

**HISTORY AND DEVELOPMENT OF ISLAM IN KINABUHUTAN
VILLAGE**

Afriani Malawat

Institut Agama Islam Negeri (IAIN) Manado, Sulawesi Utara, Indonesia
Jl. Dr. S.H. Sarundajang Kawasan Ring Road I Kota Manado, 95128
afriani@iain-manado.ac.id

Supardi Mimpia

Institut Agama Islam Negeri (IAIN) Manado, Sulawesi Utara, Indonesia
Jl. Dr. S.H. Sarundajang Kawasan Ring Road I Kota Manado, 95128
supardi.22133012@iain-manado.ac.id

Rahmawati Djiko

Institut Agama Islam Negeri (IAIN) Manado, Sulawesi Utara, Indonesia
Jl. Dr. S.H. Sarundajang Kawasan Ring Road I Kota Manado, 95128
rahmawati.22133008@iain-manado.ac.id

Nurahmi Gondang

Institut Agama Islam Negeri (IAIN) Manado, Sulawesi Utara, Indonesia
Jl. Dr. S.H. Sarundajang Kawasan Ring Road I Kota Manado, 95128
nurahmi.22133004@iain-manado.ac.id

Abstrak

Penelitian ini mengkaji sejarah dan perkembangan Islam di Desa Kinabuhutan, yang awalnya merupakan bagian dari Desa Talise di Minahasa Utara, Indonesia. Islam mulai masuk ke wilayah ini sekitar tahun 1952, dipelopori oleh perpindahan 10 kepala keluarga Muslim dari Talise ke Kinabuhutan, yang dimulai oleh seorang mandor yang menikah dengan wanita setempat. Sejak saat itu, desa ini berkembang menjadi komunitas yang sepenuhnya Muslim, dengan pendirian masjid dan kegiatan keagamaan yang aktif. Desa Kinabuhutan resmi dimekarkan dari Desa Talise pada 15 Februari 2006, untuk mengatasi tantangan geografis dan meningkatkan pelayanan publik. Penelitian ini menyoroti peran pedagang dan ulama Muslim dalam penyebaran Islam di Indonesia, khususnya di daerah pesisir, serta konteks unik penyebaran Islam di wilayah yang didominasi oleh pengaruh Kristen. Metode penelitian yang digunakan meliputi pendekatan kualitatif dan historis, termasuk pendekatan sosiologis dan antropologis, untuk menganalisis peran Islam dalam komunitas tersebut. Hasil penelitian ini menunjukkan bahwa Islam mulai masuk ke Desa Kinabuhutan sekitar tahun 1952, dipelopori oleh perpindahan 10 kepala keluarga Muslim dari Talise. Desa ini kemudian berkembang menjadi komunitas yang sepenuhnya Muslim, dengan pendirian masjid dan kegiatan

keagamaan yang aktif. Desa Kinabuhutan resmi dimekarkan dari Desa Talise pada 15 Februari 2006, untuk mengatasi tantangan geografis dan meningkatkan pelayanan publik.

Kata kunci: Sejarah Lokal, Islamisasi, Masyarakat Muslim

Abstract

This research examines the history and development of Islam in Kinabuhutan Village, which was originally part of Talise Village in North Minahasa, Indonesia. Islam entered the area around 1952, spearheaded by the migration of 10 Muslim families from Talise to Kinabuhutan, started by a foreman who married a local woman. Since then, the village has developed into a fully Muslim community, with the establishment of a mosque and active religious activities. Kinabuhutan village was officially split from Talise village on February 15, 2006, to overcome geographical challenges and improve public services. This research highlights the role of Muslim traders and scholars in the spread of Islam in Indonesia, particularly in coastal areas, as well as the unique context of the spread of Islam in an area dominated by Christian influence. The research methods used include qualitative and historical approaches, including sociological and anthropological approaches, to analyze the role of Islam in the community. The results show that Islam began to enter Kinabuhutan Village around 1952, spearheaded by the migration of 10 Muslim families from Talise. The village later developed into a fully Muslim community, with the establishment of a mosque and active religious activities. Kinabuhutan Village was officially divided from Talise Village on February 15, 2006, to overcome geographical challenges and improve public services.

