

The Existence of *Bobato* in the World and the Hereafter (Nobility) of the Sultanate of Ternate in Facing the Pull of Tradition and Modernity

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ABSTRACT: *This research discussed the existence of the Bobato World and Hereafter (Nobility) of the Sultanate of Ternate in facing the pull of tradition and modernity. The process of introducing the values of modernity in Ternate was initially marked by the presence of the Portuguese, Spanish, Dutch and the Japanese occupation by opening public schools in Ternate and several other areas in the North Maluku region. In general, modernity is introduced to the people of Ternate through education. In addition, modernity was carried out through the formation of social and political institutions by intellectual figures and Ternate nobles. Through education (schools) and socio-political institutions, the new ideas are channeled to the people of Ternate. The formation of socio-political organizations and community participation, both in the past and present by the strong nobles is a development of modernity that is taking place in Ternate.*

The research objectives are formulated as follows: 1) to find out the response of the Bobato World and Hereafter aristocrats, the Sultanate of Ternate to the pull of tradition and modernity, and 2) to reveal the pull of tradition and modernity among the people nobility of the Sultanate of Ternate in terms of political access. This research used qualitative method. Data collection used interview and documentation techniques. Interviews were conducted with a number of informants who were selected purposively in this study. Documentary studies are conducted on primary and secondary sources.

The results showed that 1) the introduction of modern aristocratic values of the Bobato World and Hereafter aristocrats of the Sultanate of Ternate in general through education (schools) and socio-political organizations. Through education, new ideas were channeled to the community, 2) the nobility of the Sultanate of Ternate were responsive in facing modernity. This means that apart from accepting new values, they also continue to preserve traditional values that are still relevant to the development of people's lives, the appeal of tradition and modernity among the nobility of the Sultanate of Ternate, in terms of access to politics, has increased quite a bit. Some nobles are often used by local political elites for political interests and, 4) efforts to preserve traditional values that take place in society are carried out through educational institutions.

Keyword: *World and Hereafter Bobato, Sultanate of Ternate, Nobility, Tradition and Modernity*

I. INTRODUCTION

Historically, the nobles have always had a living space (*lebensraum* habitus). In the Sultanate of Ternate, the living space of the sultans is the *kadaton* (*kraton*) which since their birth has been arranged based on a philosophical cosmology that is constructed in the custom of one *atorang* (local wisdom). The palace (*kadaton*) as a basis for political legitimacy causes the palace to not only be the residence of the king and his relatives, but also to be seen as the country itself (exemplary state), so that in its history of development, the

palace has become an institution of power that politically has the same weight as other institutions nobility itself (Dwipayana, 2004).

The aristocrats of the Sultanate of Ternate showed different attitudes and mentalities in preparing themselves for modernity. From the past until now, the social system and cultural values developed by the nobility of the Sultanate of Ternate have become a source of reinforcement and legitimacy of traditional power. Therefore, the nobility still preserves cultural values as a guideline for interacting with other community groups. This proves that for a long time the aristocrats of the Sultanate of Ternate have had a system of traditional values that are upheld today. (Syahril, 2006).

Geographically the Sultanate of Ternate is known as one of the coastal kingdoms. Since the beginning of the life of the people of Ternate has always been open to outside influences. Wertheim (1956) states that the coastal kingdom is related to the Islamic religion and brought by foreign traders. Cultural influences from the world of international Muslim traders and sailors. Cultural influences are embedded in people's habits. Wertheim's opinion is in line with Salim(2002) that religious reform is a form of study of the influence of Islam on forms of local culture. The struggle of Islam is as an external social ideology and cultural assimilation formed by the touch of civilization (Thayyib et al., 2020).

The aristocrats of the Sultanate of Ternate experienced obstacles in responding to change and modernity. As a result of the formation of the ideology of planting communal values which were preserved by the Ternate nobility and their relatives for generations. This cult of communal values was a source of strengthening the principles that all nobles and their relatives believed in. Ternate aristocrats and their relatives still face a dilemma in facing the pull of tradition and modernity. It is difficult for the nobility and people of Ternate to escape the influence of modernity. Society in general has a tendency to selectively accept new cultural values. In managing traditional values and modern values, society and the nobility are still faced with an erratic choice of attitude because society has inherited traditional values as a guide and way of life (Hasan, 2000; Akhmar et al., 2021).

