

Potential and Distribution of Archaeological Sites in North Bolaang Mongondow Region, North Sulawesi Province

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ABSTRACT

North Bolaang Mongondow is one of the areas in North Sulawesi Province that has the potential for archaeological remains, especially those from the royal period. Historical data and oral traditions in the community contain information about the kingdoms that existed in this region in the past, namely the Bintauna Kingdom, Kaidipang Kingdom, and the Bolaang Itang Kingdom. Concerning strengthening the history of these kingdoms, it needs to be supported by relevant archaeological data. The archaeological method applied in the form of field data collection in the form of surveys and observations succeeded in identifying and mapping the distribution of archaeological sites related to the existence of the three kingdoms. These archaeological sites are scattered almost throughout the North Bolaang Mongondow area, in the form of ancient graves, king's palaces, old mosques, and former residential structures. Based on the results of analysis and interpretation, these sites verify the existence of the three kingdoms in Bolaang Mongondow. The distribution of the site covers coastal areas to inland and mountains. As for strengthening the chronological aspect, it is necessary to do a dating analysis on each of these sites.

Keywords: *archaeology, data, kingdom.*

1. INTRODUCTION

The Minahasa Peninsula area, which is currently the administrative area of North Sulawesi Province, is currently a residential area whose population reflects multiculturalism because it consists of various ethnic groups, although the majority are from the Minahasa ethnic group. The rest consists of ethnic groups Sangihe, Talaud, Mongondow, Gorontalo, Jaton (Java-Tondano), South Sulawesi, Maluku, Java, Sumatra, Papua, China, Arab, European, Borgo (mixed European and local), and so on. As for the culture of the Minahasa community, it is more of a blend of regional culture and national culture as well as cultures with European and Chinese nuances. It is suspected that the combination of culture

and elements of regional, national, European, and Chinese culture that developed in Minahasa society has been going on for a long time and has been rooted in people's lives since the past (Soegondho and Parengkuan, ed; 2012:3-4).

The North Sulawesi region, based on historical cultural records and cultural heritage, is an area that has a long period, from prehistoric times to historical times. In the history of culture there is evidence that regional elements, national elements, European elements, Chinese elements, Islamic elements and other influence elements played an important role in past life. The elements of multiculturalism, one of which can be traced through archaeological data, especially concerning the settlements of the population, which

reflects the social dynamics of the community. The formation of pockets of multi-ethnic settlements, for example due to various influences of migration or the arrival of residents from various outside areas to the North Sulawesi region. In historical records, for example, the arrival of Islamic traders to the North Sulawesi region, was recorded since the 17th century which was first brought by Ternate fishermen. During the period of Islamic influence, Islamic kingdoms were established, including in the Gorontalo area, namely Limboto, Suwawa, Bolango, and Atinggola, which have accepted Islam since the early 16th century, Bolaang Itang and Kaidipang, and the Bolaang Uki Kingdom.

Apart from Ternate, Islamic influence also entered through the northern route, namely from Mindanao, Southern Philippines. In historical records, the initial contacts of the Minahasa indigenous people are thought to have taken place but have not been intensive. However, when the Dutch wanted to build a fort in Manado, they were allowed to bring a large number of unskilled workers from Gorontalo and Ternate to help the Chinese craftsmen. There was marriage between immigrants and residents, so that Islamic settlements were formed. This study emphasizes areas that in the past were territories of kingdoms which later became autonomous regions in the colonial period (Soegondho and Parengkuan, ed; 2012: 4-6).

Based on the initial literature search, when referring to the results of research in the North Sulawesi region, there has been no research that specifically discusses the development of settlements during the royal period and social dynamics during the transition to self-government in the Bolaang Mongondow region. Some library sources in the form of books only discuss the culture of the Bolaang Mongondow tribe in Sulawesi in general. Have not discussed the physical development of multiethnic settlements, as archaeological data and social dynamics that occurred during the transition to self-government. The book, entitled *Culture of the Bolaang Mongondow Tribe in North Sulawesi Province*, only discusses the environmental conditions in which the Bolaang Mongondow tribe lives, the manifestation of culture as identity, and the values contained in it (Saud, et al, 2004). Another source found was entitled *History of the North Sulawesi Regional National Awakening*. The book reviews the conditions in North Sulawesi and Central Sulawesi in 1824 when the Manado Residency was formed, which was a fraction of the Ternate Residency, until the end of the 19th century. The book also discusses the influence of Dutch colonial politics and decentralization in North Sulawesi, from the early 19th century to the Japanese occupation.