Keywords: Local History, Islamization, Muslim Societies

Introduction

The spread and development of Islam in Indonesia is inseparable from the role of Muslim merchants, including Muslim merchants from Gujarat, Arabia, and Persia as well as Javanese scholars who are known as Wali Songo. Islam was brought and the process of spreading Islam began from coastal areas to remote areas. It is not surprising that Islam is very influential on the development of cultural patterns in Indonesia, including North Sulawesi (Ahmada Choiriyah Bhaktian, 2014: 13). In 1525 through Belang Islam entered Minahasa brought by the people of Bolaang Mongondow, then further developed due to the arrival of freedom fighters who were exiled / captured by the Dutch government, including Imam Bonjol, Prince Diponegoro, and his followers around the year eight thousand hundreds. Then Christianity entered through Manado Tua in 1563 brought by Fr. Diogo Magelhaens then in 1569 came Fr. Blas Polonimo. And in 1621, 1639 Portuguese and Spanish fathers came. (Boy. E.L. Rondonuwu, 1983:15)

Then the Dutch V.O.C sent laborers from Makassar, and the island of Java who arrived at the port of Manado in 1684. They were generally Muslims and some advocates of Islam from Aceh, Palembang, Padang, Kalimantan and Java who had arrived in Minahasa. They were generally homeland fighters who opposed Dutch colonization. Around 1790, fighters from Banten led by Tubagus, Abusalam, Abdul Rasyid and Abdul Wahid arrived in Minahasa.

In 1805, soldiers from Padang came again, led by Sinamim with the title Malin Muda, Sigolar with the title Malin Padang and Haji Djamli with the title Si Nam Tujuh. In 1818, the entourage of Sultan Nadjamudin II and his escort Raden Syarif Abdullah Assegaf, the grandson of the Sultan of Palembang, landed at the port of Manado. Then came the entourage of Kyai Modjo, the spiritual advisor of Prince Diponegoro who was known as the most persistent prince against the Dutch colonial. Kyai Modjo's entourage along with his assistants such as Kyai Demak, Suratinoyo, Palukadang and Masloman were settled around Lake Tondano.

Besides them, in 1832 Prabuningrat and Abdul Razak from Solo came again. A larger group came in 1837 (after the Padri war), namely Imam Bondjol's group located in the village of Lotak-Pineleng. Then Pangeran Perbantasari and Antasari from Kalimantan in 1885. Kasim Maskun from Cilegon in 1888, and finally a group from Aceh who came in 1895 led by Teuku Mohammad. All these groups were generally homeland fighters and Islamic traders who were eventually exiled to Minahasa (Tondano) by the Dutch Government.

A French historian in his work, *le Carrefour Javanais* which has been translated into Indonesian with the title: *Nusa Java: Cultural Crossroads* (1996) clearly explains how cultural contacts that bring new civilizations in this region are underpinned by Islamic and Chinese civilizations that were present before the arrival of Western nations. Lombard used the terminology, "Driving elements in Islam" towards the Orang Laut, the "bourgeois" businessmen; "Islamic stimulus" that gave birth to the "New Kind of society". In the next section, he explains about the "Chinese heritage". The two civilizations brought by sailors and merchants are "Islamic civilization" and "elements of Chinese civilization". The presence of Islamic civilization introduced the sultanate order as a replacement for the leader in the royal system. Meanwhile, the presence of elements of Chinese civilization marked this region as a region of "bronze and ceramics" as objects of value and a means of exchange. (Alex Jhon Ulean: 13) Islam in its spread in Indonesia often raises a very distinctive phenomenon in the diversity of society. Of course, this is inseparable from the openness of Islam itself in

collaborating with values from outside, as an extraordinary assimilative-acculturative force (Ahmad Anas, 2013: 1).

Based on the background of the entry of Islam in Minahasa, the author feels interested in studying how the process of entry and development of Islam in Kinabuhutan Village, West Likupang District, North Minahasa Regency. The lack of research on the entry of Islam is also a reason for the author to conduct research on Islam in Kinabuhutan Village. The author's research sample is the population of Kinabuhutan Village, which is 100% Muslim.

Kinabuhutan is one of the villages in West Likupang, North Minahasa Regency. With a population of 1160 people, which is 100% Muslim. There is a historic cemetery in the village, a Muslim public cemetery. The introduction of Islam in Kinabuhutan Village is estimated since the establishment of the first Musala in 1952. This research is unique and interesting, given the large number of Christians in almost all parts of North Sulawesi.

