

The People's Resistance Movement against the Colonialists in the Early 20th Century in Minahasa: Study on Pangkal Setia Organization

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Abstrak - *The purpose of this study is to explain historically the general situation of Dutch colonialism in the early twentieth century in Minahasa; and describe the motivation and goals of the establishment of the Pangkal Setia organization by Zending teachers in the early XX century; and explain the results of the struggle obtained by Zending teachers through the Pangkal Setia organization in the early XX century in Tomohon. This research used the historical method according to Marc Bloch which consisted of 4 (four) stages. Data collection was done by studying documents: archives, books, magazines, newspapers, and the results of previous studies. Data obtained from archives and other sources was carried out by historical criticism and interpreted into the facts, which are then assembled into historical accounts of the events under study. From the results of research and discussion obtained a picture that the general situation of Dutch colonialism in the early twentieth century in Minahasa, the Dutch colonial government tried to organize the government with the standardization of local leaders to be able to work optimally for their political and economic interests. For example, Minahasa is directly under the leadership of the Manado Assistant-Resident. So, since the beginning of the twentieth century, efficiency and rationality have been a measure of work, both in the Dutch bureaucracy and indigenous bureaucracy. During the Japanese occupation, the Manado residency was placed in the area of the government of the Lift of the Sea of Japan (Kaigun) which included Eastern Indonesia with the seat of government located in Makassar. This civil administration organization from the government area is called Minseifu, headed by a Sokan (Governor-General). The motivation for the formation of the Pangkal Setia organization by the zending teachers of the early twentieth century in Tomohon was to fight for their interests, namely the recognition of status and improvement of salaries similar to those of others who worked within the structure of the Indische Kerk. Because Indische Kerk is considered the cause of inequality, so the struggle for "church autonomy" is one of the Pangkal Setia's organizational programs. This organization aims to pay attention to its allies and improve Christian teaching in the Manado Residency. The results of the Pangkal Setia organization's struggle to present an "autonomous church" have yet to be realized, but they continue to work through improving education so that they are given responsibility by the Gospel Preaching Institution to add theology lecturers.*

Keywords: *Movement, Resistance, People, Invaders, Study, Organization, Loyalty*

I. INTRODUCTION

Minahasa as part of the Indonesian archipelago which later became the territory of the independent Indonesian state in 1945, also experienced the occupation of foreign nations (Westerners = Europe) which began in the sixteenth century through shipping and trade. The colonization of the West, especially the Netherlands, was carried out clearly through the politics of colonial rule in the early nineteenth century following the bankruptcy of the Vereenigde Oost Compagnie (VOC) trading partnership on 31 December 1799.

The process of colonialism in the West against ethnic groups and the archipelago was apparently different from what the VOC (Dutch) did to the Minahasa. Occupation of other ethnic groups in the archipelago was carried out through the conquest of local rulers (kings or sultans), both through war and agreements to provide security assistance: troops and military equipment in dealing with conflicts between local authorities. As for the Minahasa, the occupation process began with the Gospel message which resulted in the formation of Christians in the formation of the congregation, and the construction of the church building by zending, which was then followed by the VOC which made an agreement of mutual protection with the Walaks (local leaders) in Minahasa. Different circumstances in the process of the Dutch occupation of other ethnic groups in the archipelago with the Minahasa, because the Minahasa did not know the system of royal government or the empire as in other regions. However, gradually through the door of the church, the Dutch colonial government also conducted colonization of the Minahasa people as was done to other ethnic groups in Indonesia. The difference in the colonial process is often misinterpreted by other writers, that the Minahasa people and the Ambonese (Moluccans) are the golden children of the Dutch. On the other hand, the Minahasa and Ambonese even though they have the same religion (Protestant Christianity) with the Dutch, but the Dutch themselves consider these two sub-ethnicities different from them (R.Z. Leirissa, 1997) [1]. As a result of this misinterpretation, various resistance by the Minahasa

community against the Dutch Company was not prominent in Indonesian historiography.

Continuity of the history of the Minahasa people in the form of resistance against Dutch colonialism appears in the second half of the XIX century which was carried out individually or in groups, and more organized in the early twentieth century. The change in the form of resistance is in line with the general developments that have taken place in Indonesia, namely the existence of educated and social organizations whose struggle has contributed to enlighten their ethnicity in the face of the colonialists (the Dutch).

