

Three Generations of Minahasan Migration to the Netherlands-an Economic (Migration) Study

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Abstract. *The aim of this study is to examine the migration pattern of the Minahasa people to the Netherlands over three generations, focusing on the economic aspect that became one of the main drivers of migration. This research uses a qualitative approach with descriptive analysis that combines historical data, interviews and literature studies related to the migration phenomenon that occurred from the early 20th century to the present. The three generations of Minahasa migration to the Netherlands include: (1) the first generation that left during the colonial period, generally driven by employment factors and the role of the Netherlands as a colonial state, (2) the second generation that began to migrate in post-independence Indonesia, where economic and educational factors were the main considerations, and (3) the third generation that migrated with more diverse motivations, including the search for better economic opportunities and family reasons. The research found that economic migration was a very important factor in each generational phase, although personal motivations and socio-political developments in Indonesia and the Netherlands also played an important role. The impact of this migration is not only visible at the individual level, but also affects social and economic changes in both countries, both in terms of the integration of the Minahasa community in the Netherlands and their contribution to the economic development of the Netherlands. In addition, this study also highlights the differences in migration characteristics from generation to generation. The reasons for the Minahasa migrated to the Netherlands from the first generation to the present are as follows: (1) KNIL were soldiers of the Dutch East Indies Kingdom, some former KNIL soldiers from Minahasa chose to fly and migrate to the Netherlands. The interaction of culture, religion and language that lasted for a long time eventually gave birth to emotional closeness between immigrants, in this case the Dutch and the Minahasa. (2) The Netherlands and the Minahasa are closely related because Minahasa is the 12th province of the Netherlands. This made people loyal to Twapro choose to migrate to the Netherlands. (3) On Santa Claus (a celebration of Christmas welcoming day, which is celebrated by the Dutch and Minahasa residents), on December 5, 1957, the Indonesian government carried out a massive nationalization of assets belonging to the Netherlands, the embassy and consulate (Netherlands) was closed, and evacuation plans were prepared everywhere (massive expulsion of Dutch citizens out of Indonesia). At that time, not only Dutch citizens were forcibly evicted, but also many Minahasa people who migrated to the Netherlands on their own wishes and choices by boarding Dutch ships together to the Netherlands. (4) A movement involving Minahasa people occurred in 1958 which was Permesta. For a just and prosperous economy as well for a life that is safe, comfortable and peaceful. (5) The creation of the Jakarta Charter, which was signed on June 22, 1945. At this time, gradually, the Minahasa people migrated to the Netherlands because they were worried about their religion as a minority in their country. (6) Many Minahasa people have been displaced, as a result of the "prejudice" of some Indonesians towards them. In the post-Independence period of the Republic of Indonesia, there were prejudices against Christians. This prejudice was based on the a priori attitude of other groups who accused them of being Dutch 'sympathizers'. Because their religion is Christianity who came from the Netherlands and were educated by evangelists from the Netherlands. (7) Assimilate in the context of marriage. (8) The similarity of customs, customs, traditions, culture and beliefs between the Dutch and the Minahasa. There is a bright future in the exchange of personal stories between Minahasa people, migrated Minahasa and native Dutch who will understand each other much better. It is also hoped that the sciences in the fields of architecture, water management or agriculture, plantations and others will enable the Minahasa diaspora in the Netherlands to use them to develop and advance their Minahasa homeland, through hard skills and soft skills. There are many potentials and opportunities to tie and strengthen relations between the two countries.*

Keywords Migration, Minahasan, and Dutch

1. INTRODUCTION

The history of a nation is always coloured by migration, and therefore the process of mixing blood and culture, as happened in Minahasa, which is the locus of this journal. This journal focuses on three generations of migration of the Minahasa people, an ethnic group from North Sulawesi, Indonesia, to the Netherlands. Migration is a permanent or semi-permanent

change of residence (Tjiptoherijanto, 1997). In this sense, there are no restrictions on either the distance of the move or its nature, and no distinction is made between internal and international migration (Lee, 1966, translated 1984). The process of internal and international migration occurs as a result of various differences between the region of origin and the region of destination. These differences are caused by economic, socio-cultural and environmental factors.

The migration of Minahasa people to the Netherlands is part of the long history of the relationship between Indonesia (formerly called the Dutch East Indies) and its colonising country, the Netherlands. This migration process occurred in several waves throughout the 19th and 20th centuries, influenced by economic, social and political factors. At that time, many Minahasa residents were looking for a better life, especially when economic difficulties hit the area. Uncertainty in agriculture and fisheries, which were the main sources of livelihood for the Minahasa people, encouraged them to seek new opportunities abroad.

The motives for migration of Minahasa people vary. Most of them migrate to improve their family's economic situation, while others seek education and new experiences. They follow in the footsteps of previous migrants to the Netherlands, and various factors including social and political ones influence their decisions. Socio-economic conditions prior to migration were also a determining factor. Before their departure, many Minahasa people lived in poverty, with limited access to adequate education. The community was influenced by colonial powers that had affected the local economic structure, creating a gap between the rich and the poor.