Research Methods

In this study the author uses the type of writing using Qualitative methods and historical methods, which in a general sense is an investigation or a problem by applying a way of solving it from a historical perspective. (Dudung Abdurrahman, 2011: 103), researchers also use a religious sociology approach, namely to analyze the role of religion for the people of Kinabuhutan Village (Kuntowijoyo, 1994: 32), Four steps in the historical method are 1) Source collection (heuristics), 2) source criticism (verification), 3) interpretation, 4) researcher (historiography). As the object of study, this research also uses an anthropological approach, using the method of participant observation to understand various aspects of religious human behavior, the quality of faith, sincerity, intimacy and other concepts built in religious human life can be better understood as a social reality.

The Entry of Islam in Kinabuhutan

The introduction of Islam in Kinabuhutan Village is inseparable from the process of Islamization in the archipelago and other regions including North Sulawesi. This process of Islamization was not simultaneous in time but in accordance with the situation and conditions of the area concerned. Among the areas that were quickly

influenced by Islam were coastal areas or beaches, because the first channel of the Islamization process in Indonesia was through shipping and trade. (Adeng, et al, 1998: 18) Kinabuhutan is one of the villages in West Likupang Sub-district, North Minahasa Regency, which was originally part of Talise Village, zone 5, which is located separately (distance between islands) from its parent village (Talise). Talise Village consists of 4 (four) villages as follows: Talise Village, Air Banua Village, Tambun Village, Kinabuhutan Village.

Kinabuhutan Village was formerly a garden five then named as hamlet five with a leader named Tete Karim and as maweteng was Mr. Laode Badi. The introduction of Islam in Kinabuhutan Village is estimated to be since the establishment of the first Musala in 1952. The location for the construction of this Musala used to belong to the Dutch Government, which was donated to the people of Kinabuhutan Village for the construction of a Musola. At that time the population of Kinabuhutan Village was estimated to be only 10 households, they worked together for the construction of the Musola. Previously, the Musola in Kinabuhutan Village still used nibong or katu (roof) as the roof of the house.

The arrival of Islam in Kinabuhutan Village since 1952, which was brought by one person named Bopeng Gagaube, whose first child named Ida married Lasadi Ali or known by the daily nickname, tua bongko. Bopeng Gagaube was a worker with the Dutch government at the time as a foreman. Bopeng Gagaube submitted a request to the Dutch government for the people who partly lived in Lelade to be moved to Kinabuhutan Village to anticipate that things would not happen.

After the Dutch government agreed, the people in Lelade were moved to Kinabuhutan village. From 1960-1965, the Muslim population continued to grow until 2006 when Kinabuhutan Village was split from its mother village, Talise Village. On February 15, 2006, Kinabuhutan Village was divided from its parent village Talise Village, this originated from the plan to expand the villages in West Likupang Subdistrict with consideration of the location and geographical conditions of the area between villages that are difficult (far apart) from each other and the distance to the capital of the District and Regency which is relatively far, making it difficult to coordinate, develop and provide public services. By taking into account the formation of a new village (expansion village) from the Talise Main Village, the name of the village is still adjusted to the name of the village, namely Kinabuhutan.

Initially the name of Kinabuhutan island (Kinabuhutan Village) was “Jere” island / Bajo language which means (sacred island), and the first to inhabit this island were 3

families known by their daily nicknames: Tete Bongko, Tete Panjang and Tete Pongo. Over time, the island was named Kawuhukang (Sanger language: fish decay) by Dutch colonizers who had coconut plantations or what is commonly called (Ondernamen), to simplify the designation it was called “Kinabuhutan” / rotten fish (Kina means fish and buhutan means rotten).

Development of Islam in Kinabuhutan

On February 15, 2006, Kinabuhutan Village was divided from its parent village, Talise Village. This originated from the plan to divide the villages in Likupang District with consideration of the location and geographical conditions of the area between villages that are difficult (far apart) from each other and the distance to the capital of the District and Regency which is relatively far, making it difficult to coordinate, develop and provide public services.

Initially, the name of Kinabuhutan Island (Kinabuhutan Village) was the island of “Jere”/ Bajo language which means (sacred island), and the first inhabitants of this island were 3 families known by their daily nicknames: Tete Bongko, Tete Panjang and Tete Pongo. Over time, this island was named Kawuhukang (Sanger language: fish decay) by Dutch colonizers who had coconut plantations or what is commonly called (Ondernamen), to simplify the designation it was called “Kinabuhutan” / rotten fish (Kina means fish and buhutan means rotten). (Kinabuhutan Village Documentation, September 20, 2020).