Regarding the Bolaang Mongondow culture, as written by Koentjaraningrat (1996), it also contains general information on very general matters relating to the local culture of the Bolaang Mongondow

community. However, discussions about settlement developments and the social history of the supporting communities were not disclosed. Similarly, the research by Oientu R Emyot, et al (1996) as outlined in his book entitled *Bolaang Mongondow Culture, Ethnicity and Change*, also contains general information about the dynamics of the ethnic traditions of the Bolaang Mongondow Tribe. The lack of cultural research through a material culture approach or archaeological research has resulted in minimal information about the historical development of the civilization of the Bolaang Mongondow community that can be studied. In addition, the lack of archaeological data from the kingdoms in the Bolaang Mongondow area causes local historiographical information to be not widely known to the public. Therefore, archaeological research to trace traces of archaeological sites related to settlements during the period of the development of kingdoms in the local area until the growth of cities in self-governing areas becomes important to do to find out traces of royal civilization, moreover the history of the growth of multiethnic settlements that may still survive and grow until now.

2. RESEARCH PROBLEMS

This study was to explore the potential and distribution of archaeological sites in the area of North Bolaang Mongondow Regency, during the kingdom period and its development during the transitional period after becoming an autonomous region. These archaeological sites can be an indication of the emergence of ancient multiethnic settlements based on historical developments since the presence of Islamic influence until the colonial arrival, along with the presence of foreign traders to the research target areas in the former kingdoms of Bintauna, Kaidipang, and Bolaang Itang. However, the historical information that is still minimal is also not supported by archaeological evidence that can reveal the history of the development of settlements from the kingdom to the autonomous government. Therefore, through archaeological research, it is intended to explain how the potential and distribution of archaeological sites in North Bolaang Mongondow Regency, especially during the development of the kingdom to the autonomous government.

3. METHOD

The data collection stage in archaeological research can be done in two ways, namely survey and excavation methods. For maximum achievement of research objectives, both methods should be used, except with certain considerations. However, in certain studies, the data collection stage using the survey method is considered more efficient, because the main data collection is in the ground surface area.

This research uses field data and library data. Field data in this study are the remains of archaeological remains in the form of structures and building elements, as well as other archaeological objects. At this stage, the focus of research is mainly directed at collecting physical data of the building to determine the material, shape, size, orientation, as well as pattern, and distribution of space.

At this stage of data processing, a description of the physical buildings is carried out, especially the alleged relics of the royal period and social dynamics during the development of the Swapraja government. Based on the data that has been obtained in the data collection stage, including those originating from writings about the kingdoms in the Bolaang Mongondow Regency area to North Bolaang Mongondow. One of the important elements in spatial analysis is the development map of the spatial pattern itself. Therefore in this study for a description of the distribution of buildings. This is done to determine the exact location of the building which will eventually reveal the distribution of the building which at the same time shows the development of its spatial pattern.

4. DISCUSSIONS

The data that were successfully obtained during field data collection were archaeological remains, archives and manuscripts as well as interview data. Archaeological remains in the form of structures, buildings, and loci/sites. Meanwhile, archives and manuscripts are in the form of manuscripts containing information related to the Kingdom of Kaidipang, Bolang Itang and Bintauna. The interview data includes information related to toponymy, oral stories, and ethnic diversity in North Bolaang Mongondow. The following is a brief description of the data.

4.1. Jere Kaidipang

Jere Raja-Raja Kaidipang is located on Jl. Trans Sulawesi No. 52, North Kuala, Kaidipang District, North Bolaang Mongondow Regency, North Sulawesi Province. The site is located in the middle of coconut plantations and residential areas are not far from the main road, about ± 50 M. Astronomically, the site is located at $0^{\circ}54'38.90''$ N and $123^{\circ}16'34.25''$ E with an altitude of 12 meters above sea level. The area where the site exists is a low-lying area dominated by sandstone and podzolic soil types.