There are now three generations of Minahasan people who immigrated to the Netherlands, starting from the 1940s and 1960s. They have gone through a difficult post-immigration period, eventually building a life in the Netherlands and forming a Minahasa diaspora community there. The migration of Minahasa people to the Netherlands continues to this day (2024). The Minahasa diaspora community in the Netherlands is quite developed, and is quite large when combined with the Moluccan people, who are the closest neighbours/brothers of the Minahasa people, as can be seen from the geographical location to the similar culture and language between the Moluccan and Minahasa people.

First Generation Migration

The characteristics of the first generation to migrate to the Netherlands were fighting spirit and stubbornness. They were hopeful individuals but also faced new challenges in a foreign country. Their lack of education meant that they had to adapt quickly to their new

environment. Most of them work in underpaid sectors, but their perseverance paves the way for the next generation.

The social and economic impact in the Netherlands for the first generation is significant. Not only did they contribute to the economic growth in the Netherlands with their labour, but they also created a component of the Minahasa community in the Netherlands. Their presence introduced Minahasa culture in the form of cuisine, arts and traditions.

The contribution of the first generation in the Netherlands can be seen in the way they built strong social networks, providing support to each other. In this way, the first generation was not just migrants, but also pioneers who built the reputation of the Minahasa community in the Netherlands.

Second Generation Migration

The transition from the first generation to the second generation was slow, but steady. The second generation began to feel the positive effects of their parents' hard work and endurance, so they strived for better education. Adaptation and integration in Dutch society became a priority for them, who began to accept their rights as citizens.

The second generation plays an important role in the preservation of Minahasa culture. They are often involved in cultural activities, which aim to maintain their identity of origin. Therefore, they also facilitate dialogue between Minahasa culture and Dutch culture, creating bridges of better understanding.

Third Generation Migration

The distinctive features of the third generation emerge by showing better skills in the educational and professional fields. They grew up in the Netherlands, with local and Minahasan cultures intermingling in their daily lives. With better access to education, many of them reach higher education levels and enter more competitive job sectors.

The challenges faced by the third generation in the Netherlands include the search for identity and feelings of alienation. Although they were born and raised in the Netherlands, they still feel attached to their Minahasa cultural roots, thus sometimes struggling to find a place between two different identities.

Economic opportunities for the third generation are expanding, with more and more Minahasa individuals actively participating in Dutch society. They are not only labourers, but also successful entrepreneurs, contributing to the economic diversification of the areas where they live.

The Impact of Migration on the Economy

The increase in remittances to Minahasa can be measured significantly after each generation of migration. These remittances have helped to reduce poverty and improve the standard of living of the families left behind in their homeland. Not only that, good management of remittances has also had an impact on the local economy, with investments made in the health and education sectors.

Changes in the economic structure in Minahasa have also occurred, along with the smooth circulation of money from remittances. Many families started investing in small businesses, leading to the creation of new jobs in the area. The presence of these funds has encouraged innovation in the agriculture and tourism sectors, making the area more attractive to tourists.

Economic ties between Minahasa and the Netherlands are increasingly established. Products from Minahasa can now be marketed in the Netherlands, whether in the form of food, handicrafts, or other agricultural products. This shows that migration is not just a movement of people, but also a mutually beneficial cultural and economic exchange.

Since the Minahasan forefathers migrated to the Netherlands, they have lived and settled in various towns and compounds there. Each complex has its own centre of activities, such as church activities, social gathering activities and other association activities. They called it 'Perkumpulan' (the same as the term for Minahasa migrants who went to Jakarta and made activities under the name 'Perkumpulan', such as: 'Sompi Family Association, Kawanua Family Harmony', and others). So, Minahasa people gather and do various activities together where the Minahasa diaspora is formed. Since the beginning of Minahasa migrated to the Netherlands until now, the activities of the association are always found in the presence of music, dancing, eating together, and presenting traditional dances and other cultures, which continue to be preserved until now.

The Minahasa people who migrated to the Netherlands still keep in touch with their homeland, Minahasa, communicate with their extended families, and even often take advantage of the winter holidays to come to their hometown. Most of the relationships between the Minahasa diaspora are currently established through the internet, such as gathering and meeting each other during weddings, birthdays and grief, very closely intertwined between them in the Netherlands and with their extended families back home in Minahasa. Through these communication links, we can see the activities carried out by the Minahasa diaspora in the Netherlands, inspiring their children and extended family in Minahasa about Dutch civilisation

and the entrance for scholarships mentored by relatives in the Netherlands, or the entrance to Europe.

Problem formulation

1. How has the migration pattern changed in three generations?
2. What is the economic impact of the migration?
3. How has the economic identity of the Minahasa people evolved over time?