For the Minahasa, two social groups (military and civil) in the face of Dutch treatment fought together intending to raise the level of their ethnicity from the consequences of the invaders in the social, economic, educational, cultural, church, and others fields. The struggle is not only carried out in the Minahasa area but also in other areas where there are Minahasa people, for example, in Surabaya, Semarang, Magelang, Bandung, and Jakarta. Specifically, in the Minahasa area, various resistance was carried out such as those of the congregation in Manado and the zending teachers in Tomohon, which aimed to oppose the interference of the Indische Kerk to form an independent or autonomous church, which was managed by the Minahasa people themselves. As a follow-up to the struggle of the zending teachers, the organization "Pangkal Setia" was formed as a forum to fight for their rights in the atmosphere of the colonialist church (Indische Kerk) and the Dutch colonial government in Minahasa.

The role of Minahasa intellectuals in the political development of the Indonesian national movement period also influenced the effort to change the insights, forms, and goals of the Minahasa regional social organization into Indonesian national insights. This, for example, happened to "Pillars of Minahasa" which later changed its name to "Unity of Minahasa". This name change gives us an illustration of the form of nationalism carried on in the organization, is an insight into Indonesian nationality.

The change in name of the organization and movement of the Minahasa sub-ethnic struggle, in line with the development of the world at that time, which had to deal with the atmosphere of World War II in the Pacific, which then led Japan to dominate Indonesia including the Minahasa. However, in the face of a new nation that replaced the Dutch colonial power, the Minahasa people also reacted. A reaction carried out in the atmosphere of the cruel Japanese occupation army became increasingly apparent after Indonesia's independence, namely through various attempts to disarm the Japanese army which had lost the war against the allies. A movement of struggle which was also carried out by fellow sons of the nation in various regions in Indonesia after independence was proclaimed by Sukarno-Hatta.

Through tracing the history of the sub-ethnic Minahasa struggle against the Dutch, and then the Japanese, the study of "The popular resistance movement against the early colonizers of the 20th Century in Minahasa: Study of the Faithful Organization", was seen as interesting. Because this study

opens our horizons of the gaps that occur in Indonesian historiography, especially the Minahasa resistance movement against the Dutch colonizers in the early twentieth century. The focus on the Pangkal Setia Organization illustrates that every struggle in demanding common interests in the modern era must be accommodated by an organization. This is at the same time a differentiator with previous struggles (before the era of the national movement).

II. RESEARCH METHOD

The method used in this study was the historical method from Marc Bloch (1988). According to Bloch, there were 4 (four) stages in the historical method, namely: (1) the formulation of research problems and historical observations made by studying the archives or oral testimonies (interview results). This step is carried out based on the research problem formulated; (2) criticism or data testing, carried out by comparing information obtained from data sources (archives, interview results, and/or book content read by researchers). In this study, the source of data about the organization of Pangkal Setia's struggle against the Dutch colonial government and the Dutch church in Minahasa; (3) historical analysis, conducted by researchers by grouping data collected by (a) generalization, or (b) categorization. This method is used based on the concepts that become the "building material" of the predetermined theory, the "Collective Action" theory of Charles Tilly as the basis for the explanation of facts; and (4) explanation, carried out by stringing facts and looking for cause and effect of the problem under study (Bloch, 1988; Leirissa, 1999; Tilly, 1978) [2], namely the causes of zending teachers struggling against the Dutch and Indische Kerk through organizations Loyal base.

Thus, the data analysis technique applied the third historical method step, which is: grouping data by generalization and categorization followed by the fourth step, which is writing the historical story (historiography) with an explanation (explanation of causation) of the movement against Dutch colonialism in the early twentieth century in Minahasa.

III. RESULT AND DISCUSSION

3.1 General situation of Dutch colonialism in the early twentieth century in Minahasa

The Manado residency area during the Dutch colonial era until the beginning of the twentieth century and then after Indonesian independence became the province of North Sulawesi, consisting of two afdeeling, namely afdeeling Manado and afdeeling Gorontalo (Depdikbud.RI. 1983: 8-9) [3]. With the establishment of the Manado residency, the administration in Minahasa was divided into 7 (seven) afdeeling, namely Manado, Likupang, Kema, Tondano, Tanawangko, Amurang, and Belang. Each afdeeling was led by a Controleur (Watuseke, 1968: 38; N. Graafland, 1987: 25) [4].

In subsequent developments around 1899, the number of Controleur was reduced to 3 (three) people, and each of them

led the area in afdeeling: Manado, Tondano and Amurang. At the end of 1911, the three regions were used as parts of Manado. After onderafdeeling was eliminated in the order of the Dutch colonial government in 1926, the Minahasa was directly under the leadership of the Assistant-Resident of Manado (Watusoke, 1968: 37,49.50) [5].

