

Resistance Of Kapitan Yonas Against The Dutchin Alor Archipelago, East Nusa Tenggara, 1916 – 1918

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Abstract- This research aims at answering three questions, that is, (1) What factors stimulated people of Tanamara District in Kolana kingdom of Alor island to run into military resistance toward the Dutch colonial government at Kamengmi village in 1916 under the leadership of Kapitan Yonas ? (2) How did the process of resistance of Taramana people against Dutch colonial government from 1916 to 1918 ? (3) What were the impacts of people resistance in Taramana district against Dutch colonial government for both warring parties ? By using historical method, the three questions above get the answers. Things that motivated people's resistance are the cruel and harsh attitudes of the Dutch colonial government toward the people when they were late to pay taxes and did not finish any work according to the schedule. The establishment of high taxes and hard works resulted in the intense sufferings of the people of Kolana kingdom on Alor island. The people resistance of Taramana district initially started in Mamengmi village. When the Dutch colonial army arrived from Kalabahi to secure a war between Kamengmi people and Wetelebui people, both the people, in fact, had made peace. Thus, the Taramana's tribal army which was led by Kapitan Yonas Tubulau attacked the foreign soldiers who just arrived. The Dutch army straightly responded the attack, which in turn enforcing the Kamengmi people and the tribal army to escape and hid themselves at Atoita village in Batulolong kingdom. From their hiding places, the Kamengmi and Taramana people generally used to attack the Dutch colonial troops when they were either in Taramana or in the middle of their way while conducting their worktrips to another districts. The resistance finally ended in 1918 when Kapitan Yonas was caught and sent to Batavia and never came back. While, the impacts of the two-year resistance for the Taramana district is that there was no more brave figure who continued the resistance as many of them had been killed during the war and some others had been sent to exile after the war. For the Dutch government which won the war, they got more freedom to establish their policies.

Keywords : *resistance, Kekapitanan Taramana , Alor Island*

I. INTRODUCTION

Long time ago in Alor archipelago, especially on Alor and Pantar islands, there were small kingdoms, that is, Alor, Batulolong, Mantaru, Puraman and Kui which were located on Alor island and Baranusa, Blagar and Pandai which were located on Pantar island. In the Indonesian administration today, all the abovementioned kingdoms are united into one regency which is called Alor regency. From this regency, there are some heroes who physically paid a lot of efforts to eradicate the Dutch colonialism which controlled their areas. The acknowledged heroes are Malie Lehi, Lawono Bura, Langsalimau and Kapitan Yonas (Depdikbud,2004).

These figures, together with many unmentioned figures, deserve to be called the heroic figures as they ever fought against the Dutch colonialism. The status of all the heroes in Alor regency and generally in East Nusa Tenggara province should be raised into 'freedom-pioneering heroes'. The noble values of their lives and resistances should be learnt for the sake of maintaining and bequeathing values and characters for younger generations. For that purpose, the research and study of these heroes are considered as remarkably important and useful. It should be acknowledged that until today, of all the local heroes who spread throughout the East Nusa Tenggara province, there are only three of them which have formally been acknowledged as national heroes. They are Professor Doctor Wilhelmus Zacharias Johannes who came from Rote island (nowadays it is Rote-Ndao regency) as 'National Defending Hero', Rufus Taku Sanu from Amarasi kingdom on Timor island which is considered as 'freedom-pioneering hero' and Izak Huru Doko from Sabu island as 'national hero'. The efforts to explore and write the history of the heroes who have not got serious attentions from the Republic of Indonesia are strategically appreciated and expected ones. According to Van Het in his book entitled 'Department van Binnendlandsch Bestuur (Depdikbud,2004), names of Kingdoms on Alor island whose kings signed treaty or agreement with the Dutch Colonial Administration were (1) Kolana, (2) Pureman, (3) Alor, (4) Baranusa, (5) Batulolong, and (6) Kui. The treaty were done under pressure in order to avoid brutal attacks of the Dutch army which would destroy the people and kingdoms, even the kings themselves. If the kings signed the treaty, then they would surely ruled the kingdoms, although they absolutely obeyed the Dutch authorities.