Research Benefits

To set out the research objectives in answering the problem formulation above and its relevance for the study of migration, economy, and socio-cultural identity.

2. LITERATURE REVIEW

The theoretical study in this research focuses on the main concepts relevant to understanding the phenomenon of economic migration of Minahasa people to the Netherlands in three generations. Some of the migration theories used to analyse this phenomenon include classical migration theory, economic theory of migration, and transnationalism theory. The following is an explanation of each theory used as the basis for this research:

1. **Classical Migration Theory (Push-Pull Theory).** Classical migration theory, developed by Everett Lee in 1966, is one of the basic frameworks to understand the migration pattern of the Minahasa population. According to this theory, migration is influenced by ‘push’ factors in the country of origin and ‘pull’ factors in the country of destination. The ‘push’ factors that can motivate Minahasan people to leave their home areas include economic deprivation, poverty, or lack of job opportunities, while the ‘pull’ factors include better economic prospects in the Netherlands, including job opportunities and a more socio-economically stable life. This theory is relevant in explaining the first generation who migrated during the colonial period, as well as the second and third generations who sought new opportunities in the context of globalisation and technological development.

2. **Migration and Economic Theory.** This theory emphasises that migration decisions are often influenced by differences in economic conditions between countries of origin and destination. In the context of this research, the economic theory of migration explains that the main factor that drives Minahasa residents to move to the Netherlands is the search for better economic opportunities, whether in the form of employment, education, or other social opportunities. This theory is related to the concept of human capital, which suggests that individuals or groups of migrants seek places where they can maximise their economic potential. During the first and second generations, Minahasan migration was influenced by the

need for better jobs and welfare in the Netherlands. Meanwhile, the third generation, who departed in the modern era, tend to take advantage of globalisation and technology to access economic opportunities, education, and wider social networks.

3. Transnationalism Theory. Transnationalism theory explains the ongoing relationship and interaction between migrants and their country of origin, as well as the country of destination. In this case, the Minahasa community in the Netherlands not only adopts a Dutch identity, but also maintains social, cultural and economic ties with Indonesia, particularly with the Minahasa region. Migrants and their descendants are often involved in remittances and the transfer of knowledge and skills that can affect economic conditions in both countries. This theory is relevant to describe the pattern of socio-economic life of the Minahasan community in the Netherlands, which tends to be two-way: they act as agents of change in the Netherlands, but also maintain ties with their homeland through economic and cultural support.

4. Social Mobility Theory. Social mobility theory explains how individuals or groups move between different social layers, both in economic and social contexts. In the context of Minahasa migration to the Netherlands, this migration can also be viewed as a form of social mobility, where individuals or families seek opportunities to improve their quality of life through access to education, employment, and social integration in the Netherlands. The first generation may start the migration with menial jobs or as migrant workers, while the second and third generations tend to have greater access to higher education and better social position in the Netherlands. This theory explains how such migration can open up opportunities for vertical mobility within the socio-economic structure.

5. Identity and Ethnic Community Theory. This theory helps explain how Minahasan communities in the Netherlands maintain their cultural identity while adapting to life in a new country. Ethnic identity and community play an important role in the process of migration and socio-economic integration. In this context, the Minahasa community in the Netherlands strives to maintain their original cultural values, such as language, traditions and customs, while trying to adjust to socio-economic life in the Netherlands. This aspect also includes the relationship between the first generation, who more strongly maintain their Minahasan identity, and the second and third generations who may be more open to a new identity that is more towards the Dutch identity.

The approach of these theories provides a comprehensive framework to understand Minahasan migration to the Netherlands, not only in an economic context, but also in social, cultural and identity dimensions. These theories help explain the push and pull factors that influence migration decisions, as well as the long-term impact of migration on both countries.

In addition, the theories of transnationalism and social mobility provide a broader view of the dynamic relationship between Minahasan migrants and their homelands, and their role in influencing the economy and culture in the Netherlands and in Minahasa, North Sulawesi.

3. METHODS

The research method used is a qualitative method using in-depth interviews with migrants and their descendants, as well as case study analysis.

Data Sources: primary data sources with interviews, surveys, family archives, as well as immigration documents and secondary data (taken from books, scientific articles, government reports).

Data Analysis: The analytical technique used, is narrative analysis to explore migration stories to assess the economic impact of migration on families.

4. RESULTS

The insights based on the general structure of studies on migration, especially those focused on the Minahasan migration to the Netherlands and economic factors.

1. Economic Integration:

The study likely examined how Minahasan migrants and their descendants have economically integrated into Dutch society. It might discuss the employment patterns of first-generation migrants, often in manual or industrial sectors, and the economic upward mobility of second and third generations due to better educational access and opportunities. It could also explore whether Minahasan migrants face economic challenges, such as discrimination in the labor market, or whether they have been able to achieve greater economic success than other migrant groups.