The government and Controleur contractions were reduced following the abolition of the forced coffee planting system in 1899, and the release of farmers from all kinds of obligations to the state, so since the early twentieth century, efficiency and rationality were measures of work, both in the Dutch bureaucracy and the indigenous bureaucracy. Changes that occurred, namely from 18 districts in 1928 were reduced to 6 districts, namely Manado (with a center in the city of Manado), Tonsea with a center in Tonsea), Tolour with a center in Tondano, Kawangkoan center in Kawangkoan, Tomohon center in Tomohon, and Amurang centered on Amurang (Leirissa, 1997: 26; Watusoke, 1968: 54) [6].

During the Japanese occupation, the Manado residency was included in the territory of the Japanese Navy (Kaigun), whose territory included Eastern Indonesia with the office of government located in Makassar. The civil administration organization in the area of government is called Minseifu headed by a Sokan (Governor-General). Minseifu of East Indonesia is divided into three administrative regions, called Minseibu, namely Kalimantan Minseibu, Sulawesi Minseibu, and Minseibu of Seram. Each of these areas of government is headed by Minseibu Tyokan (governor) (Schouten, 1993: 15); L. Adam, 1976: 11-16; Masinambow, 1995: 7) [7].

The change of the traditional Minahasa government system into the Dutch colonial state order and the change of name in the Dutch administration in the Japanese era, essentially for their interests as colonizers. What is interesting here is that traditional leaders have been functioned for the interests of the colonizers, so in the fight against the colonizers in the early twentieth century, it was intellectuals who appeared to play a role, especially in relation to the struggle for recognition of the status, salaries, and establishment of an autonomous church in Minahasa.

In the economic field, the coffee business as an export commodity has long been carried out through the opening of coffee plantations in Priangan (West Java) after experimental plantations throughout the XVIII century around Batavia (Jakarta), were deemed unsuccessful. Coffee plantations throughout the XVIII and XIX centuries in Priangan were monopolized by the Dutch and brought huge profits for them. So, the same effort was then carried out in Minahasa, and also in other regions, namely West Sumatra and Java (Leirissa, 1997: 31) [8].

One result of the forced cultivation of coffee in Minahasa, namely ecological changes, so that Minahasa in agricultural activities can be divided into three parts (Schouten, 1993: 56) [9]. The first part is the mountainous region around Lake Tondano, which produces coffee. In that region, rice fields are cultivated to meet the needs of food. The concentration of the population towards the center of economic activity resulted in

the emergence of new cities, such as Tondano, Kakas, and Langoan. The second part is Tonsea whose territory covers up to the population on the coast and has not changed due to the forced cultivation of coffee from the Netherlands. The area emerged as a copra producer in the first half of the XX century. The third part is the area located to the west (Sondakh and Sembel, 1995: 50; A. F. Parengkuan, 1994: 40), which is not familiar with the agricultural system well because of its soil structure. However, in the second part of the XX century, the region appeared to be famous for the people's clove plantations (Schouten, 1993; Leirissa, 1999) [10].

The forced cultivation of coffee in Minahasa that started from Remboken, mainly carried out by Minahasa people who lived in the highlands around Lake Tondano (Schouten, 1993: 51-71) [11], had also brought misery among the people, because labor was obtained from the people with forced labor systems (Henley, 1996: 61; Leirissa, 1997: 33) [12]. Besides the negative impacts of the forced cultivation system of coffee, there are also benefits for the community, namely the attitude of the Minahasa people who are getting used to agrarian commercialization. The proof, when the Dutch colonial government abolished agrarian management, the Minahasa community continued the commercialization of agrarian for their interests and benefits (Leirissa, 1996: 265-277) [13].

The profit factor from agrarian commercialization motivated the Minahasa people to start shifting to coconut plantations in the early XX century. However, due to the structure of the land, the Tonsea area has the most coconut plantations. Other regions that produce copra are Manado, Amurang, and Tondano, and smaller amounts are also found in Kawangkoan and Ratahan. Thus, until the first half of the twentieth century around 250 villages in Minahasa, 70% of the population produced this very important export material (Leirissa, 1997: 39-60) [14]. Meanwhile, the management of coconut plantations is different from coffee commodities, because businesses are fully handled by the people, and not through forced labor. However, the impact of forced coffee on farmers, namely the way of life of coffee farmers, has changed. Hard work began to be embedded in them, many villages had to be divided into two because it was located far from the plantation. Also because the coffee warehouses are far from the marketing center, the farmers must bear the results up in the coastal port cities. To overcome this condition, since 1851 the government built warehouses in the mountains as a coffee storage area, and then professionally transported it to the coast for export. Although the coffee business brought change, the coffee-producing region at that time was notoriously poor (Leirissa, 1997: 34) [15].

