

## **RAI PAAR KATILAU: A MODEL OF VALUE TRANSFORMATION DO NOT WANT TO BE LEFT BEHIND IN STRENGTHENING THE SOCIO-ECONOMIC LIFE OF TIBO WOMEN IN KAWANGKOAN MARKET MINAHASA REGENCY**

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### **Abstract**

*Rai Paar Katilau literally means don't want to be left behind, is a cultural value that has a philosophical meaning that living people must do something good. In other words, this cultural value teaches Minahasa people in general to achieve the highest possible success while still alive. For Minahasa women, the call to work outside the home as a tibo workers is a manifestation of a sense of responsibility towards the family. This is also supported by the social system of society which does not question women working outside the home in the public sector with the aim of earning income. In the current era, the level of modernization and information is increasingly globalized, the success of the movement for women's emancipation and awareness of gender roles, the cultural values of Raii Paar Katilau are strengthening in the context of being called Awareness of the right to life from an economic aspect as well as various responsibilities for fulfilling the personal needs of women and tibo worker do their jobs and what and how they work. This research uses qualitative methods, the author's data is obtained through observation techniques and in-depth interviews. In order to match the data with the real situation, the triangulation technique is used.*

**Keywords:** *Raii Paar Katilau, Transformation Value of don't want to be left behind, Strengthening Socio-Economic Life, Tibo Women Workers*

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### **INTRODUCTION**

Among the Minahasa ethnic community, there are various cultural values that live and develop and belong to the community to then become a reference in behavior. The values in question include good and bad, diligent and lazy, good and bad and so on. The teachings of *Rai Paar Katilau*, which are employed as a cultural value in daily life, are one of the topics that the author investigates and discusses in this work.

Literally, this sentence is interpreted as the term do not want to miss or left behind. This cultural value has a very deep philosophical meaning, namely that living people must do something good (Lestari, 2007). For example, if you go to school you have to study really hard so you can become a champion, if you work you have to be tenacious in order to become a successful person. In other words, this cultural value teaches Minahasa people in general to achieve the highest possible success while still alive. Hence, they are not left behind in education or employment. If other people try and succeed in work or career, we should not just be spectators but must try to work and try hard so that we can be the same, even if possible, we must be more than the success achieved (Pratiknjo, 2008).

Manoppo-Watupongoh (2014) said that in general Minahasa women are financial managers in the household. In terms of cultural history, the Minahasa people are full of European influences and Christian religious teachings which teach the concept of equality,

meaning that the status and position of men and women in society are the same. In addition, they are generally literate (Ihromi, 1995; Pratiknjo, 2008).

The existence of equal rights between men and women, has resulted in women being able to work outside the home and is considered as a normal thing besides the existence of equal rights and obligations between men and women from an economic point of view has resulted in women being able to work outside the home, this is considered as common thing. Another factor that influences this thinking is a sense of responsibility to help the family economy. They can pursue various fields of work, including being civil servants, private employees, State-Owned enterprises, and even becoming migrant workers who show success and even make their families able to occupy new social status in society (Rudjito, 2003). He also works in the informal sector, such as a *tibo* worker (also known as *tukang tibo*).

*Tukang tibo (batibo)* is a job in the informal sector that is usually done by women in the Minahasa community who call it *tibo-tibo* (small trader). They sell a variety of spices, vegetables, fruits, fish and other kitchen needs. The cultural potential of Minahasa women who work as tibo workers is interesting and deserves to be raised to be explored through in-depth research, especially during the current Covid-19 pandemic.

Among the Minahasa people there are various cultural values that live and develop and become the property of the community to then become a reference in behaving. The cultural values referred to in this paper include good and bad grades, diligent and lazy and so on. One that the author will raise in this research is the principle of *Rai Paar Katilau*.

The principle of *Rai Paar Katilau* as a cultural value has a very deep philosophical meaning, namely that living people must do something good. For instance, if you go to school you have to study really hard so you can become a champion, if you work you have to be tenacious in order to become a successful person. In other words, this cultural value teaches Minahasa people in general to achieve the highest possible success while still alive. So that they are not left behind in education or employment. If other people try and succeed in work or career, we should not just be spectators but must try to work and try hard so that we can be the same even if possible must be far more than the success achieved (Pratiknjo, 2012).