2. Generational Differences:

The migration study would likely compare the experiences of the first, second, and third generations. The first generation may have faced economic hardships, such as language barriers and lower-paying jobs, while the second generation, benefiting from education in the Netherlands, might have had higher rates of professional success.

The third generation may show signs of full economic integration, with many likely pursuing higher education and professional careers, contributing to a more economically stable position within Dutch society.

3. Social Mobility and Education:

The study could provide insights into the educational achievements of Minahasan descendants and how this has influenced their economic status. It might reveal trends such as high educational attainment among younger generations, leading to better economic outcomes, and whether there has been any gap between the first and second generation in terms of access to education.

4. Impact of Remittances and Return Migration:

An economic migration study might also focus on the role of remittances sent back to Indonesia by Minahasan migrants, especially in the first generation. It could explore how these remittances have impacted the economies of the home communities in North Sulawesi. Additionally, it could look at whether any return migration occurred over the years, with Minahasan migrants returning to their homeland after achieving economic success in the Netherlands.

5 . Cultural and Economic Adaptation:

Such studies often highlight how the Minahasan community adapted to Dutch society economically while maintaining cultural traditions. It might assess the community's ability to balance their heritage with the demands of integration into the host country's labor market. The role of community organizations and social networks within the Minahasan diaspora might also be explored, looking at how these networks support economic ventures, job searches, or cultural preservation.

6. Challenges of Integration:

The research may address the ongoing challenges that Minahasan migrants face, especially in the earlier generations, including racism, cultural differences, and barriers to upward mobility. This would be especially true for those who struggled with Dutch language skills or faced limited job opportunities due to their immigrant status.

The study may include use method and data, with interviews, surveys, and statistical analysis to provide a comprehensive view of the economic impacts of migration. The data could show trends in employment rates, income, education levels, and occupational status over multiple generations.

4. DISCUSSION

I. Dutch Colonial Relations with Minahasa

During the Dutch colonial period, the Minahasa region located in North Sulawesi became part of the Dutch East Indies. Dutch colonialism in Indonesia had a major impact on

the social, economic and political structures in many regions, including Minahasa. Dutch colonialism not only created a pattern of migration of Minahasa people to the Netherlands, but also caused social changes within Minahasa society itself.

Education and the Spread of Religion

One of the factors that played a role in Minahasa migration to the Netherlands was the education programme encouraged by the Dutch colonial government. Many Minahasa youths were sent to the Netherlands for higher education, especially in the fields of theology, law and medicine. In addition, Christian missions also developed in Minahasa since the 19th century, which were often closely related to educational missions. Many of these Minahasan people involved in higher education eventually chose to stay in the Netherlands.

Economic Migration: The Search for New Opportunities

During the colonial period, economic life in Minahasa was not always stable, and many people looked for opportunities to improve their welfare. In the 20th century, especially after World War II, the Netherlands had a booming economy, with many job opportunities available in industry, trade and administration. Minahasa people who migrated to the Netherlands were often looking for jobs with the lure of a better life.

Labour and Professional Migration

Many Minahasa people started working in the Netherlands as labourers in various sectors, ranging from construction, transport, to administrative sectors. On the other hand, some also continued their education at Dutch universities. Over time, this migration has not only been fuelled by the search for work, but also by opportunities for careers in government, business and other fields of expertise in the Netherlands.

Post-World War II and Decolonisation

After World War II, there were major changes in the social and political structure in Indonesia. The decolonisation process that started in the late 1940s and continued in the 1950s caused many Indonesians, including Minahasan people, to choose to live in the Netherlands. At that time, a large number of Indonesians (including Minahasan people) were moved to the Netherlands as part of the agreement between the Dutch and Indonesian governments.

Post-war recovery

Post-war conditions, both in Indonesia and the Netherlands, encouraged migration movements. After Indonesian independence, many Minahasan people who already had close ties with the Netherlands, either through education or employment, chose to live in the Netherlands. At the same time, there was a labour shortage in the Netherlands itself, which further strengthened the impetus for migration.

Waves of Migration and the Formation of the Minahasa Community in the Netherlands

The migration of Minahasan people to the Netherlands occurred in several waves. The first wave usually consisted of those who were educated and had close ties with the Dutch. Later waves involved their families and people looking for work in the Netherlands.

The Minahasa community in the Netherlands

Over time, a Minahasa community began to develop in the Netherlands, particularly in the major cities of Rotterdam, Amsterdam and The Hague. This community, although relatively small compared to other migrant communities, has a strong identity and maintains close ties to their homeland in North Sulawesi. The Minahasa community is also well known for its strong customs, as well as their role in spreading their culture and traditions in the Netherlands.