As consequences, kings in Alor archipelago surrendered themselves to the Dutch power in the forms of paying tributes and forced labor. People also were under pressure to collect their money for the Dutch government as taxes and were pushed to work extremely hard. The instruction was violently implemented, so those who lived in agricultural way were forced to sell their products to make money for paying taxes. On the other hand, agricultural fields as the only living source were left by the peasants as they needed to spend time to work forcedly. As a community which depended their life from agricultural aspects, people in the Taramana district of Kolana kingdom and people of Alor in general potentially had many crime-infested situations. Wolf (1985) stated that farmers and peasants were highly risky to the pressure which came from outside and threatened their lives. There were three types of pressures faced by the people of Alor at that time. The first is the pressure which came from the ecotype of the peasants themselves such as relationship between the peasants and their environment, (2) the pressure which came from the peasants' social system. This study is based on valid and reliable data, or in Ranke's terminology it is stated that '*wie es eigentlich gewesen*' (Kartodirdjo,1992). The aims of this writing is to answer three questions which become the problem of research. They are : (1) how were the attitudes and behaviors of the Dutch colonial government toward the people of Taramana district in Kolana kingdom on Alor island, so that it stimulated the resistance which was led by Kapitan Yonas from 1916 to 1918 ? (2) how were the processes of Kapitan Yonas' resistance which was done together with his followers toward the Dutch colonial government in the Taramana district, Kolana kingdom of Alor island ? and (3) what were the impacts of Kapitan Yonas and his followers' resistance toward the Dutch colonial government, particularly for the people of Taramana district and for the Kolana kingdom in general ?

II. MATTERS AND METHOD. MATTERS

This matter of work presents event which occurred from 1916 to 1918. Event which existed in the past can be considered as historical event. Thus, this piece of writing belongs to a historical category, especially political history. The truth of history, according to Gazalba (1981:13), is the past picture of human being and his surroundings as social event which is scientifically and completely arranged by following rules of time and facts at that time with interpretation or explanation about anything which has past. This idea of Gazalba (1963:13) strengthened Ali's concept ((1963:8) that history is a set of changes, events in our surrounding facts. Historical works are written by using historical method. The main purpose of studying history is to fill human's curiosity on the all events in the past, on how the description of events, on the causes of the events and on the impacts of the events. The educative advantage of studying history is that by studying history, people get both successful and unsuccessful experiences. Experience is a teacher who guides a person in his/her life. The successful experience exists so people can be inspired from it, but the unsuccessful event teaches people to dodge it. The inspirative benefit appears to somebody who already learnt history faster and more appropriate than anybody else in terms of finding the solutions which are finding about, either general or public, either specific or personal problems. The re-creative benefit of history refers to the pleasure for a person who studies history. To write an historical event is an extremely hard work, but if it is well-done then the result would become an entertaining reading for the readers. When readers entertain themselves through historical accounts, then the writer of the historical text find it satisfied with it.

III. B. RESEARCH METHOD

Spatially, the research on the military resistance of Kapitan Yonas toward the Dutch colonialism during 1916 and 1918 covers all areas of Kolana kingdom. The current ex-region of Kolana kingdom in today map of the Indonesian republic administration belongs to the East Alor sub-district and the Northeast Alor sub-district as well as Pureman sub-district. The total of the three sub-districts is equal with the Kolana kingdom, that is, 804,54 km² (BPS 2006/2007). While temporally, this investigation covers the historical period of 1916 to 1918. However, the situation of Kolana kingdom in general together with the previous social-political events should be known as the background of Kapitan Yonas' resistance. The method used in this research is historical one with four important steps, that is, *heuristic* (data collection), *critical* (data assessment), *interpretation* (data interpretation) and *historiography* (history writing) (Gottschalk,1986). At the *heuristic* step, the researcher initially did literature study in order to learn the local situation in the Alor archipelago. The literature which were studied are : Wouden's work in 1985, Barnes' piece of writing in 1974, Doko's work in 1973 and Depdikbud's report in 1978/1979. Meanwhile, in order to be familiar with the focus of this research, i.e, the resistance of Kapitan Yonas, the researcher reads the existing research results, i.e Depdikbud's report in 2004, two pieces of historical recounts from Jurnal Sejarah (2006). The data and information which were collected from the various literatures above would be compared with those of which were gained from interview. The informants in this research were selected from the local settlers in the East Alor and the Northeast Alor sub-districts, who really know the history of Kapitan Yonas' resistance. After that, all the gained data, both through interview and observation, were edited, tested and evaluated by doing external and internal critics. This

treatment functions to validate the data. Then, the neat and valid data were analysed by using data interpreting technique and finally written in the form of historiography.