Pratiknjo (2016b) and Manoppo-Watupongoh (2014) said that Minahasa women are generally good financial managers in the household. If we look at it from a cultural historical point of view, the Minahasa people are full of European influences and Christian religious teachings which teach the concept of equality, meaning that the status and position of men and women in society are the same. Moreover, most of them can read and write (Ihromi, 1995; Pratiknjo, 2012).

The problem that needs to be solved in this work is figuring out how the teaching of *Rai Paar Katilau* as a model for value transformation of don't want to left behindt in strengthening the socio-economic life of Tibo Minahasan women in the Kawangkoan market.

The purpose of carrying out this research is to formulate a transformational model of the *Rai Paar Katilau* principle as a reference for values in strengthening the socio-economic

life of Tibo women and to find out the adaptation strategies they develop in their daily life activities.

Theoretically, this research is expected to contribute to the repertoire of knowledge, especially in the fields of Culture and Gender. Practically, this research can provide practical reflections on the potential and sense of responsibility of Minahasa women in developing the family economy, to serve as a rationale for policy making in framework for their empowerment.

The focus of the achievements in this study is to provide an illustration that *Rai Paar Katilau's* cultural values are a reference for society in the framework of self-actualization which in this study is seen from the economic aspect, mapping the potential of Minahasa women in the field of livelihood because of egalitarian principles in the life of the Minahasa community and finding the right formulation to be input for policy makers and implementers in the context of empowerment.

## TINJAUAN LITERATUR

### *Rai Paar Katilau*

For the people of the Minahasa ethnic group, *Rai Paar Katilau* which means "Don't Want to Be Left Behind" is a cultural value that contains a very deep meaning. Not only does it mean not to be left behind, but it also means not only to be able to see but also to have. This word or expression intends to spur someone forward, so that they live their lives not being lazy and willing to try to achieve what they want (Pratiknjo, 2016a). Therefore, every Minahasa parent always issues these words or expressions in educating and directing the future of their children.

Among the Minahasan people, the word or expression "*Rai Paar Katilau*" still exists or is still alive today and is still often uttered especially by parents to encourage their children to have a strong spirit in order to achieve success in the field of economic life and education. We can see implicitly that there is an effort to force oneself to compete with others in order to obtain a predicate of being a successful person in the eyes of other people. Behind all of this, the cultural values in the expression "*Rai Paar Katilau*" are a driving force for the soul and enthusiasm for work and are very compatible with the development of a prosperous and just Indonesian society. This illustrates that basically the nature of the Minahasa people is very open to the outside world. They are society who want to always move forward do not want to be left behind by others. Such conditions are positive and can be a potential in development.

### **Tibo Worker**

Tibo worker is work done by married women in the market. They buy staple goods from farmers for garden or agricultural products, and fishery products and resell them on market days. In general, this work is carried out as a manifestation of a sense of responsibility for the economic life of the family.

In general, the people who work as carpenters in Minahasa are women. They started the activity of collecting materials for sale in the form of fishery and agricultural products

one day before the market day. To do this, they have to prepare a certain amount of money as business capital, because the business is sometimes owned by themselves or borrowed from the owner of the capital with a certain interest, usually 10 percent and returned after market day. Every morning, or evening before the market day, the tibo-tibo usually follow fishermen to the lake or to the garden to collect their catch and agricultural products, which then carry out transactions.

If the price offered by *tibo-tibo* is too low, they go to the market and sell it themselves. Hillary M. Lips in her famous book *Sex And Gender: An Introduction* defines gender as cultural expectations for women and men (Lips, 1993). HT Wilson in *sex and gender* defines gender as a basis for determining differences in the contributions of men and women to culture and collective life (Wilson, 1989).

Discussing gender issues means discussing the problems of men and women in society, the inherent characteristics of women which are shaped by social and cultural factors, so that several assumptions about women's social and cultural roles are born. These social formations include when women are known as gentle, beautiful, emotional, or motherly creatures, while men are considered strong, rational, manly and mighty. The properties above are interchangeable and always change from time to time.