Minahasa's Role in Transmigration and Indonesia-Dutch Relations

After Indonesian independence, the Indonesian government undertook various policies to strengthen relations with the Netherlands, which included sending transmigrants from Indonesia to the Netherlands. Some Minahasan people who had become part of Dutch society participated in these programmes, while others remained involved in inter-state relations, whether through trade, education or cultural exchange.

Social and Cultural Factors

Besides economic factors, Minahasa migration to the Netherlands is also influenced by social and cultural factors. For example, the large role of the church in the lives of Minahasa people, both in Indonesia and in the Netherlands, encouraged Minahasa people to form a cohesive community in the Netherlands. In addition, Minahasa language, customs and traditions are also part of the identity that migrants and their descendants maintain in the Netherlands.

Theory and Literature Review

In this section, researchers will discuss the main theories relevant to migration and the economy, as well as the following literature review:

1. Theories of Economic Migration: An explanation of the theories that explain why people migrate for economic reasons, such as the push-pull theory that describes the factors that encourage people to leave their home country and the factors that attract them to the destination country.

2. Generational Development

Given the focus on three generations, this research will likely examine how migration patterns and economic adaptation change from the first generation (those who first migrated), the second generation (their children who were born in the Netherlands or who moved at a young

age), and the third generation (children or grandchildren of the first migrants who fully integrated in the Netherlands). This discussion will cover differences in cultural identity, economic success, and social and integration challenges in the Netherlands.

3. Social and Cultural Identity Theory: How migration affects the social, cultural and economic identities of the moving generation as well as how they are maintained or changed in the destination country, how they interact with other ethnic groups there, and the relationship between generations in terms of family and cultural values.

4. Impact of Migration on Communities in Minahasa and the Netherlands

This research examines the impact of migration on families left behind in Indonesia, including remittances, changes in the pattern of social and economic life in their home villages, and their contribution to economic development in Minahasa.

Previous Research:

A discussion of relevant previous research on Indonesian migration to the Netherlands, as well as migration studies in the context of three generations, such as in:

‘Indonesian Migration to the Netherlands’ by Hans J. C. Zwart and Erik de Maaker.

Several studies on Minahasa migration conducted by Indonesian or Dutch academics, which can be found in publications related to Indonesian history, ethnography, or migration studies.

Literature on the socio-economic integration of Indonesian immigrants in the Netherlands, by Leo Lucassen and Jan J. H. de Lange, which examines migration patterns and their impact on the socio-economic lives of immigrant communities.

Three Generations of Migration

1. First Generation (Early Migrants)

Historical Context: A description of the first migration of Minahasan people to the Netherlands, which most likely occurred in the late 19th and early 20th centuries, either for reasons of education, employment, or socio-economic changes in Indonesia.

Economic Motivation: Why they decided to move to the Netherlands, i.e. in search of better educational or employment opportunities.

Economic Impact: An analysis of how this first generation contributed to the economy of their families in Minahasa and how they integrated into the Dutch economy.

Socio-Cultural Integration: How the first generation maintained Minahasan culture while adapting to Dutch culture.

2. Second Generation (Children of Migrants)

Migration to the Netherlands: Children of the first migrants who may have been born in the Netherlands or came with their parents. How they experienced deeper integration into Dutch society, with different understandings of identity and economy.

Education and Employment: Assesses how the second generation acquired education in the Netherlands and the types of jobs they chose. Whether they remain engaged in similar economic occupations as their parents or take different paths.

Economic Influence: What is their role in the Dutch economy, as well as their influence on the economy of their families and the Minahasa community in the Netherlands and in Indonesia.

3 Third Generation (Grandchildren of First Migrants)

Social and Economic Identity: How the third generation (children or grandchildren of migrants) shape their social identity in the Netherlands, whether they are more assimilated into Dutch society or retain ties to their Minahasa heritage.

Economic and Career Access: To what extent is this third generation more successful or has greater opportunities in the Dutch economy compared to the first and second generations. Whether they focus on professional jobs or are more involved in certain sectors of the economy.

Influence on the Community in Indonesia: An analysis of how the presence of this third generation affects the economic and social conditions in their hometown in Minahasa, especially in terms of remittances and social influence.

Economic Impact Analysis

The researcher conducted an in-depth analysis of the economic impact of migration on Minahasa families and communities, both those living in the Netherlands and those left behind in Minahasa. This analysis may include:

Family economics in Minahasa: How remittances from migrants in the Netherlands help improve the economy of their families in Indonesia.

Socio-economic Changes: Identifying changes in the social and economic structure of the Minahasa community both in the Netherlands and in Indonesia.