C. The Resistance of Kapitan Yonas Against the Dutch Army

IV. BACKGROUND OF THE RESISTANCE

The resistance of Kapitan Yonas whose full name was Yonas Yublaitakal Tubulau aimed at setting his people free from the sufferings because of the oppression done by the Dutch colonial administration which conquered the Indonesian people in the Alor archipelago. This struggle had its climax in 1916 which involved the people of Kolana kingdom on the Alor island at the eastern part especially the people of Taramana captainship in which at that time was led by Kapitan Yonas Tubulau. While, the king who was in power at that time was the king Alexander Makoenimaoe. In several pieces of writing such as Doko (1973), Widyatmika (2007) and Adang (2008), the struggle which mainly involved the people of Taramana district in 1916 is called Kamengmi war, after the first place where the event occurred. The first western people who arrived in Alor was Portuguese. Since 1512, Portuguese traders had sailed around the Alor archipelago, especially Alor and Pantar islands for trading, while they did not care about the administrative things. Following the Portuguese, the next western people who came to Alor archipelago were spaniards who sailed around the world in group by using Victoria ship. The group which was led by Juan de Elcano visited Malua island in Alor archipelago in order to repair their ship. The spaniards did not intend either to trade or to spread their religions, but just looked for harbour to repair the ship before continuing their voyage back to their home country. Several centuries later, on April 20th 1859, there had been Lisabon Treaty between the Dutch and the Portuguese. The treaty established the borders between the Dutch zones and the Portuguese zones in East Nusa Tenggara and determined the freedom of spreading religions by the Dutch or the Portuguese. According to the Lisabon treaty, the islands located on the northern sides of Timor island except Atauro island which is geographically close to Dili, were given by the Portuguese to the Dutch following the payment of compensation for about 20,000 gulden. With the Lisabon treaty in 1895, the Alor archipelago was officially a region of the Dutch colonial government. Since the time, the Dutch authority took measures to conquer the areas which was also supported by the General Governor van Heutz in Batavia dealing with *buitengewesten* which paid considerable attention to regions outside Java.

Following the conquer of the Alor archipelago officially and the policy on *buitengewesten*, the Dutch East Indies government made contract or treaties with the kings of Alor archipelago. The Kolana king of Maoetuka signed *Timor Verklaring IV* at 12 May 1889, *Contract Betreffende Mijnrechten* at 22 July 1898, and *Verklaring Betteffende Belasting heffing* at 22 August 1901. Later, the Kolana king of Makoenimaoe signed *Verklaring I* at 20 June 1914. While, the Poereman king of Malaikari signed *Timor Verklaring IV* at 30 October 1891, *Contract Betreffende Mijnrechten* at 13 June 1900 and *Betteffende Belastingheffing* at 31 August 1901. Furthermore, the Poereman king of Besilakoe signed *Verklaring I* at 27 December 1918. With signing the contracts or treaties by all rulers and kings around the Alor archipelago, so they acknowledged the control of the Dutch East Indies government over their kingdoms. Therefore, the tasks of kings and *kapitan* (king's assistant) was to collect taxes, to mobilize the people to do sweatshop and to sue the people for being against the Dutch government in court. All of the things were done by the *Post Houder* to sustain the colonial's interests. At the same time, the Dutch East Indies government in Kupang as the residential center for Timor and surrounding areas (*Residentie Timor en Onderhorigheden*) sent Marechaussee troops to the *Onderafdeling* region of Alor. On August 30th 1910 the Marechaussee troops which was led by Liutenant Adelberg from Kupang which arrived in Kalabahi. With these troops, the position of the Post Houder of Meulemans in the lesser Alor was strengthened by a group of military policemen. The troop of Adelberg explored all parts of Alor to exhibit their military power with the purpose of frightening the Alor people. However, this military show just awakened the people's spirit to oppose the intervention of the Dutch colonial power which imposed the high taxes and the severe sweatshop to the people. Since the military exhibition, there were a number of people resistances toward the Dutch colonial government. The resistances are : the resistance of Kawai people in Lembur sub-district in August 1910, the resistance of Pantar people in 1913, the resistance of Aatimelang and Kalong villages in Kui kingdom in 1914, the resistance of Kamelelang village toward Lerabaing as the capital of Kui kingdom in 1915 and some others. Although there were people resistances from many kingdoms toward the colonial government, the Dutch East Indies government *Residentie Timor en Onderhorigheden* (Residency of Timor and surroundings) kept running its plan in order to reform the governance of the Dutch colonial government in Alor archipelago. Initially, the Alor archipelago had its status as *Onderafdeling* which was led by a *kontroleur* or a *gezagheber*. *Onderafdeling* in Alor archipelago was named the Alor *onderafdeling* which was centered in lesser Alor and then was moved to Kalabahi. The Alor *onderafdeling* belonged to Timor *Aufdeling* and its surrounding islands in which it was one of three *afdelings* of Timor and surrounding island residency (*Residentie Timor en Onderhorigheden*) which were centered in Kupang. On the efforts to reform the Dutch East Indies