In the process of empowerment, the weak must be prevented from getting weaker, due to their lack of power in the face of the strong. Hence, protection and favoring the weak is very basic in the concept of community empowerment (Kartasmita, 1995).

### Micro Business

According to Bank Indonesia, micro-enterprises are businesses run by poor or near-poor people with the following characteristics: family-owned, using simple technology, utilizing local resources, and business fields that are easy to enter and leave.

Viewed from the banking interests, micro-enterprises are a potential market segment to serve in improving their intermediation, because micro-enterprises have positive and unique characteristics that non-micro businesses do not always have, including: (Abdullah, 2004)

Business turnover is generally fast. Its ability to absorb relatively expensive funds and in a situation of economic crisis, its business activities are still running and even able to grow, because the management costs are relatively low. In general, micro actors are diligent, simple, and can accept guidance as long as it is done with the right approach.

## RESEARCH METHODS

### Research Approach

In carrying out the research, the authors used a qualitative approach, namely a research procedure that produced descriptive data in the form of written or spoken words from people and observable behaviors. This approach was directed at the individual's background holistically. As such, in this case it is not permissible to isolate individuals or organizations into variables or hypotheses but need to view them as part of a whole.

## **Research Location**

This research was carried out at the Kawangkoan Market, Minahasa Regency, where in quantity at that location there were women who worked as Tibo (seller) and they managed to raise the socio-economic level of the family.

## **Research Focus**

The focus of this research is emphasized on: 1) The Teachings of *Rai Paar Katilau* in the Social Life of the Minahasa Community; 2) The transformation model for the teachings of *Rai Paar Katilau* and Don't Want to be Left behind in strengthening the Social Economic Life of Tibo in Minahasa Regency; and 3) Socio-economic life of Tibo workers in their daily lives related to livelihood activities, activities within the family and the Adaptation and management strategies developed.

## **Data Collection Technique**

Data collection aims to obtain complete data, therefore the authors collect data using the method; (1) Participatory observation, (2) In-depth interviews, and (3) Documentation. Data collection was done through in-depth interviews and participatory observation, the aspects that are the focus of the study are; (1) the nature of the cases studied, (2) the background of their social life, and (3) the social, economic, and psychological conditions of informants or information providers about the object of research study (Bungin, 2010; Moleong, 2018).

## **Research Instruments**

In this study, the writer became the main instrument. To explore and collect data related to the title and research problem, record every event that occurs during the field research process (observations and interviews), we use a Camera and Tape Recorder and stationery as a tool. Considering that the research area has a relatively wide range, the authors use research assistants (enumerators) to help collect data in conducting field research.

As the main instrument, qualitative research is a must, because in in-depth interviews using Face to Face techniques, informants may modify their answers due to personal psychological factors, for example: rich, poor, miserly, kind, which in itself affects the freedom and validity of the data provided. In such situations, the main instrument must be adept at reading the situation and diverting and looking for forms of relevant questions.

## **Data Analysis**

The analysis technique used in this research was descriptive qualitative analysis. This data analysis technique describes, interprets and describes the data collected systemically and systematically. Data analysis was carried out in stages consisting of data collection, data presentation, data reduction, conclusion and withdrawal/verification.

## **RESULT AND DISCUSSION**

### **Women Status in Minahasa Society**

In this era, there may not be many old Minahasa customs anymore or due to the influence of Western civilization since the arrival of the Spanish, Portuguese and especially



the Dutch and the influence of neighboring tribes who have settled in Minahasa. However, lately there seems to be an effort to explore and preserve the old customs which unconsciously still color and underlie every aspect of the life of the Minahasa people, in this case as follows:

#### a. Birth

For the Minahasa people it does not matter whether the children born are from a boy or a girl. Because boys can help their parents with work in the future, while girls through their marriage can carry wealth and money in their families.