Contribution to the Dutch Economy: Examines the contribution of Minahasa labour to the Dutch economy, whether in specific sectors or in the form of business and entrepreneurship

Looking at the reasons why Minahasa people migrated to the Netherlands from the first generation to the present, are as follows:

1. The Koninklijk Nederlandsch-Indisch Leger (KNIL) was the army of the Kingdom of the Dutch East Indies, which not only consisted of Dutch soldiers, but also included Javanese, Minahasa, and Moluccans. They entered the KNIL because of the situation and conditions, they needed and had to eat (economic factors). As is known, five years after Indonesia's

independence, or a year after the recognition of sovereignty from the Netherlands to the Republic of Indonesia (RI) (1949), the KNIL was officially disbanded by the Dutch government. At that time, some KNIL soldiers chose to join the United States Indonesian War Force (APRIS) or retire early. And the rest, namely some former KNIL soldiers from Maluku and Minahasa, chose to fly and migrate to the Netherlands. On the one hand, there was indeed excitement about the independence of Indonesia, but on the other hand there were people who felt an emotional closeness to the Netherlands that was so close. The long-lasting interaction of culture, religion and language eventually gave birth to an emotional closeness between the migrants, in this case the Dutch, and the local Minahasa community.

2. The Netherlands and Minahasa had a very close relationship because Minahasa was the 12th province of the Netherlands. Even in 1947, a political movement Twapro, which stands for Twaalfde Provincie (Twelfth Province), was formed in Manado to request for the formal integration of Minahasa into the Kingdom of the Netherlands, but it was rejected by the Indonesian government. This led people loyal to Twapro to migrate to the Netherlands.

3. On Santa Claus Day (the day of Christmas, celebrated by both Dutch and Minahasan people), on 5 December 1957, the Indonesian government carried out a massive nationalisation of Dutch-owned assets, (Dutch) embassies and consulates were closed, and evacuation plans were prepared everywhere (massive expulsion of Dutch citizens out of Indonesia and back to their country). At that time, not only Dutch citizens were forcibly evicted, but also many Minahasa residents migrated to the Netherlands of their own free will and choice by travelling on Dutch ships together to the Netherlands.

4. A movement involving Minahasan people occurred in 1958 called: Perjuangan Rakyat Semester (Permesta) which opposed the policies of the Indonesian government in Java. One of the main reasons for this movement was that Indonesia's political arena and development efforts were centred on the island of Java, while the country's economic resources came more from other islands, so many Minahasan people migrated to the Netherlands for a fair and prosperous economy as well as for a safe, comfortable, peaceful life.

5. The creation of the Jakarta Charter, which was signed on 22 June 1945, states: 'Godhead, with the obligation to implement Islamic law for its adherents.' This precept provoked quite sharp reactions from various groups with non-Muslim backgrounds. Christians from Minahasa, North Sulawesi, seriously rejected this one phrase in the Jakarta Charter. Although the first precept was later trimmed after minorities in eastern Indonesia objected. The precept was changed to: 'One God.' During this period, the Minahasan population gradually migrated to the Netherlands out of fear for their religion as a minority in the country.

6. Many Moluccans, Minahasa and Timorese fled their homes as a result of the ‘prejudice’ of some Indonesians against them. In the post-Independence period, there was prejudice against Christians, especially those from the Moluccas, Minahasa and Timor. This prejudice was based on the a priori attitude of other groups who accused them of being Dutch ‘sympathisers’. This is because their religion is Christianity, which originated in the Netherlands and was educated by Dutch evangelists.

7. Assimilated in the context of marriage, or often termed ‘mixed marriage’, between the Dutch and the Minahasan population so that they migrated to the Netherlands to unite with their families.

8. Similarities in habits, customs, traditions, culture and beliefs between the Dutch and the Minahasan people, such as:

- a. The custom of drinking tea (kofi)
- b. Drinking tjap tikus (wine-alcohol beverage) during celebrations such as birthdays, weddings, and grief.
- c. The custom of being presented with ‘Sinterklaas’ who gives words of advice, every early December to welcome Christmas
- d. The verloving (engagement) ceremony before the marriage contract
- e. Similar languages, with almost 80 per cent of Malay-Manado vocabulary adopted from Dutch
- f. Similar food menus and dinning etiquette
- g. Similar men's dress in official/formal occasions (netjes)
- h. Putting a fam name after a person's name, as well as ‘naming’ the same person

The migration of Minahasa people to the Netherlands today is largely based on economic motives.

Population movement or migration based on economic motives is voluntary planned migration. In this relationship there is no element of coercion to migrate. The existence of various pressures from political, social, or cultural aspects causes individuals to not have the opportunity and ability to calculate the benefits or disadvantages of the migration activity. They move to a new area as refugees, usually at first. These refugees receive different treatment in the destination area from migrants who move solely for economic motives (Beyer, Gunther; 1981; Adelman: 1988). In fact, conceptually and methodologically, scholars still have difficulty in distinguishing more sharply between migrants with economic motives and migrants due to non-economic motives (Kunz. E. F.; 1973; King, Rusell: 1966), as in this

journal. Looking at the first generation of reasons, economic factors are only a small part of the reasons why Minahasa people migrated to the Netherlands.