The following are some of the results of interviews with Mr. Sumarto bin Malawat as an old law and the community in Kinabuhutan Village:

“So historically, Kinabuhutan Village used to be one village with Talise while there were mixed Muslims and Christians living on Talise Island. So for the Muslims, they came to the conclusion to stay on Lalade Island, to prevent unwanted things. At that time, Ibrahim Kadir's great-grandfather was working with the Dutch, so he asked the Dutch government if it was possible for Muslims to be transferred to the small island next to Talise, which was called the sacred island. So the 30 families in Lalade were moved by the Dutch to Kinabuhutan Village. Then they immediately donated 8 coconut trees x 8 coconut trees for the construction of a mosque because this land used to belong to the Dutch. But now people are so maso-maso that the land is so devoid of people. So all the Muslims were moved to Kinabuhutan island by the Dutch, who in Lalade moved here, no. So all of them moved to Kinabuhutan to build their own settlements for Muslims until now, because until now in

Kinabuhutan Village, it is 100% Muslim. Kemudian berdirinya masjid di Desa Kinabuhutan dari tahun 1943 itu begitu dipindahkan kemari (Kinabuhutan) langsung di khitbahkan tanah untuk pembangunan masjid. 30 Kk sekian yang dari lalade itu tambah dengan yang di sini 3 Kk yang so nyanda mo suka pindah ka lalade itu, dorang so bekeng no itu masjid yang dulunya itu pakai nibong atau katu yang biasa orang Kinabuhutan pakai untuk dijadikan atap rumah.”

Furthermore, researcher interviews were conducted with people in Kinabuhutan who could be called the oldest in the village, the following are the results of the interview:

“Kinabuhutan was in 1940 when I was 6 years old Kinabuhutan had no house at all and there were no people in Kinabuhutan so in 1946 there were no people in Kinabuhutan then the Kinabuhutan people were in Lalade there and then in 1952 they were moved to Kinabuhutan with the Musulah established in Kinabuhutan since 1952 it was a Dutch gift. The location of the mosque was given by the Dutch. Then, the community that was here was around 10 households approximately and then continued to grow until 1958 when the outbreak of the premeasta increased the community again until the 1960s more in 1965 when the G-30 S PKI broke out so the Muslims in Kinabuhutan there were Christians, but there were so maso Islam, others so died. The movement of Muslims in Kinabuhutan since 1952 was based on one person named Bopeng Gagaube depe first child parampuang name Ida Kaweng deng Lasadi Ali (Tua Bongko) New people from lalade moved to Kinabuhutan in 1952 because old Bopeng was a foreman. Kinabuhutan actually used to be kobong lima, then it became a hamlet and was named dusun lima, the head of the hamlet here is Tete Karim Ngolo Maweteng Laode Badi. So from 1960 to 1965 it increased again, increased and increased so that Kinabuhutan in 2006 was marked as a village, namely the village head who served Mr. Adenan Butek Boyo as the village secretary Mr. Sumarno Bin Malawat in 2007 then Sumarno became the official Old Law and Tete became the head of government. Until now in 2000 Sumarno is still there as the old law so the development of Muslims from 1952 until now has increased and increased until it amounts to around 1000 people more but Christians so nyanda exist. The increase in the Muslim population here is due to marriage and there are also migrants there are marriages from outside kampong kaweng in Kinabuhutan living in Kinabuhutan.”

So according to the statement of Mr. Sidik Malik Malawat, since 1952 the transfer of Muslim residents from Talise, totaling 10 families, since then the development of Islam began in Kinabuhutan Village. This move was initiated or spearheaded by the daughter of the foreman who married Tete Bongkok (grandfather of bongkok). The development of Muslims in Kinabuhutan Village is due to the marriage of residents who add to the successor or generation of Islam here. Selanjutnya wawancara dengan masyarakat Kinabuhutan yang bernama bapak Rusdi Buntuang:

The history of Islam entered Kinabuhutan as far as I know since the arrival of the first imam who was taken from the island of Gangga so that with the imam in Kinabuhutan Village, Islam gradually developed in Kinabuhutan Village. If the year, I don't remember, but after we know that the mosque in Kinabuhutan exists. In our generation, Qosidah, youth tazkiran, and what is termed in daily life as derivatives are the only Islamic cultures that exist in Kinabuhutan.