government after the establishment of the Alor *onderafdeling*, the next step was that the Dutch colonial government merged the power of nine kingdoms into four kingdoms under the Alor *Onderafdeling*, i.e. Alor-Pantar, Kui, Batulolong and Kolana. With these diversion and unification, power was only perceived by the nobility in Alor archipelago. In the following implementation of the colonial governance, the Dutch government and soldiers took actions which resulted in hostility between the Dutch colonial government and all the people from all kingdoms in the Alor archipelago. This hostility appeared as people of all the Alor kingdoms found themselves deeply suffered by the Dutch's colonial oppression. This colonial oppression was clearly presented in the forms of heavy sweatshop such as building roads and the establishment of high taxes as well as cruel treatments toward the dissidents. The tax imposed in Taramana district was three rupiahs a year. Everytime when it was collected by the officers, the taxpayers at least paid for five cents. If there was no cash, then the taxpayers were necessary to submit their valuable things such as *gong*, *dowry* or gold earrings. However, if there were no cash and no valuable things, a taxpayer was considered as a neglectful and so he/she needed to be punished in the form of physical persecution. The physical persecution which was run by the colonial authority and its soldier toward the neglectful taxpayers can be explained as follows. His/her neck was tied and his/her hands were handcuffed. After that, he/she was frequently kicked or tortured with rattan. These undisciplined taxpayers were more often instructed to stand on by one of their feet while staring at the Sun or hung several hours under the hot sunlight. The physical punishments were done in front of many males and females. Therefore, the tortured person would feel more languished and ashamed due to the event. It was very often that the neglectful taxpayers were herded while bearing heavy backpack or the officers' stuffs on their shoulders, and they moved from one village to another village around Alor and Pantar islands before arriving in Kalabahi. This trip took about some weeks even up to two or three months. Meanwhile, the physical punishments for the neglectful people when doing sweatshop were more or less similar with those who were absent to pay taxes. If a forced labor worker was late or took a bit rest for being tired, the worker was physically punished without previously being warned or getting notice from the colonial authority. They also got kicked, slapped on their faces and was straightly instructed to start working again. The physically-similar punishment was also given to the forced labor workers who did not make progress in their work. In building roads, for example, the authorities did not care on whether these workers were in difficult natural conditions or not, rocky or flat, cliffs or slopping. Targets had been made by the colonial government. If a forced labor worker did not reach the target, then he was considered as unsuccessful in finishing his tasks, so the worker needed to be physically punished. Apart from the taxes and forced labor, moral attitude of the Dutch government and its soldiers was also the source of the people's hostility toward the colonial officers and staffs who were on duty in the kingdom. Often, many beautiful women in Kolana kingdom and around the Alor archipelago were subject to the officers in order to excite their lusts. If their will was not fulfilled by headman, then the headman and the women's parents were subject to their anger. As a result, a lot of beautiful women were used as mistresses or prostitutes for the Dutch soldiers and officers. All the treatments of the Dutch colonial officers, staffs and accomplices which were drawn above really hurt emotionally and physically especially for the people of Kolana kingdom. This deep suffering was like boils of resentment which waited for time to rupture.