The development of Western culture has long been taking place in people's lives, especially for the life of the nobility of the Sultanate of Ternate. The nobility already had a collective awareness in responding to progress and modernity on an ongoing basis. Ternate aristocrats have been introduced to new cultural values by Europeans through education. The process of introducing the values of modernity in Ternate was initially marked by the presence of the Portuguese, Spanish, Dutch and the Japanese occupation by opening public schools in Ternate and several other areas in the North Maluku region. In general, modernity is introduced to the people of Ternate through education. In addition, modernity was carried out through the formation of social and political institutions by intellectual figures and Ternate nobles. Through education (schools) and socio-political institutions, new ideas are channeled to the people of Ternate. The formation of socio-political organizations and community participation, both in the past and present, by the nobles who are so strong is a development of modernity that is taking place in Ternate (Amal, 2007; Syawal et al., 2022).

The people of Ternate broadly show attitudes and mentality that are in the face of the influence of tradition and modernity. This happens in line with the dynamics of society and culture. Currently the people of Ternate are working together to improve the quality of human resources through educational institutions. The accumulation of educated people can form awareness and understanding of changes and progress in a comprehensive manner. Ternate people accept new values without ignoring cultural and traditional values. Education became the beginning of the emergence of intellectual elite among the aristocrats of Ternate. The intellectual elite become the main actor in sparking renewal ideas in people's lives. With this change, the people of Ternate began to accept the process of change which creates more dynamic situation and atmosphere in society. This means that in the life of the community, new ideas have begun to emerge, both those brought by the Ternate intellectual elite in the past and the intellectual elite in the present (Dinsie&Taib, 2010; Hasnia et al., 2022).

Starting from the description above, it can be defined that every change that occurs in a society was initially caused by the desires of both individuals and groups in a society that have a tendency to make changes. These changes are a result of the accumulation of experiences of individuals and groups who have education and experience of socio-political organizations. Therefore, education is a channel for improving the quality and

quality of people's lives to respond to challenges and changes due to globalization and modernization. The actual picture of the pull of tradition and modernity among the Ternate aristocrats and society shows that imperial values such as devotion, loyalty and decency are still being carried out by the nobility and the people. Ternate aristocrats also have views and thoughts oriented to the values of modernity. In terms of access to politics by the nobility of Ternate, its development has shown quite an increase in line with the political developments in the era of regional autonomy. Some nobles are often used by local political elites for political purposes (Yusup, 1995).

One of the steps is trying to realize a society or local community to accept the values of modernity through education. Sutherland (1983) states that traditional values as historical heritage are needed in the context of growing self-identity (identity) of local communities when facing various challenges of the times, both in the present and in the future. Traditional values are historical heritage in the form of inheritance of socio-cultural values as the identity of the community. The phenomenon that appears in society, especially in local communities, namely the flow of modernization has presented a crisis of local cultural values in society which is characterized by disorientation of cultural and traditional values to new values which causes conflict in society. The problems seen around the development of the Ternate Sultanate's nobility faced the pull of tradition and modernity. The territories of the former kingdoms in the archipelago began to show their own identities. This resulted in the revival of indigenous peoples' movements in various parts of Indonesia. In addition, the movement fosters a new awareness of the local community based on local culture and traditions. Custom revival efforts are an act of strengthening or empowering the community (Klinken, 2010; Andini et al., 2021).

II. PALACE OF THE SULTANATE OF TERNATE

Historically, the *kadaton* or palace capital was not only the center of politics and culture, but also the center of royal magic. The Ternate Palace was founded during the reign of Muhammad Ali (1801-1807). The area of the *kadaton* is 44,560 M². The building parts of the palace complex consist of *sigilamo* (imperial mosque), *ngaraopas* (palace gate), *ngaralamo* (large door), air *santosa* (bath and ablution area), palace square, Sultan Bridge (*dodoku Ali*) and the graves of the Sultanate of Ternate adjacent to the sultan's mosque (*sigilamo*). These elements are a unit that cannot be separated because their existence is mutually binding and it is considered a sacred place.