Figure 1 Jere Kaidipang.

Jere in the local language is a mausoleum (cemetery). Jere Kaidipang is the tomb complex of the kings of the Kaidipang Kingdom which was built during the reign of the 8th Kaidipang King, Willem David Karompot (1779-1817). Referring to the orientation of the tomb facing north-south, it indicates that the burial in the tomb has shown an Islamic burial pattern, this is in line with historical data which states that King Wellem David Korompot has converted to Islam and has an Islamic name, namely Waladin Korompot. The kings buried in the tomb at the site are the 8th king of Kaidipang to the 14th King of Kaidipang. At this site, there are three tomb complexes where the kings of the Kaidipang kingdom are buried. Around the tomb complex, there is also a new tomb that is descended from the Kings of Kaidipang.

Overall the Jere Kaidipang Complex is oriented north-south and there are four blocks of fences, each of which is rectangular. The total population in the complex is ± 42 old tombs and hundreds of tombs outside the fence block.

In this area, the fence block at the northernmost part is rectangular with a length of 11.2 m, a width of 8.2 m, and a height of 1.3 m. The entire wall of the fence block has a thickness of ± 0.29 m. In the fence block, there are 7 population graves. Two fence blocks located in the middle to the south are rectangular in shape with a length of 12.4 m, a width of 9.9 m, a height of 1.5 m, and a wall thickness of 0.3 m. There are 29 million grave populations in both blocks. The fence block which is separated from the other three blocks is on the east in the form of a square with a side size of 4 m, 1.4 m high, and 0.3 m thick.

4.2. Tomb of King Bonji Pontoh

The Bonji Pontoh Tomb Complex is located in Langi Village, West Bolangitang District, North Bolaang Mogondow, North Sulawesi Province. The tomb of King Bonji Pontoh is located in the middle of a coconut plantation, about 1 KM from Jl. Trans

Sulawesi. Astronomically located $123^{\circ}18'51.6$ E and $0^{\circ}53'50''$ N, at an altitude of 36 meters above sea level on a lowland hilltop.

Bonji Pontoh is one of the kings who once led the government in the Bolang Itang Kingdom. Bonji Pontoh led the government of the Bolang Itang Kingdom as the successor king of Suit Pontoh king VI Bolang Itang. Bonji Pontoh's reign as the seventh king lasted from 1883 to 1906. In addition, Bonji Pontoh is also a descendant of R.S. Pontoh (1909-1912).

The area of the tomb of King Bonji Pontoh is surrounded by a rectangular fence block measuring 7.8 m long and 3.2 m wide, 1.2 m high and the wall thickness of the block is 0.3 m. Inside the block, there are 5 tombs including the tomb of King Bonji Pontoh which is oriented north and south. The fence blocks are made of andesite rock which is glued together using cement (the current term).

Bonji Pontoh's tomb is marked with a rectangular jirat with a length of 2.5 m, a width of 1.5 m, and a height of 0.67 m from the surface. The jirat of the tomb has Arabic calligraphy embossed inscribed with 2 sentences of the creed on each side. The tomb jirat is made of cement (the current term) and other materials such as sand and lime.

4.3. House of the Royal Clerk of Bintauna

The clerk's house of the Bintauna Kingdom is located on the edge of Jl. Trans Sulawesi, Talaga, Bintauna District, North Bolaang Mongondow Regency, North Sulawesi Province. Bintauna clerk's house is located in the middle of a village settlement 500 m to the east from Jl. Trans Sulawesi. Astronomically located $123^{\circ}32'50.7$ "E and $0^{\circ}52'53.8$ " N at an altitude of 8 meters above sea level in a lowland area dominated by sand and gravel.



Figure 2 House of the Royal Clerk of Bintauna.

The clerk was one of the positions that had an important role in the government of the Bintauna Kingdom. In his role, the scribe records all forms of interaction, communication, and phenomena related to the Bintauna Kingdom, including the chronology of an

event, the history and existence of the Bintauna Kingdom. Currently, the residence of the scribe's house is inhabited by the third generation of the first clerk of the Bintauna Kingdom.