V. THE RESISTANCE TOWARD THE DUTCH COLONIALISM

Yonas Tubulau who was more popular as Kapitan Yonas was a *kapitan* from the district of Taramana in Kolana kingdom. As a *kapitan*, Yonas Tubulau together with the king of Kolana fought against the Dutch imperialism secretly. Fighting secretly means that Kapitan Yonas with the support of Kolana king looked for soldiers and arranged appropriate strategies to attack and to beat the Dutch colonial troops which colonized the people of Kolana. By doing these, the captain and the king of Kolana expected they could repelled the Dutch out of their kingdom. After being a long time waiting for the chances, Kapitan Yonas took advantages of the situation where there was a battle between the people of Kamengmi (today it is Kamot village) and the people of Wetelebui village (today it is Air Mancur village) in order to attack and to repel the Dutch out of the Kolana kingdom. The war between the people of Wetelebui and the people of Kamengmi was basically due to the herd of goats belonged to the Laupuks family which entered into the fields of Wetelebui people. The animals ate and destroyed their crops. Thus, the Wetelebui peasants caught the animals and arrested them while finding out the owners of the goats. Not taking long time, it was known that the herd belonged to the Laupuk family of Kamengmi. They invited the owners of the goats to come and take their animals but the Laupuks also needed to deliver *gong* and *dowry* as the compensation for the crops which had been destroyed by the goats. For the Laupuks, the demand was so difficult, so they thought it needed a meeting among their extended family members in Kamengmi village. During the meeting of the Laupuks as the owner of the goats, they agreed to reject the Wetelebui's demand. When receiving the message together with the stones. the Wetelebui's peasants got angry and wrath. They responded that there was no man on earth who could eat stone. So what about our crops which had been consumed by the goats ? Can they grow up again ? This answer was received by the owner of the goats. Toward the response of the Wetelebui's peasants, the Laupuks stated firmly to the

owner of the destructed field that the crops which had been eaten by the goats could not be replaced. When the field owners heard that the Laupuks could not fulfil their demand, they were really angry and about to finish it with military approach. Therefore, a war between the people of Kamengmi and the people of Kolana erupted. It was located in Kamengmi village. To hear that there had been a war between the Kamengmis and the Wetelebuis and after observing it himself, Kapitan Yonas Tubulau reported the event to the Dutch which settled in Taramana district. Then, Kapitan Yonas arrived in Kamengmi village together with the Dutch soldiers with the purpose of bringing to terms for both the villages which were in conflict. However, this strategy did no work to make peace. That is why the Dutch army which was centred in Kalabahi as the capital of the Alor *Onderafdeling* was called to the battle field. The Dutch soldiers in the middle of their way to arrive in Kamengmi village were frequently attacked by the people of Kolana. The biggest attack took place in Sedei Wet, a place which is located between Adagai village and Kamengmi village. This attack was done as the people disagreed if the Dutch soldiers came to their villages, i.e. Kamengmi and Wetelebui. The people of both the villages understood well that the coming of the Dutch soldiers and staffs in their places were for the sake of collecting the tax and implementing the forced labor in which increasing their sufferings as colonized people. Although there were a lot of attacks and obstacles during their trip to the battle field, the army eventually could arrive in Kamengmi village. Things that the Kamengmis and the Wetelebuis had in their minds on the arrival of the Dutch troops was real. Apart from making peace, the soldiers also intended to push the people to pay taxes to the Dutch East Indies government through Kapitan and the king. To hear that the Dutch colonial troops were on the way to arrive in Kamengmi village, the war between the Kamengmis and the Wetelebuis automatically stopped. Even, people from eight villages also came to join the Kamengmi people to strengthen their power against the Dutch colonial soldiers. Observing that the war between the two villages had been stopped by both the villages, the colonial switched their main purpose. Thus, instead of promoting peace to the villages, they began to talk about collecting tax. However, in front of the Dutch colonial officers, the people rejected to pay taxes. A colonial soldier belligerently asked the crowded people, 'Do you want to pay the tax or make war?' Spontaneously, the people of Kamengmi and Wetelebui together with the people of eight villages firmly answered that they would make war. The eight villages which also involved in the war were Kamengmi, Wetelebui, Umang, Pamako, Ehmana, Woikorong, Domang, Lambeta and Atoita. The soldiers of the eight villages were mainly people's soldiers. The first soldier who was armed with a machete to fight against the Dutch colonial troops was Bilon (Bilaon). After Bilon had his weapon to kill the colonial soldiers, the soldiers from the eight villages who settled in Kamengmi village and were about 300 persons attacked the Dutch colonial soldiers. Toward this attack, the colonial soldiers gave firm reactions. The Dutch colonial soldiers straightly reacted and counter-attacked the local soldiers and also attacked the whole people of Kamengmi. All soldiers and people of Kamengmi escaped themselves from the Dutch colonial aggression and moved to forests to survive. However, they left 30 dead men behind who were killed by the Dutch colonial soldiers. The local soldiers were hunted down by the Dutch colonial soldiers until the Atoita village. The Atoita people also ran and abandoned their village and moved to forests, fled themselves to Batulolong kingdom to escaped from the death threats organized by the Dutch colonial soldiers. Their refugee camps in Batulolong were in Atebai and Katang. The attacks of the Dutch colonial soldiers and the pursuits toward the fleeing people caused the deaths of the local people. The first victim was people possessions. In their possessions, the colonial soldiers burnt people's houses inside the villages, killed animals and livestock, and burnt huts and barns. Having not satisfied yet with things they did, the Dutch colonial soldiers chased the owners of the possessions, so many people became the victims. Human victims in the Dutch colonial pursuits in the Kamengmi village were Fatakai Sak (Fatakai, the old man) who was shot in the left cheek and broke the right cheek, Lauaon and his wife named Silatet who were murdered and their grandson who 12 years old was given to the Dutch colonial soldiers for setting the Saimang village free. Meanwhile, Laukameng Sak (Laukameng, the old man), Langlau and a number of villagers were murdered by using a machete and which witnessed by Kamenglau who hid himself behind a Walnut tree from across the river. The fight of Kapitan Yonas or what is called the Kamengmi war claimed casualties for about 120 people from the side of Kolana kingdom and there were 20 Dutch colonial soldiers killed in this event. In this war, the colonial soldiers also arrested and took many married women and girls as hostages particularly from the Kamengmi and Atoita villages, in which they were employed as prostitutes for the Dutch colonial staffs and soldiers. For example, an old woman named Tallet was arrested by the Dutch colonial soldiers and employed as the prostitute. Apart from the victims who were dead during the war and the women who were employed as prostitutes, the Dutch troops also arrested 5 local soldiers who they sent to Batavia through Ende, Flores. The five persons are Laupuk who was returned from Batavia to Kupang, Laukamang who was returned from Batavia to his village in Kamengmi, while the other three, that is, Tanglau, Menbila and Kapitan Yonas Tubulau never came back. After two years being in the refugee camps in Batulolong and when the war had ended, then the king of Batulolong tried to return the refugees back to their villages in the Taramana district of Kolana kingdom. This effort was done by asking an old man named Lauang Sak and ordering him to collect the people of Atoita who settled in Batulolong kingdom. Lauang Sak tied