The palace of the Sultanate of Ternate, a two-story XIX century building style facing the sea, has spiritual and philosophical values. The shape of the palace depicts a lion sitting with its two front legs supporting its head. On the front right side of the courtyard there is a gate called *ngaraopas* (special door for royal courtiers) which historically has always been occupied by 13 palace soldiers. Entering the palace from the front through two stairs of 27 pieces, after passing through the stairs, it will find an open veranda called a balcony, above the door there is an inscription that reads Arabic, explaining the founding of the sultanate of Ternate. According to (Radjiloen, 1982) the contents of the inscription ordered the sultans to order goodness and prevent evil and evil, if it is not carried out, then the world and the hereafter will not be safe.

In traditional society, the *kadaton* is the residence of the sultan, which serves as the center of the microcosm of the state, and is the sole intermediary for the microcosm and macrocosm. The Sultan occupies the top of the status hierarchy both within the kingdom and outside the palace. This makes the palace a role model. Thus, the power possessed by the Sultans of Ternate is a unified and single entity. That is power must not be competitive, comprehensive, and not compartmentalized or divided. *Kadaton* Ternate as the center of the cosmos is considered a sacred place, until now it is believed that the people come from the "upper world" as told in the myth of the Seven Princesses. This arrangement of buildings is also the same in Javanese thought, according to Soeratman (2000), the pattern of arrangement of buildings in the palace is inseparable from the king's efforts to harmonize the lives of the people or the palace community with the universe. Thus, the palace is a meaningful symbol and magical center (Suryo, et al, 2001).

The palace as the embodiment of the religious center can also be seen from the splendor of the ceremonies held at the *kadaton*, such as the sultan's birthday (*legu gam*), *KololiKie* (mountain circumambulation), and *FereKie* (mountain climbing). These ceremonies became the criteria for social status which symbolized the

sultan's power, wealth, and authority (Asha et al., 2022). Thus, the sultan and his court are an integral unit that mutually reinforces each other. A sultan will have no meaning politically if it is not confirmed by the palace. According to Hasim (2020), embodiment as a role model center can also be seen from the splendor of the ceremonies held at the *kadaton*, such as the coronation of the new sultan (*joukolano*), the sultan's birthday (*legu gam*), and the sultan's death ceremony. These ceremonies became criteria for social status that symbolized the sultan's power, wealth, and authority (Jarlah et al., 2022).

It has become a common understanding that in traditional power there are two layers or social strata both are groups that have power and groups that do not have power (Asha et al., 2022). The two groups are called Pareto and Mosca as the ruling group and the ruled group. Those in power are usually called elites, as formulated by Lasswell in (Janowitz, 1968). The sultan and the palace are an integral unit that strengthens each other. The Sultan will have no meaning politically if it is not strengthened by the palace. According to Geertz, (1981) Sultans who do not have a palace will experience a decline in social status. Conversely, the palace cannot become an important institution if it is not strengthened by the political skills of the Sultans, who at any time with their creative power will increase the authority of the palace.

In its history the Sultanate of Ternate seeks to build and maintain its power base based on three factors. First, the geopolitics which causes the palace to have a position of traditional identity which is closely related to the source of belief that is magical. Second, the doctrine of power, the palace has a central doctrine of belief which makes the king a representative of God's power (microcosm). Third, the basis of aristocratic power is centered on cultural hegemony.

III. RESEARCH OBJECTIVE

The aims of the research are formulated as follows: 1) to find out the response of the *BobatoDunia* and *Akhirat* royalty of the Sultanate of Ternate to the pull of tradition and modernity, and 2) to reveal the pull of tradition and modernity among the nobility Sultanate of Ternate, in terms of political access.

IV. METHOD

This research used qualitative method. Data collection uses interview and documentary techniques. Interviews were conducted with a number of informants who were selected purposively in this study. Documentary studies were conducted on primary and secondary sources.

