c. Influence of Thought B.W. Lapian

Referring to nationalist and religious political thought and consistency in fighting, the Sukarno administration was appointed as Governor of Sulawesi. When B.W. Lapian as governor of Sulawesi, his task is not easy. Because he had to finish Kahar Muzakar's revolt. With a brave step, Lapian with a child met Kahar Muzakar in a hiding place. They left at midnight and returned to the governor's house three days later. B.W. Lapian also succeeded in pioneering elections in Minahasa.

In the religious field, the struggle of B.W. Lapian is also done to free the Minahasa community in autonomous church life. It is because during the reign of the Dutch East Indies, all Christian Churches were under the auspices of an institution called the Indische Kerk and controlled by the colonial government. Because it was affiliated with the government, the Church at that time could not help but be compromising with colonialism. There is no prophetic voice, even though the people are so oppressed.

Based on the conditions experienced by the Minahasa community in church life at that time, the B.W. Lapian together with other figures then declared the establishment of the Density of the Minahasa Protestant Church (KGPM) in 1933, an independent church formed by the sons and daughters of their nation (Minahasa) which was not sheltered in the Indische Kerk.

The struggle to establish an autonomous church (KGPM) by B.W. Lapian together with the characters has been described by reference [8]; [9]. This church is seen as a nationalist church because its presence is championed by its own nation's children (Minahasa), organized and serving in an autonomous atmosphere in the midst of the Indisch Kerk period which was sheltered by the colonial government. This church is not only in Minahasa but also outside of Minahasa as well as in Java.

The three prominent thinkers and fighters from North Sulawesi Minahasa, who were examined and discussed in the results of this study, have distinguishing characteristics in thinking and fighting for the interests of many people or people. Maria Maramis is a Minahasa woman who thinks and struggles to break the tradition that wants her people to marry and take care of the household (family). Samuel Ratulangi is a politician who has extensive political knowledge, and economic thought that goes far beyond the times. Whereas B.W. Lapian is a figure of workers, thinkers, and fighters who can use the ability to write to convey their thoughts and criticisms of the Dutch colonial government. He is also famous for struggling in the religious or church fields.

Maria Maramis as an orphan, along with her older sister has been able to take advantage of the opportunity when raised by uncle Rotinsulu (Big Law) in Maumbi, to attend both schools. Armed with the knowledge of reading, writing, arithmetic, and history, Maria thought to strive to position women in a better and responsible position. In terms of family, women are responsible for taking care of the family and children but must have knowledge and skills. Therefore, she struggles to equip Minahasa women with skills before marriage. Skills such as cooking, sewing, and sewing are taught to women.

Maria Maramis's thoughts were then with friends and with the help of one of the children who had returned from education in Batavia, it was organized in PIKAT (The Wish of the Mother to Her Temoeroen Children). PIKAT is a platform for the struggle to realize the thoughts and ideals of educating and fostering Minahasa women.

In addition to utilizing PIKAT as a forum for struggle, he also fights for education so that there is a PIKAT school. Maria's ideas were also communicated to the wider community utilizing the "Tjahaja Siang" newspaper published in Manado. Likewise, when the Volksraad was formed, the membership was initially the only male, but Maria Maramis struggled to put women in this legislative body. This is Maria's political thinking which needs to be realized in the atmosphere of Dutch colonialism.

Whether we realize it or not, the results of thought and struggle in aligning Minahasa women with men, have been passed down to the present. Minahasa women can do whatever work is done by men. Various fields of community life, such as education, politics, economics, culture, social, military, etc., can be entered and done by Minahasa women.

Sam Ratulangi as a political figure who was good at speaking, writing and organizing. The ability to write enabled Sam Ratulangi to disseminate his thoughts to the wider community through publications in various magazines and books.

Sam Ratulangi's thinking departed from domestic potential (Indonesia) but is very prospective to the international arena in the era of the XXI century. A distant era, but the economic thinking and development of the Indonesian nation, which was advanced has been expressed beyond its era.

The potential of Indonesia's rich natural resources is very important and needs to be utilized for the welfare of society. Large population and will continue to increase needs to be prepared and empowered so that we live dependent on imperialism and foreign capitalism. It is clear that the relevance of Sam Ratulangi's thinking with the recent international living conditions in the Pacific Region. Sam Ratulangi's thoughts on "Indonesia in the Pacific" actually included the economy, politics, social culture, and people which then occurred in the next century, namely the XXI century.

The thoughts and struggles to raise the level of life of the Indonesian people also carried out by B.W. Lapian. Equipped with education and experience working at a young age, he witnessed and experienced very different treatment among KPM company employees, while salaries were far greater than those received by Indonesian children who worked in the same company.

The political, social, economic, and cultural gaps experienced were then written in subtle language even though they inserted the tone of criticism to the colonial government, and were published in various newspapers. Thoughts and spirit of the struggle continued to be developed when returning to the village (Minahasa). Being elected and active in Minahassaraad was an opportunity to fight for the welfare of the community through economic development, and road and bridge infrastructure.

When as Mayor of Manado, Minahasa warriors with their knowledge succeeded in raising the Red and White flag during the "14 February 1946 in Manado, which event caused B.W. Lapian was arrested and imprisoned in Manado, then moved to Jakarta and then to Bandung. However, in 1949 B.W. Lapian was released and by the Sukarno government, he was appointed as the Governor of Sulawesi. Long before, he also together with his friends declared the establishment of the Density of the Minahasa Protestant Church (KGPM) in April 1933 in the village of Wakan (South Minahasa). Therefore, this figure was nicknamed religious nationalists from the East.

The thoughts and struggles of Minahasa figures according to their times, have the values of patriotism, intellectualism, and are very willing to sacrifice. They dared to fight for their thoughts without fear of the invaders, willing to sacrifice for the benefit of the public, because of that prison became part of the political life against colonialism in Indonesia.

IV. CONCLUSION

The description of the results of this study relates to the thoughts of warrior figures from Minahasa in North Sulawesi, including Maria Maramis, Gerungan Saul Samuel Jakob Ratulangi, and B.W. Lapian. The figures referred to in this study as "Minahasa fighters from North Sulawesi", have fought during the Indonesian national movement, the Japanese occupation, the struggle for Indonesian independence, and efforts to maintain and fill Indonesian independence.

The thoughts of these North Sulawesi Minahasa leaders are recognized to have been widely written and published in various media. But in the framework of "learning history based on Minahasa local history", the values of their thinking are seen as important for the reconstruction of thought as material for local content of learning history in general, and in particular local Minahasa history in schools. The selection of the three figures in the results of this study was to represent women fighters, nationalist politicians and religious nationalists. The thoughts of the Minahasa fighters from North Sulawesi and the pace of their struggle are structured into 3 (three) sections in the description of the results of this study as follows: (1) a brief history of the figures; (2) thoughts; and (3) the influence of character thinking.

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