cornhusks on himself as the sign of peace and the end of the war. With such the symbol of peace and security, the refugees could be collected and appealed to return to their own villages, especially from Atoita. The people of Atoita who lived in Batulolong obeyed the request of Laulang Sak and returned to their place in Atoita village.

VI. IMPACTS OF THE RESISTANCE

The lost of the Taramana people in the fight of Kapitan Yonas Tubulau or what is called the Kamengmi War from 1916 to 1918 made significant impacts for the people of Taraman district and particularly Kolana kingdom and generally the people of Alor *Onderafdeling*. Many warriors were dead during the war and several brave men who survived were arrested and sent to exile. With the death of the local warriors and the banishment of the brave men after the war, it was impossible for the people of Taramana district to resist the Dutch soldiers. There were no men who were brave enough to challenge the cruel policy and action of the Dutch East Indies staffs inside the Kolana kingdom, especially in Taramana district. Therefore, after the Kamengmi war which beat Kapitan Yonas, the Dutch colonial government was freely able to run all of its policies, such as establishing high tax, collecting the tax forcedly, and mobilizing people on the forced labor for the interest of the Dutch colonialism without any obstacles. The high tax and the forced labor brought sufferings to Kolana kingdom. If they were late to pay tax, or late to arrive at the sites of forced labor, then tax collectors or foremen easily gave them punishments. The punishments which commonly given were strikes and mistreatments. Meanwhile, as plenty of time was spent for doing the forced labor and getting punishments, the people of Kolana kingdom could not look after their farming areas well. As a result, the people suffered from food crisis. On the other hand, the security situation in the Taramana district and the Kolana kingdom, and the security situation in the areas of the Alor *Onderafdeling* had got much better and better. All the criminal agents such as murder and stealth were sent to the Dutch colonial courts and were punished equally to the things he/she did. Thus, the peace could happen.

VII. CONCLUSION

Yonas Tubulau or Kapitan Yonas was the inhabitant of the Taramana village in the district of Taramana, Kolana kingdom under the Alor *Onderafdeling*. Nowadays, in the Indonesian administration, the area becomes the Taramana village of the Northeast sub-district of Alor regency. Yonas Tubulau was born and grown up in this place. Although Yonas came from a locally noble family, he was always together with his people. The resistance of the people of Taramana district in Kolana kingdom toward the Dutch government was due to collection of high tax and the implementation of forced labor and also the unfair and cruel treatment done by the colonial authorities toward the inhabitants of Taramana district in Kolana kingdom in the Northeast Alor sub-district.

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