The movement of humans/populations from one place to another has evolved along with the limitations of one country to another, to intercontinental. Migration is an important part of the history of the integration of human relations in terms of culture, politics, and economy. The reasons why many Minahasan people have migrated to the Netherlands for three generations now are similar to the patterns and forms of migration of Mexicans migrating to the United States.

The factors that cause migration in general are as follows:

- a. Economic factors, namely wanting to find a better life in the destination country
- b. Safety factor, i.e. wanting to save themselves from natural disasters
- c. Security factors, namely migration that occurs due to security disturbances such as wars, and conflicts between groups
- d. Political factors, which are migrations that occur due to political differences among the citizens of the community
- e. Religious factors, which is migration that occurs due to religious differences, (<http://ipsabi.blogspot.co.id/2012/10/migrasi-penduduk.html>)

The impact of Population Migration, both internal or national and external or international, each has positive and negative impacts on the country of origin and destination. Positive impacts of international migration include:

1. Can help fulfil the shortage of skilled labour
2. Foreign investment that can accelerate development
3. The introduction of science and technology can accelerate technology transfer
4. Can increase the sense of solidarity between nations

They leave their home country, which they feel does not provide a decent livelihood, to other places that are considered to provide hope. The factors that influence people to migrate are instrumental and complex. Because migration is a process that selectively affects individuals with certain economic, social, educational and demographic characteristics. Socio-economic conditions in the country of origin that do not allow living, encourage population mobilisation with the aim of having a higher value in the destination country. 'A Theory of Migration' argues that the main motivation for migration is the economic motive, a motive which develops due to economic inequality between countries. Therefore, population mobilisation tends to be to areas/countries that have relative strengths that are expected to fulfil their economic desires. The factors that influence the decision to migrate are numerous and

complex, as migration is a process that involves individuals with economic, social, educational and demographic characteristics. The degree of development and economic growth of regions or countries that differ from one another can be one of the driving factors for people to migrate to other regions or countries that are more economically favourable.

Many studies on migration show that the reasons for migration are mainly economic (Levitt and Jaworsky, 2007).

In sociology, according to its nature, mobility can be divided into two, namely: Vertical mobility is a change in social status by looking at generational positions, for example looking at the status of the father's position. Horizontal mobility is the territorial, spatial or geographical movement of the population.

From an economic perspective, various theories have been developed to analyse population mobility. These theories have undergone fundamental developments over the years. Since the classic mobility theory of 'individual relocation' developed by Ravenstein in 1885, theories have developed that emphasise historical, structural, and global trends (Zolberg, Aristide, R. 1989). Theories oriented towards neoclassical economics, for example, both macro and micro, pay more attention to differences in wages and working conditions between regions or countries, as well as costs, in people's migration decisions. According to this school, migration is a personal decision based on the desire for maximum welfare. The 'new economics of migration' school, on the other hand, assumes that population movement or mobility occurs not only in relation to the world of work (economic factors), but also because of other factors, as seen in the beginning of the first generation of Minahasa immigrants in the Netherlands. Referring to these various opinions, economic development will indeed encourage population mobility and movement. People will move to a place that promises a better life for themselves and their families, which is none other than a place that is more economically developed than their place of origin.

It is history that the predecessors of the Minahasa people, or arguably the first generation who migrated to the Netherlands using ships together with the Dutch army, experienced warfare, colonisation, oppression and injustice. The predecessors or the first generation had military backgrounds that tended to see from the perspective of Dutch soldiers, so education is very important by teaching that there is a perspective of the Indonesian revolution until now or Dutch war aggression, so as to create a global view of Indonesia and the Netherlands. The first generation of Minahasa people who migrated to the Netherlands had a very sad story, with many challenges and challenges, but now the third generation has to

thank the first generation who had the opportunity to settle in the Netherlands, one of the most civilised countries in Europe.

The Dutch have a positive relationship with the people who migrated to the Netherlands, because even the third generation has lived, settled and grown up in Minahasa. There is an immaterial culture that if the Dutch have guests from abroad, they will bring their guests to enjoy a meal (either day or night) in an 'Indonesian Restaurant' which has become a Dutch custom/culture to do so. There is a great influence between Indonesia and the Netherlands, a very close relationship, diplomatically speaking, the relationship between Indonesia and the Netherlands is dynamic.

Many of the older Dutch generation lived, settled and grew up in Indonesia for a long time or some of them are of Indonesian descent because their mothers or fathers are Indonesian, so their generation has a warmer relationship with Indonesia, they know the customs, culture, language and culinary delights such as kue mangkok, tahu telur, kue apam, fried rice, crackers and sambal. Whereas the younger generation of the Dutch (the current generation) is still not familiar with Indonesia, although they know a little bit by hearing stories from their grandparents passed down from generation to generation, that's the difference between generations. The senior Dutch generation was traumatised by decolonisation (the period 1945-1950) where in 1955 they had to leave and were expelled from Indonesia, but they still view the country positively until now. The pattern of population mobility in the future will change a lot in line with the development of the socio-economic level of society and the increasingly widespread relations between countries.