Since the 1980s it has not been said to be 100% because there are 99% who are Muslims, there are some people who are Christians but with the guidance of Allah, they embraced Islam so that Islam became 100% in Kinabuhutan Village. Islam in Kinabuhutan Village developed from marriage, and the level of religious tolerance in Kinabuhutan Village is good because it does not look at what religion he is from but the relationship between fellow humans in Kinabuhutan Village is very close and the level of religious tolerance is very strong.

Islamic customs carried out in Kinabuhutan Village such as: weddings, accompanied by hadra events which are termed when escorting the replacement with hadra or sholawatan which is often done in Kinabuhutan Village.

So according to Mr. Rusdi Buntuang: The history of Islam entered Kinabuhutan Village since the arrival of the first Imam who was taken from Gangga Village from there Islam gradually began to develop. In the 1980s, it was not said that 100% of Kinabuhutan villagers were Muslims, but only 99%. However, since the Christian was guided by Allah Swt, since then the population in Kinabuhutan Village has become 100% Muslim. The increase of the Muslim community in Kinabuhutan Village comes from marriage, and the level of tolerance is also high. (Interview with Mr. Rusdi Buntuang, September 24, 2020)

The development of knowledge about Islam is also growing well. And the increase in population continues to grow every year. The establishment of mushola and mosques has been renovated until now it is good. There is also a school for the

Muslim population. Tolerance is also good here and 100% of the population is Muslim and when non-Muslims come the residents are very respectful of them. (Interview with Mr. Rusdi Buntuang, September 24, 2020)

Previously, we were in Talise with a mixture of Christians and Muslims, then 10 families moved to Kinabuhutan and from there the Muslim population in this village continued to grow. From 99% Muslims to 100% Muslims in this village. The mosque was built in the 1970s from wood and then renovated until it was as good as it is today. The increase in Muslims here is due to marriages. And there is no war of nerves between religions or unpleasant issues. (Interview with Mr. Rusdi Buntuang, September 24, 2020)

So after a long process of entering Islam in Sulawesi to Minahasa and Manado, Islam began to enter around 1563 through the spice trade route. Islam also entered all corners of the islands to Talise Village. In Talise Village, inter-religious people lived together, but since 1952 Muslim residents moved to Kinabuhutan Village, this was spearheaded by a foreman's son who married a *tete bongko* and then 10 families of Muslim residents also moved to Kinabuhutan Village. However, at that time Kinabuhutan Village had not yet been divided into villages, which were still part of Talise Village. On February 15, 2006, Kinabuhutan Village was divided from its parent village Talise Village, this originated from the plan to divide the villages in West Likupang Subdistrict with consideration of the location and geographical conditions of the area between villages that are difficult (far apart) from each other and the distance to the capital of the District and Regency which is relatively far, making it difficult to coordinate, develop and public services. Islam's entry into Kinabuhutan Village is also marked by the existence of an old *musholla* that stands there. This *musholla* is thought to have been built since the entry of Islam in Kinabuhutan.

The development of Islam from year to year is increasing rapidly, and thank God some residents, namely, mothers and teenage girls and children have covered their *aurat*. Islamic activities in Kinabuhutan Village are *hadrah*, *majlis ta'lim* and *qasidah*, *barjanji* for circumcision and *aqiqah*. Islamic customs such as Islamic weddings, *halal bihalal*, circumcision and hair cutting, and the launching of new boats. (Interview with Mr. Sumarno bin Malawat as an old law in Kinabuhutan Village, September 03).

Conclusion

After a long process of Islam entry in Sulawesi to Minahasa and Manado, Islam began to enter around 1563 through the spice trade route. Islam also entered all corners of the islands to Talise Village. In Talise Village, inter-religious people lived together,

but since 1952 Muslim residents moved to Kinabuhutan Village, this was spearheaded by a foreman's son who married a tete bongko and then 10 families of Muslim residents also moved to Kinabuhutan Village. However, at that time Kinabuhutan had not yet been divided into villages, which were still part of Talise Village. However, on February 15, 2006, Kinabuhutan Village was divided from its parent village Talise Village, this originated from the plan to divide the villages in West Likupang Subdistrict with consideration of the location and geographical conditions of the area between villages that are difficult (far apart) from one another and the distance to the capital of the sub-district and district which is relatively far, making it difficult to coordinate, develop and provide public services. Islam's entry into Kinabuhutan Village is also marked by the existence of an old mushola that stands there. This mushola is estimated to have been built since the entry of Islam in Kinabuhutan Village. The increase and development of Islam from year to year is due to marriages that give birth to generations of Islamic successors. And until now the entire population in Kinabuhutan is 100% Muslim.