The scribe's house of the Bintauna Kingdom is oriented north-south with a house area of 23.9×9.39 m². The front room (living room and terrace) of the house is in the shape of an octagon (octagonal) with the longest side measuring 3 m and the shortest side 1.39 m. There is a window on the front.

4.4. Tomb of King Morete'o

Jere Morete'o is located in Pangkusa Village, Bintauna District, North Bolaang Mongondow Regency, North Sulawesi Province. Astronomically, the site is located at $0^{\circ}48'14.52''$ N and $123^{\circ}38'10.45''$ E with an altitude of 19 meters above sea level. The site is in the middle of a coconut and corn plantation whose land is owned by Franki Cendra. According to local people, at this location, the first king of the Bintauna Kingdom was buried, namely Morete'o. The tomb that has the largest size is the tomb of Morete'o (1675-1720), the tomb in the middle is the tomb of the king's consort, and the other two tombs are the priest's mother and the priest's father. The entire tomb has an east-west direction.



Figure 3 Tomb of King Morete'o.

The Jere Bintauna Tomb Complex is bordered by a fence with a size of 12 meters and a width of 5 meters and a height of 0.8 meters with a land area of 60 m². The tomb of King Morete'o has a rectangular shape and three steps made of an arrangement of pebbles of sand, cement, coral, and limestone. The top is made tapered to resemble the roof of a house (saddle). The first step at the base is 3 meters long and 2.15 meters wide. The second step has a length of 2.6 meters and a width of 1.7 meters. The third step is 1.85 meters long and 1 meter wide and 0.4 meters high.

Different from the shape of the tomb of King Morete'o, the tomb of the king's consort has a rectangular shape with protruding parts on all four sides and in the middle, there is an oval round stone made of

an arrangement of gravel with sand, cement, and lime. In the rectangular section, the length is 2.6 meters and the width is 1.5 meters and the height of each corner is 0.5 meters.

The tomb of the Pastor and Pastor has the same shape as the Empress' tomb. The shape is rectangular with protruding parts on all four sides and there is an oval stone in the middle. made of an arrangement of gravel with sand, cement, and lime. In the rectangular section with a length between 2.4 – 2.7 meters, a width between 1.2 – 1.3, and a height of each corner 0.45 – 0.50 meters.

4.5. Ayuba Saidi's House

Ayuba Saidi's old house is administratively located on the edge of Jl. Trans Sulawesi, Dalapuli Village, Pinogaluman District, North Bolaang Mongondow Regency, North Sulawesi Province. The house is located in a village residential area. It is 5 m from the side of the trans Sulawesi road. Astronomically at 123°9'7.4" E and 0°54'19.9" N, at an altitude of 13 meters above sea level, and is a coastal lowland area dominated by sand and gravel.

Ayuba Saidi is a figure who influences the kingdoms in North Bolaang Mongondow. Ayuba Saidi's influence lasted during the reign of Raja R.S Pontoh, during which time dominance was seen in the economic aspect. These economic aspects include the spice and copra trade, plantations, agriculture, land, and labor providers. Currently, the house is still functioning as a residence for Ayuba Saidi's descendants (grandsons).

Ayuba Saidi's house is oriented east-west and has an area of 10.8 X 9 M². The front room (terrace) is rectangular with a length of 9.1 m and a width of 3.2 m. In this room, there are two entrance stairs located on the north and south sides. In addition, there are also two windows with a length of 0.95 m and 1 entrance facing east with a length of 1.5 m.

The living room is rectangular with a length of 9.1 m and a width of 3,899 m. In the room there are four windows, two windows are on the north and south sides of the room with a size of 1.1 m and two windows facing east facing the front room (terrace) with a size of 0.95 m. In addition to the window, there are two doors, the first door is connected to the front room and the other is connected to the back room with a size of 1.5 m.

The backroom is rectangular with a length of 9.1 m and a width of 7.9 m. There are two rooms in this room, a bedroom and a family room. In the room there are four entrances with a length of 1.5 m, two doors are in the bedroom, one door is connected to the living room, and one door is to the warehouse. In addition, four windows are measuring 1.1 m² totaling four units, two units on the north side of the room and two on the south side of the room.