Changes from the agrarian commercialization such as the emergence of several new cities also began to be known by the road network which was built since 1853 and improved in 1859 so that in the 1930s throughout Minahasa 1264 km of roads had been built. This is a long-term benefit of the coffee cultivation system in Minahasa, even though it is carried out by compulsory labor by the people themselves (Leirissa, 1997: 34; Graafland, 1991: 294) [16].

What is interesting and decisive from the copra business in the first half of the XX century is its trading system. The farmers and intermediary traders, creating a system known as "copra contract" (copracontracten) (Leirissa, 1996: 269-270) [17]. This system is different from the copra trading system in other regions, such as South Sulawesi, South Kalimantan, and West Sumatra. "Copra Contracts" are carried out by farmers voluntarily through the establishment of a trade relationship with Chinese traders who act as intermediaries from European companies that operate in Manado. You do this by making agreements that are often made for five to ten years. In the agreement, farmers will hand over a number of copra per harvest to Chinese traders, and in return, they will receive a certain amount of money. This is a kind of bondage but that benefits both parties. From year to year, the relationship is well maintained. Whenever farmers need large amounts of money, they can re-negotiate with traders who are of course also interested so that the supply of copra remains guaranteed (Leirissa, 1997: 35) [18].

Although the way of cooperation between farmers and intermediary traders (Chinese) associated with the *Molukse Handel Venootschaap* (MHV) company is going well, farmers are still not satisfied. Based on this condition, L.W. Sondakh said that in 1925 there were efforts to export copra directly by residents without passing through MHV. The first Minahasa person to be noted for exporting copra without passing MHV was Mr. Yoseph from Tumpaan (South Minahasa). Its success was made possible by the help of a German who bought a copra from Europe without passing the MHV. The act of exporting outside the channels agreed upon above is a reflection of the economic behavior of the Minahasa people who are responsive to the price of the commodity on the world market (Sondakh, 1984: 7-8) [19].

Of all copra producing regions, the trading network empties into Manado. But Chinese traders then began to enter villages and set up copra collection warehouses. The warehouses were then developed to be able to provide the primary needs of producer farmers. The "copra contract" system, destroyed since the economic depression that began in 1929. Because of the depression, the export trade system in the Dutch East Indies was hit, so that since 1930 the demand for commodities from plantations in the Dutch East Indies was completely stopped until the mid-1930s. Thus, copra exports from Minahasa were virtually stopped. Copra farmers feel the consequences, especially in the form of falling copra prices to below production costs. Many farmers stop production, and even Chinese traders cannot push farmers (Leirissa, 1997) [20].

From the condition of the crisis, a spirit of mutual cooperation (*mapalus*) emerged. The existing community banks in copra production centers, such as *Volksbank Tonsea*, began to help farmers by providing credit. Because this banking system is cooperative, those who get credit are members of the cooperative. However, due to the small capital, *Volksbank Tonsea* could not cope with the entire burden of the farmers. Then several community leaders emerged to look for ways to help their citizens. The most decisive step was the Old *Talawaan Law* in *Tonsea*, and several of its main residents

(teachers and administrators of the cooperative), established a cooperative (*Copra Verkoop Centraale*), which was given the right to buy farmers' copra and sell it to large traders. This idea was later taken over by the *Minahasa Raad* (Council of Minahasa) which was established in 1919 in Manado. Then since 1930 in the city of Manado, a copra sale and purchase cooperative have been established under the name *Minahasa Producten Verkoop Centraale* (PVC). One of the leaders of this cooperative is *Arnold Mononutu*. This cooperative received financial support from the government through *Volkscredietbank* (now *Bank Rakyat Indonesia*) (Leirissa, 1997: 36) [21].

3.2 Early Minahasa people's resistance movement XX century

The Minahasa people's struggle for the beginning of the twentieth century in opposing the actions of the Dutch colonizers in various aspects of life (political, economic, social, educational and church), was also followed by creative ideas to develop the economy, education, and church. As described above, that the Dutch invaders initially entered Minahasa through friendship agreements with local leaders (*Walak*). An effort that was also made through the evangelism institution (*NZG*). Various changes were made through zending, namely through evangelism and the establishment of zending schools in addition to educational institutions established by the Dutch colonial government. This process illustrates that the Dutch 'entry into Minahasa was not through a process of conquest of the ruling local government such as the sultan or the kings as the Dutch did in other regions of the archipelago.