Bibliography

- Abdullah, Taufik dan M. Rusli Karim (Ed.), *Metodologi Penelitian Agama: Sebuah Pengantar*. Yogyakarta: PT. Tiara Wacana Yogya, 1997.
- Abdurrahman, Dudung *Metodologi Penelitian Sejarah Islam*. Yogyakarta: Ombak, 2007.
- Abdurrahman, Dudung *Metodologi Penelitian Sejarah Islam*. Yogyakarta: Ombak, 2011.
- Adeney, Bernard. *Etika Sosial Lintas Budaya*. Yogyakarta: Kanisius, 2000.
- Adeng, dkk, *Kota Dagang Cirebon Sebagai Bandar Jalur Sutera*. Jakarta: Departemen Pendidikan dan Kebudayaan RI, 1998
- Anas,Ahmad. *Menguak Pengalaman Sufistik, Pengalaman Keagamaan Jamaah Maulid al-Diba' Girikusumo Cet I* (Yogyakarta : Pustaka Pelajar 2003).
- Bhaktian,Choirul Ahmada, *sejarah masuk dan perkembangan islam diPulau Ternate hingga masa Kesultanan* (Surabaya: UIN Sunan Ampel, 2014).
- Glatthorn, Allan A. & Joyner, Randy L. *Writing the Winning Thesis or Dissertation a Step by Step Guide*. California: Corwin Press, 2005.

- Gosal, Nofi Sejarah Perkembangan Islam Di Kecamatan Tombatu Tahun 1952- 2010 (Manado: Universitas Sam Ratulangi Fakultas Ilmu Budaya, 2015).
- Kuntowijoyo, Metodologi Sejarah, Jakarta: Tiara Wacana, 1994
- Kuntowijoyo. Metodologi Sejarah. Jakarta: Tiara Wacana, 1994.
- Lubis, M. Ridwan Sosiologi Agama: Memahami Perkembangan Agama dalam Interaksi Sosial. Jakarta: Prenamedia Group, 2015.
- Malawit, Afriani Islam di Desa Kinabuhutan (Manado, Institut Agama Islam Negeri Manado,2020).
- Mulyana, Deddy. Metodologi Penelitian Kualitatif. Cet. III; Jakarta: PT Remaja Rosdakarya, 2004
- Musa Asy'arie, Al-Qur'an dan Pembinaan Budaya Dialog dan Transformasi. Yogyakarta: Lembaga Studi Filsafat Islam, 1993.
- Pulungan, Abbas Peranan Dalihan Na Tolu dalam Proses Interaksi Antara Nilai-nilai Adat dengan Islam pada Masyarakat Mandailing dan Angkola Tapanuli Selatan, Disertasi. Yogyakarta: UIN, 2003..
- Purwanto, Bambang Sejarah Lisan Dan Upaya Mencari Format Baru Historiografi Indonesia Sentris” Dalam Samudra Pasai Ke Yogyakarta Persembahkan Kepada Teungku Ibrahim Alfian. Jakarta: Yayasan Masyarakat Sejarawan Indonesia, 2002.
- Rondonuwu, Boy. E.L. Minahasa Tanah Tercinta (1983).
- Sodiqin, Ali Antropologi Al-Quran Model Dialektika Wahyu dan Budaya, Cet. Ke-1. Yogyakarta: Ar-Ruz Media, 2008
- Solissa, Abdul Basyir dkk, Al-Qur'an dan Pembinaan Budaya Dialog dan Transformasi. Yogyakarta: Lembaga Studi Filsafat Islam, 1993.
- Sugiono. Metode Penelitian kuantitatif kualitatif dan R &D. Bandung: Alfabeta, 2014.
- Ulean ,Jhon Alex Memahami Posisi Sulawesi Utara Dan Maluku Utara. Pengantar. Yogyakarta: PT. Tiara Wacana Yogya, 1997.
- Usman, Husaini dan Akbar, Purnomo Setiady Metodologi Penelitian Sosial. Jakarta: Bumi Aksara, 2004