4.6. Komalig R.S. Pontoh

Komalig is the King's Palace which is used as the residence of the King and as a place to regulate all the affairs of the royal government. In North Bolaang Mongondow there are only a few royal palaces/jogugu that can still be seen. One of the remaining ones is Komalig Raja R.S Pontoh. Komalig Raja R.S Pontoh is located on Trans Sulawesi Road, Boroko Village/Village, Kaidipang District, North Bolaang Mongondow Regency, North Sulawesi Province. The site is on the edge of the highway directly opposite the square/town square. Astronomically, the location of the site is at 0°54'19.20" North Latitude, 123°15'57.99" East Longitude with an altitude of 9 meters above sea level.

The building was built in 1911 and inaugurated in 1912 as the palace building of King Ram Suit Pontoh when he became King of the Great Kaidipang Kingdom. The Komalig building is composed of wood and concrete materials with a measured building area of 17.30 x 9.75 meters and a land area of 9,860 m². The ownership status of the site is owned by the descendants of King R.S Pontoh's family.



Figure 4 Komalig R.S. Pontoh.

The Komalig is divided into 6 rooms, the front room (terrace) is rectangular with a size of 6.1 X 5.1 m², in that room there is one door with a length of 1.0581 m, a thickness of 0.325, and a height of 2.2 m and has a window measuring 1 m long, 0.2 m thick and 2 m high. The office room measuring 5.1 X 4.1 m² is on the west side of the terrace room, has three doors on the south, east and west sides of the room with a length of 1.0581 m, 0.325 thick, 2.2 m high, and has one window with a length of 1 m, 0.2 m thick and 2 m high. Room The bedroom, located on the middle side of the house, has a position in the middle of the house with a size of 5 X 4.75 m². Each room has one door with a length of 1.0581 m, a thickness of 0.325, a height of 2.2 m, and one window with a length of 1 m, a thickness of 0.2 m, and a height of 2 m. The room (middle room) has an area of 5.9 X 5.2 m² which is directly related to all rooms in the main building. The backroom has a size of

10.2 m X 5.7 m located at the back of the main house. It has one exit with a length of 1.0581 m, 0.325 thick, 2.2 m high, and a window with a length of 5 m, 0.5 m thick, and 2.2 m high. In addition to the main house, there is a warehouse and bathroom in the southern part of the main house which is connected by a corridor with a length of 18.88 m. Rectangular toilet room measuring 4.9 X 8.5 m² and rectangular warehouse measuring 11.8 X 4.3 m².

4.7. Tomb of Tanjung Haji

Tanjung Haji Cemetery is located on a coral plain, in Tote Village, West Bolangitang District, North Bolaang Mongondow Regency, North Sulawesi Province. The tomb is located on the lips of Tanjung Haji, 8 km from the village road and 9 km from Jl. Trans Sulawesi. Two access roads can be used to visit the site. Askes land by foot at low tide and access by boat via a crocodile cape. Astronomically located 123°21'3.8" E and 0°55'17" N at an altitude of 8 meters above sea level which is a coastal lowland area. The coral plain is submerged at a depth of 5 m at high tide.

According to Sangadi Tote, the Tanjung Haji Cemetery site is buried at the site of a Tote Village (kadi). Kadi is a religious leader. Based on the type of discovery, it is a monolithic menhir made of andesite rock with a rectangular shape with a height of 0.65 m and a width of 0.1 m.

4.8. Jere Raja Srael Datunsolang

Jere Raja Srael Datunsolang is located in Suka Makmur Village, Sangkub District, North Bolaang Mongondow Regency, North Sulawesi Province. Astronomically, the site is located at 0°50'4.14"N and 123°37'42.47"E with an altitude of 13 meters above sea level. The site is in the middle of a corn plantation whose land is owned by the Indonesian Navy (Lantamal, North Sulawesi).