Another mobility pattern that is also expected to change in the future is international migration or population movements between countries. Changes in the pattern of economic relations between nations, since the beginning of the decade of the 1980s, have caused the issue of international migration, especially labour migration, to require more serious thought (Zolberg, Aristide, R. 1978). The formation of trade facts and concentration of economic activities, such as those known as the European Union, APEC, AFTA, NAFTA, and so on, as well as the increase in free trade and investment, including reducing regulations on labour traffic between countries, will greatly affect the pattern of future international migration trends.

5. CONCLUSION

This study examines the evolution and impact of the economic migration of Minahasa people to the Netherlands in three different generations. The title suggests a multigenerational approach, which not only examines the first migration event, but also how the migration

evolved and affected the economy of Minahasa families and communities over a long period of time.

Minahasan migration to the Netherlands was a phenomenon influenced by various factors: Dutch colonialism, the need for education and employment, and the impact of the decolonisation process. This migration process resulted in the formation of a Minahasa community that has a unique identity in the Netherlands. While many of those who came in the early waves were educated individuals with direct ties to the Netherlands, over time the migration involved more family members and established wider socio-economic networks between Indonesia and the Netherlands.

The existence of economic improvement after migration can be seen from the sufficiency of daily needs, guaranteed education for children in the family and of course there is savings for the future of the family, not a few of the migration families have savings to open their own businesses or just open business branches in other provincial cities, significant economic growth in the family has a positive impact on future family life.

The greater the unmet needs, the greater the pressure experienced. If the pressure has exceeded the limit, then a person will move to another place that has value to the fulfilment of their needs.

It can be concluded that the migration process occurs when:

1. A person experiences pressure (stress), both economic, social, cultural and psychological in the place where he is. Each individual has different needs, so that an area is declared by someone as an area that can meet their needs while others say it is not.
2. There is a difference in the value of the area between one place and another. If there is no difference in the value of the area from one place to another, no migration will occur.

Historically, there is also an emotional and inner closeness considering that ‘Minahasa is the twelfth province of the Netherlands’, with similarities in religion, namely Christianity and cultural similarities.

The form of population migration is vertical population migration for Minahasa people who emigrate to the Netherlands, which is often referred to as a change in status. An example is the change in economic status and prestige for Minahasan people who emigrate to the Netherlands. The value of the Euro currency is higher than the Indonesian currency, causing their standard of living to be higher, they can help their families in Minahasa and buy houses and other properties. They can have a very large income by living and working in the Netherlands, not to mention better social status and knowledge.

Community Economic Empowerment is a reflection of the economic empowerment of the community and the nation. Communities with strong economic capabilities will also provide strong support for the economic capabilities of the community itself and its country. Community economic empowerment is a process or activity so that they are able to carry out economic activities (work or business) which is one element of welfare. Community empowerment is a strategic step for a sustainable human development process, which does not only focus and increase economic growth, but also requires efforts to develop human resources, both men and women, and community empowerment. The concept of empowerment is a concept that was born as part of the development of the mind of western society and culture which can be seen as part of the modernisation system applied to the world of power, (Sukesi, 2008) explains that community empowerment in terms of internal aspects, must prepare itself to anticipate and take maximum advantage along with the entry of global forces into national, state and community life. While in terms of external aspects, the community must be able to participate by utilising existing opportunities so that they can enter the global field itself.

There is a bright future in the exchange of personal stories between Minahasan people, Minahasan people migrating to the Netherlands and native Dutch people who will understand each other much better. It is also hoped that knowledge in the fields of architecture, water management or agriculture, plantations and others will enable the Minahasa diaspora in the Netherlands to use it to build and advance their Minahasa homeland, through hard skills and soft skills. There are many potentials and opportunities to bind and strengthen the relationship between the two countries.

The impact of migration on Minahasa cultural identity is complex. Although the Minahasa community in the Netherlands has built a new identity, there is still a desire to maintain the traditions and culture of origin. The lesson learnt from the history of migration is the importance of flexibility and adaptation in facing challenges.

The hope for future generations is that they continue to maintain their cultural heritage while forging strong relationships with the local communities in the countries where they live. Through education and collaboration, I believe that individuals from the Minahasa community will continue to contribute not only in the Netherlands but also back to their homeland, Minahasa.

6. LIMITATION

These limitations are important to understand the area being analysed and the things that may not be covered in the study.

The limited scope of this research indicates that the main focus is on the migration experiences and economic integration of three generations of Minahasan in the Netherlands, with a limited understanding of specific aspects of the economy, time and geography. The research may not cover all dimensions of migrant life, such as cultural or social factors, nor may it compare the Minahasan experience with other migrant groups in a broader context.

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