Educational efforts in the Minahasa, have been able to increase the intelligence level of the Minahasa people so that they are at a higher literacy level than other regions in Indonesia (David Henley, 1996) [22]. The same thing happened in the economic field, even though this area was a copra-producing region in Minahasa, it was more prosperous than the coffee crop area which was indeed a forced planting program from the Netherlands.

In terms of the gospel and people who became Christians, it was noted that Minahasa was growing faster. However, from the perspective of Dutch evangelists, the Minahasa people are not the same as they are despite the same religion which is Protestant Christianity (Leirissa, 1997) [23]. Because of this view, Minahasa people who have been educated as pastors, even the priestly education is the same as priests from Europe, they are not yet permitted to do church service work, such as serving communion, baptism, confirmation of marriage, and confirmation of members of the congregation. Likewise, the right to their work is given far less than that received by Europeans and Minahasa people who work within the Dutch bureaucratic structure.

Conditions that occurred from the nineteenth century until the early twentieth century prompted Minahasa intellectuals to organize themselves in a struggle organization to expel the Dutch colonial government from Minahasa. An actual effort was made at the end of the XIX century when the return of *Lambertus Mangindaan* from his education in Rotterdam, the

Netherlands. He studied in the Netherlands from 1838-1848 and returned with two diplomas, the principal's certificate (hoofdacte) and the domine's certificate (priest), but were not recognized by European priests to serve church services.

3.3 The Establishment of Pangkal Setia Organizations

Efforts to struggle at the end of the nineteenth century were carried out by individuals and groups until 1915 with the formation of the organization "Pangkal Setia" as a medium to continue the ideals of their struggle. The establishment of the Pangkal Setia organization was initiated by zending teachers with the main character A.M. Pangkey as chairman (1915-1925), J.U. Mangowal as secretary, and A. Pandelaki as treasurer. Then, in 1925, the post of chairman was held by J.U. Mangowal with advisors J. J. Jacobus and S.Waley. Besides, the leadership of the organization is also assisted by some members of the board such as R. Tampenawas, L.Undap, J.Potu, D. Lumenon, N. Karundeng and G.Rompas (A.B.Lapian, 1985) [24].

With the establishment of the Pangkal Setia organization and its initial informal activities, tension arose between them and the Inlands Leraar. Therefore, during the visit of the director of NZG in 1917 in Minahasa, it was intended to listen to the complaints of the teachers. The gist of the teacher's complaint is to feel insulted by the actions of hulpprediker. Meanwhile, the congregation's teachers stated that they were treated unfairly in the Indische Kerk bureaucratic structure (GMIM Archives, Feb. 1917; Mededeeling, Magazine, 1937) [25].

The name of the organization "Pangkal Setia" means "loyal to the base", namely to the ideals and struggle efforts of L. Mangindaan, J.Walintukan, and W. Sumampow (B.A.Lapian, 1985) [26]. They are considered as the predecessors who have struggled to make the Minahasa people aware of the importance of the church that stands alone for the Minahasa people. Therefore, the meaning behind the name of this organization encourages the proponents to formulate one of the important programs of the Pangkal Setia organization, which is to continue the ideals and efforts that have long been carried out by their predecessors. The effort was a struggle to form an independent church in the Minahasa, which was governed by the Minahasa people themselves (B.A. Suak, 1992) [27].

IV. CONCLUSION

1. The general situation of Dutch colonialism in the early twentieth century in Minahasa was carried out with the effort to organize the government through the standardization of its leaders so that they could work optimally for their political and economic interests. For example, Minahasa was directly under the leadership of Assistant-Resident Manado. Thus, since the beginning of the twentieth-century, efficiency and rationality have become a measure of work, both in the Dutch bureaucracy and indigenous bureaucracy. During the Japanese occupation, the Manado residency entered the territory of the Japanese Navy, whose territory covered Eastern

Indonesia and was led by a Sokan (Governor-General) with a headquarter in Makassar.

2. The motivation for establishing the Pangkal Setia organization by the zending teachers in the early twentieth century in Tomohon was to fight for their interests, namely recognition of status and improvement of salaries (wages) to be the same as those who worked in the Indische Kerk structure. The gap that occurred was thought to be caused by Indische Kerk so that the "autonomous church" had to be fought for.
3. The results of the struggle carried out by intellectuals through the Pangkal Setia organization for an "autonomous church" have not yet been realized, but they continue trying in the education sector. The struggle in this sector was successful, where the NZG institution was again trusted to hold responsibility for education, especially the increase of theology lecturers.

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