#### b. Marriage

The Minahasa people have been prepared for married life since they were children. They have been guided even since children. Parents have arranged marriages, Graafland & Montolalu (1991) call it *pesendeen*. Even though in the future young people are more free to choose their partners, especially under the influence of Christianity, until now there are still marriages that are the result of arranged marriages by their parents. In ancient Minahasa society, women were highly respected and influential. This is evidenced by the names given to him, such as: *tetenden* (*Toumbulu'*. *Toun-temboan*) a place to lean on, *kasende* a friend to eat which means having the same position. the one 'mate soul mate life (Adam, 1925).

People can marry within and outside of their ethnic group, however the majority of marriages occur within the confines of one's own ethnic group, and those who choose to marry outside of their ethnic group must provide a greater dowry. The woman must be seen carefully by the prospective husband. This action is called *mehe* (*Toumbulu*) or *aroro* (*Tountebouan*). Meanwhile, in the past was called *ateran*, bringing wealth or buying *isleri'*. In prehistoric times, a man had to offer a man's head. The result of his headhunting to the girl of his dreams as a master (Graafland & Montolalu, 1991; Pratiknjo, 2012). This is a symbol of his chivalry as a man.

#### c. Divorce

Requests submitted by both husband and wife. Basically, the Minahasan are monogamous. Polygamy was only known after the entry of outside influences. In order to get a divorce, it is enough for a husband to fall in love with another woman. However, for a wife it is enough to leave her home and return to her parents. If her husband wants his wife to return, then he has to provide a sizable amount of referral money. Usually, the wife's mother likes to use this opportunity to blackmail her son-in-law. If the husband no longer wants to fulfill the mother-in-law's request, then a divorce ensues.

At the time of divorce, property is divided equally. If they have children, then their property is given to their children. If they wish to reconcile the male family must hold another party.

For the Minahasan people, no children in the household is not a reason for divorce. Adopting someone as a child and then making him the heir is common in Minahasa. This is called, *makianak* (raising children) or *makiama* (calling father) or also *makiina* (calling ihu). Adopted children have the same rights and obligations as biological children

#### d. Teachings of *Rai Paar Katilau* in the Social Life of the Minahasa Community

“*Rai Paar Katilau*” can be considered as an invitation to be competent or to compete positively, as humans usually have a sense of competition when establishing social relationships. This sense of competition in relation to the word or expression “*Rai Paar Katilau*” can be considered as competition that is positive.

Living, working and praying are the teachings of parents that are often taught so that their children do not become lazy and stupid which can have consequences that cannot be proud of in the family. That is why, in the mind of the Minahasan people, the values "don't want to be left behind" and "if other people can do it why can't I?" I have to be better than other people are an expression of self-confidence. The values that are patterned in the life of the Minahasa people are heavily influenced by Western nations with the teachings of Christianity. Besides, the Minahasan ethnic group does not recognize the existence of a royal system. These factors produce positive and negative values in society, including: brave, honest; work diligently if you get rewarded according to expectations; and like new things. While the negative attitude is: boredom (*pamfastiu*), impatient, light-hearted (considering everything easy to do). The cultural values that shape the attitude and behavior of the Minahasa people are known in the regional language as *Raai Paar Katilau* (Don't Want to Be Left Behind) and *Raai Paar Makiit-kiit Weren* (Don't Just See, But Try to Have) (Pratiknjo et al., 2012).

The concept of *Jang Iko Mata* is an accumulation of the cultural values of *Raai paar katilau* which for the Minahasan people in general are a driving force to work and compete in positive terms.

#### e. The Socio-Economic Life of Women as Tibo worker in Everyday Life

##### 1) Livelihood activities

Waking up in the morning and going to the market is a routine that the tibo women usually do every day. As said by informant 01, that:

“*Tiap hari kita musti pi pasar mo bajual kalu pasar besar hari Kamis dengan Sabtu jam 04.00 so musti ba jalan kalu nyandak so ndak baku riki tu bahan2 di oto dari Modinding, Tomohon deng Tondano. Kalu pasar kecil biar ba jalan ka pasar jam 05.00 ndak apa.*”

(Every day the informants go to the market to sell. If the big market on Thursday and Saturday leave early, namely at 04.00 in order to be able to process materials from the car)