This tomb has a shape that is almost the same as the tomb of King Patilima Datunsolang. Rectangular shape with the ends of each side protruding upwards. This tomb has a length of 3.3 meters, a width of 2.87 meters, and a height of 0.75 meters. On the tombstone, the name of the King of Srael Datunsolang is written in a different way, with several sources obtained which mention the name of the King of Israel Datungsolang. Judging from the condition of the tomb, it appears that the tomb has undergone changes. From the information of the people who are his descendants, it was stated that in 2006 at the same time as Jere Raja Patilima Datunsolang, the tomb was repaired.

4.9. Tomb of King R.S Pontoh

Ram Suit Pontoh (1864-1945) was the first king of the Great Kaidipang Kingdom which was a combined kingdom between the Kaidipang Kingdom and the Bolangitang Kingdom. R.S Pontoh ruled the great Kaidipang kingdom from 1912 until finally abdicating the throne in 1950. The tomb of R.S. Raja Pontoh is in the Multazam Mosque complex which is managed by the Pancasila Muslim Charity Foundation. The tomb of King R.S Pontoh is located on Jl. Trans Sulawesi, Bolangitang Village, West Bolangitang District, North Bolaang Mongondow Regency, North Sulawesi Province.

Astronomically, the location of the site is at 0°54'25.41" North Latitude and 123°18'19.61"E with an altitude of 10 meters above sea level. At the location of the tomb of R.S Pontoh there is also the tomb of the Empress and her son and Jogugu Abo Haji Hasan Bin Abo Ram Pontoh.

4.10. Jere Bolangitang

Jere Bolangitang is located in Bolangitang Induk Village, West Bolangitang District, North Bolaang Mongondow Regency, North Sulawesi Province. Astronomically, the location of the site is at 0°54'25.98" North Latitude and 123°18'23.71" East Longitude with an altitude of 11 meters above sea level. Jere Bolangitang is a complex in which there is the tomb of King Salmon Muda Pontoh and his descendants. There are two structures in the tomb complex, namely the wall and the tomb (tombstone). The first structure is a rectangular wall that functions as a fence that surrounds the core of the tomb.

The number of tombs contained in Jere Bolangitang cannot be clearly identified. But what can be ascertained in Jere Bolangitang is the tomb of King Salmon Muda Pontoh. In Jere Bolangitang there are only a few flat tombstones and mounds of stone. In the center of the tomb there is a barrier but it has been destroyed.

4.11. Jere Patilima Datunsolang

Jere Raja Patilima Datunsolang is located in Bintauna Village, Bintauna District, North Bolaang Mongondow Regency, North Sulawesi Province. Astronomically, the location of the site is at 0°48'13.39" North Latitude and 123°38'14.95"E with an altitude of 20 meters above sea level. The site is in the middle of a coconut and corn plantation whose land is owned by Frangkya Cendra.



Figure 5 Jere Patilima Datunsolang.

The location of this site is far from the administrative center of the Bintauna District, it is reached by using a motorized vehicle to Pangkusa, then followed by a katinting (boat) ride along the Biau River for 30 minutes. After that proceed with a walk of about 100 meters from the boat landing site.

4.12. House of Jogugu H.R Pontoh

The house of Jogugu H.R. Pontoh is administratively located in Bolangitang 1 Village, West Bolang Itang, North Bolaang Mongondow. Astronomically $123^{\circ}18'25.9''$ E and $0^{\circ}54'27.4''$ N. Geographically, it is located in a rural residential area at an altitude of 12 meters above sea level, 500 m to the west of the Trans Sulawesi Road. North-south oriented. Jogugu house has an area of $20 \times 11 \text{ M}^2$ and a building height of 7.5 m. has 5 rooms, consisting of 3 bedrooms, 1 family room, and 1 terrace room.



Figure 6 House of Jogugu H.R Pontoh.

4.13. Kerkhof Bolang Itang

Kerkhoof Bolangitang is administratively located in Bolang Itang 1, West Bolangitang, North Bolaang Mongondow. Astronomically located at $123^{\circ}18'19.2''$ E and $0^{\circ}54'14.7''$ N. Geographically, Kerkhoff is found in

agricultural areas and village plantations at an altitude of 11 meters above sea level. Most of the graves in Kerkhoof have an east-west orientation.