“*Kita kuak so ada langganan sayur2, rica, tomat bawang jadi biar kita ndak mo ba dusu dioto yang bawah bahan dorang sotau tu bahan dorang sotaruh di lapak. Kecuali kalu pas susah bahan mis. Gagal panen maka kita deng paitua musti pi bacari bahan sampe pasar Tomohon deng Tondano. Laeng kali trek pi beli di pasar bersehati di Manado”. Biasa kalu kita modal 10 juta ja dapa untung minimal 30 persen*”

They obtained materials to be sold such as vegetables and spices, according to the informants as follows:

Informant 01 was a big tibo woman with a capital of Rp. 10 million per day at the big market, already has regular customers who deliver vegetables, chilies, onions, tomatoes and others. Unless there is a pane failure, they will look for ingredients at the Tomohon market, Tondana market and even at the Bersehati market in Manado. His profits are usually at least 30 percent.

Informants 02 and 03 with a capital of approximately 1 million added that:

*“Mereka harus bersaing dengan sesama tukang tibo supaya boleh dapa bahan unuk dijual. Seringkali mereka harus menunggu oto bahan dari ujung pasar jalan Kinali dan baku rebeh pegang tu oto supaya memperoleh bahan jualan. Ba dusuoto bahan bagitu pernah ta jatuh lantaran oto laju sekali.”*

Further:

*“Kalu modal ndak cukup maka mereka berhutang kepada pemilik bahan ambe dulu kalu so kelar ba jual baru baya, Mar kalu bagitu torang peharga dorang se tinggi”*

(In order to get materials, they have to compete with fellow tibo workers. The trick is to wait for a material car on the street at the end of the market. Many times, if the capital is not enough, they take the materials from the big tibo mti, after the sale is finished, they are paid. If it's like this, the price will be high/expensive, automatically the profit will decrease)

To eat and drink while they were selling in the market the informants said that:

*“Bangun pagi-pagi langsung ba sadia mo kapasar. Banyak kali Torang so ndak ja baku riki smokol dirumah apalagi minum kopi mar gampang kuak dipasar samua so ada jual ada kopi tea, midal, nasi campur kukis2 dan lain-lain, biasa kalu so lapar torang beli sesuai selera”*

(Wake up in the morning and immediately busy going to the market, often for breakfast and drinking coffee at the market because they can choose food or drinks and cakes according to the taste)

## 2) Activities in the family

The informants generally said that the time to take care of the house, cooking, washing and cleaning the house was minimal.

*“Torang pe rumah sotalimburang so ndak ada waktu mo urus tu rumah, biasa ja pangge orang kaseh gaji hari atau pake tu hari minggu abis kaluar gereja for ba urus rumah. Kalu ndak Lelah for makan malam torang momasa mar kalu Lelah torang beli makan masak”*

(The informant has no more time to do domestic activities such as cleaning the house, washing clothes and so on. For the work done on Sunday after church. If cooking at home for dinner is very rare. It's more practical to buy cooked food)



For social and religious activities the informants answered spontaneously  
*“Kalu ada orang mati atau acara gereja itu torang dahulukan kalu ndak sempat pigi bersama suami maka torang baku ganti yang pasti tu tanpa bajual musti ada orang jaga. Kalu hari Minggu toch ndak bajual itu wajib maso gereja, arisan rukun keluarga.”*

(Social and religious activities are carried out alternately, of course there must be someone waiting at the booth. Except on Sundays, worship at church with family is continued with social gathering or harmony meetings)

### 3) Adaptation and Management Strategy developed

When the authors asked about the strategies and management that were developed so that they exist as Tibo workers, the informants answered as follows:

Informant 01

*“Kita pe mama dulu tukang tibo kita musti baku bantu ba ator bahan yang mo jual bahkan baku tulung ba jual. Riki kita sekolah so ndak kabutulan lantaran so sadap pegang2 doi. Kalu ba karja bagitu kuak satu depe kunci yaitu musti rajin, jujur kong tau ator tu pengeluaran. Deng bagitu torang sukses sambal menceritakan bahwasanya yang bersangkutan sudah mempunya kendaraan roda dua roda 4 dan rumah yang besar dan permanen”*

(The informant followed in the footsteps of his mother who used to be a tibo worker. The key to trading like this is being diligent, honest, and knowing how to manage expenses (frugality). Indirectly, the informant has said like him, successful. Already has a big house, 2-wheeled vehicles and 4-wheeled vehicles. Children can go to school until education tall)

Informants 02 and 03 added that:

*“Kita da karja ba tibo bagini lantaran dapa lia deng rasa gampang sekali dapa doi Enter Cuma modal sadiki bahkan laeng kali ndak pake modal Cuma ba angka bahan saban hari pasar kita oleh dapa doi rata-rata 300-500 ribu doi bagitu so lebeh dari cukup for mo sesekolah anak sampe perguruan tinggi. Dorang so Kelar trek mar pe susah mo dapa kerja dikantor. So itu kita kaseh modal napa dia beli bal sekarang dia so ba jual cabo depe penghasilan lumayan”*

(This job is done because it is very easy, the capital is not much, you can even borrow and pay after selling, on average one day you can get a profit of between 300-500 thousand. There is a child in question who has graduated but it is very difficult to get an office job. In the end, the informant provided capital to buy Baal used clothes and his income was not bad)

The informants also added that

*“Manajemen untuk kelolah keuangan sangat sederhana torang yang kelolah tu doi maso termasuk modal dan keuntungan. Biar Cuma buku catatan kecil salalu ada. Kalu kita pikir2 deng cara bagitu torang bisa tau tu keuntungan tiap ba jual. Pokoknya ba kaerja bagini tu dapur salalu ba asap, mo suka apa boleh ta beli”*

(Notebooks, even though they are simple, are used by informants to record incoming and outgoing money as well as profits earned. Even though this kind of work the kitchen is always on and wishes can be fulfilled (eat, clothes etc).

Success in social life was added by the informants as follows:

*“Kong Torang deng anak2 nyandak iko mata memang nyandak berlebihan katuk kong nyandak pernah kekurangan. Sambil menunjukan perhiasan yg dikenakan antara lain anting-anting, kalung, gelang dan cincin. Paitua lech so nimboleh macam2 lantaran torang tau cari doi sandiri bahkan bisa membantu ekonomi keluarga. Dikampung orang-orang nyandak ja pandang enteng pa torang. Banyak kali trek kalu ada yang perlu doi mendadak ja datang cari pa torang. Kalu kebetulan ada torang ja kaseh”*

(Often, they never feel deprived even though the Covid situation is, not too much while showing off the gold jewelry they wear in the form of earrings, rings, bracelets and necklaces. Husbands also cannot do as they please because the person concerned can already have his own income in the village the neighbors appreciate them even if there is a sudden need for them where people ask for help. If there is money given)

## CONCLUSION

Based on the findings above, we can conclude that:

- 1) For the people of the Minahasa ethnic group, the position of men and women is the same so that their rights and obligations are the same. We can see this from the historical aspect of culture.
- 2) This cultural value of *Rai Paar Katilau* can be considered as an invitation to be competent or compete positively, as humans usually have a sense of competition in establishing social relations. This sense of competition in relation to the word or expression "*Rai Paar Katilau*" can be considered as competition that is positive.
- 3) The transformational model of the teachings of *Rai Paar Katilau* and Don't Want to be Left Behind in strengthening the economy has made Minahasan women who work as tibo workers feel called to be responsible in terms of improving the family economy.
- 4) The socio-economic life of Tibo workers in their daily lives is oriented towards activities around finding and collecting materials to be sold so that social and domestic activities are carried out on Sundays and/or hiring outside workers (helpers).
- 5) Adaptation and management strategies developed. On average, the informants work because their parents are also tibo workers, as long as the work they do is felt to be never a loss. With record capital they can calculate capital and income every market day. Towards big holidays such as pronunciation, Christmas and New Year, the materials sold must be complete and varied, thus the capital must be bigger.

- 6) Children who have been sent from school to higher education when it is difficult to get an office job are given the capital to become traders in the market and the results are encouraging

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