4.14. Porn Sites

The porn site is administratively located in the village of binjeita 2, West Bolang itang, North Bolaang Mongondow. Astronomically, it is $123^{\circ}28'8.3''$ E and $0^{\circ}53'8.2''$ N. Geographically, it is located in the coastal area of the sea and is in the North Bolaang Mongondow PLTU Area and fallows at an altitude of 8 meters above sea level. The site is rectangular in shape with a bud at the top. It has a height of 6,800 m, the base is square with each side measuring 1,591 m. There is a hole at the bottom of the south side of 0.591 in the shape of a semicircle.

4.15. Ayuba Saidi's Tomb in East Dalapuli Village

The Ayuba Saidi Family Cemetery is administratively located in Dalapuli Village, Pinogaluman, North Bolaang Mongondow. Astronomically it is located $123^{\circ}9'4.9''$ E and $0^{\circ}54'18.2''$ N. Geographically it is located in a village residential area at an altitude of 10 meters above sea level. The tomb complex is oriented north and south. The number of tombs in the complex is ± 20 tombs.

4.16. The building of the former Copra Cooperative Office in Boku Village

The agricultural cooperative office is administratively located in Boku, Pinogaluman, North Bolaang Mongondow. Astronomically it is located at $123^{\circ}8'25.6''$ E and $0^{\circ}55'20.2''$ N. Geographically, it is located in a rural residential area and coastal area at an altitude of 5 meters above sea level. The cooperative is oriented east-west. Currently, the cooperative office serves as the residence of Ahab Razak Saidi.

4.17. Sangir Settlement in Sampiro

Archaeological remains that reflect Sangir's ethnic identity in the form of buildings and structures were not found. The thing that marks that there is a Sangir settlement in Sampiro is the existence of a community of people from Sangir who have started living in this area since the 1960s.

5. CONCLUSION

North Bolaang Mongondow Regency has remained in the form of diverse cultural resources as evidence of historical journey traces as well as high-value cultural heritage. Based on historical traces reflected in

historical and archaeological sites, North Bolaang Mongondow Regency cannot be separated from the history of the Bintauna, Kaidipang, and Bolaang Itang Kingdoms. The distribution of these historical and cultural sites is a Cultural Conservation that has important values of science, history, and culture.

The historical importance is related to the weighty evidence of events that occurred during historical times, especially in North Bolaang Mongondow. In addition, historical and cultural sites found in this area are closely related to historical figures in Bolaang Mongondow and are also the remains/works of prominent figures from the royal period which are evidence of important developments in certain fields such as new discoveries, application of new technologies, and changes. social, economic, and political.

As for the important cultural values contained in the Cultural Conservation, because the historical and cultural sites represent the achievements of the Bolaang Mongondow culture and encourage the process of creating culture, and become the Bolaang Mongondow cultural identity, even North Sulawesi and the Indonesian nation. While the content of important values related to science is the potential of the Cultural Conservation to be investigated further in order to answer problems in certain scientific fields. The scientific field in question does not only cover the social field but also relates to the field of non-social science. Based on this, the archaeological remains that are scattered in Bolaang Mongondow should have criteria to be designated as cultural heritage so that they need to be protected and preserved, and the government follows up by issuing regulations governing the designation of land and buildings in the Cultural Conservation Area in Bolaang Mongondow. Cultural Heritage is a medium of education and knowledge in understanding various things about life in the past, for reflection in the future.

From an early age education, knowledge, and understanding of Bolaang Mongondow as a whole will have an impact on instilling a sense of belonging and playing a role in maintaining and preserving cultural resources. The education, knowledge, and understanding gained in an effort to foster nationalism, the embedded cultural identity of the nation in society, especially the Bolaang Mongondow community and generally North Sulawesi.

Another important thing related to the follow-up of exploration of historical and cultural sites is related to aspects of the management of Cultural Conservation which cannot be separated from the context of the area, as the space for cultural resources is located. This means that Cultural Conservation is no longer seen as an independent entity, but is attached to a wider context, namely the area. Thus, the distribution of Cultural

Conservation which includes historical and cultural sites that are in one space constitutes a Cultural Conservation Area. Therefore, the regional approach based on spatial planning can be an alternative solution for the management model of the Cultural Conservation Area in North Bolaang Mongondow.

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