V. RESULTS AND DISCUSSION

1. Royalty of the Sultanate of Ternate

In the structure of the government of the Sultanate of Ternate, the elites were divided into two categories, namely elites who regulate governmental matters (*bobatodunia*) and groups who regulate religious matters (*bobatoAkhirat*). These two groups constitute the top stratum which has a higher political, social and economic position. As ruling elites, these two groups have strategic value between the sultan on the one side and the people on the other. The structure of this group gets the main attention because it is the subject of an analysis of why this group is quite central in Ternate society.

a. World Bobato (Government Elite)

The Sultanate of Ternate, as in most kingdoms, it recognized strata which were arranged hierarchically. Sultan occupied the highest place followed by the nobility. In carrying out his government, the sultan was accompanied by a royal council called *bobato*. The members of this council consist of royal officials who are in charge of government (*bobatodunia*) and religious matters (*bobatoAkhirah*).

In the category, world bobato are officials who occupy royal institutions such as Gam Raha (Royal Supreme Council), *BobatoNyagimoi se Tofkange* (legislative body), *FalaRaha* (*Kolano* Advisory Board), *SabuaRaha* (Four Supreme Court Justices), and Council of Ministers or called *bobatomadopolo* which consists

of *Jogugu* (Prime Minister) *Kapita Lau* (Admiral of the Navy), *Soa-siolaw* (Minister of Home Affairs), *Sangaji law* (Minister of Foreign Affairs), *Tulilamo* (Minister of State Secretary), and *Sangaji* (regional government), (Djafar, 2005).

As officials who are appointed and authorized by the sultan, the relationship between them is as client ship, namely the bond between a highest political authority and a person who is empowered to carry out some of the highest authority's powers. Based on the *Formadiyah* agreement, these positions were given to the nobility from generation to generation (*dabo se barasi*), which, according to various sources, is still held firmly as the basis for political recruitment within the Sultanate of Ternate. *MarasaOli*, *TomaGola*, *Toma Ito*, *Jiko*, *Tabalaand Toro Ngara* clans are clans that have until now occupied four strategic positions in the Sultanate of Ternate, namely *Gam Raha* (highest council of the kingdom), *BobatoNyagimoi se Tofkange* (legislative body), *FalaRaha* (the sultan's advisory body), and *SabuaRaha* (four justices of the Supreme Court). Since the status and power that the nobles obtained were based on the principle of heredity, it is not the result of skill, the relationship between the sultan and the nobles, when related to their duties in the field of government, could be said to be a horizontal relationship (Soelarto, 1982; Sukmawaty et al., 2022).

In carrying out their daily duties, the world's *bobato* gain the full trust of the sultan in the field of government. Since they have the full trust of the sultan, the world's *bobato* relations with the people are patron client. The aristocrats provide protection and protection, while the people are obliged to provide service and respect. Moreover, the world's *bobato* have traditional authority and rights, it is recognized from generation to generation and are at the top of the hierarchy. So that the relationship is established based on a sense of devotion, loyalty, and based on a belief that the world's leaders with all their strengths and authority, it can provide prosperity for the people. Although the world's *bobato* are based in the royal capital, their duties are not only limited to the palace. These officials also took care of many outer areas that were geographically far from the center of the kingdom but for them to serve the kingdom is a great honor and are always ready to sacrifice all their possessions and their lives for the sake of the kingdom's safety (Soelarto, 1980).

In the structure of the Sultanate of Ternate, to having an executive body, there is also a council known as *BobatoNyagimoi se Tufkange* (legislative body). This institution consists of representatives of the people from eighteen clans called *Soa*. The *Soa* represents 41 *Soa* in Ternate. The members of this council come from nine leaders from the *Soa-Sio* clan and nine leaders from the *Sangaji* clan. The two clans are noble clans and it has held positions in the Sultanate of Ternate for generations.

Similar to the previous institutions, the recruitment of *setofkangebobotonyagimoi* is also based on hereditary and ethnic considerations. That is, genealogical ties become the basis for the legitimacy of power as well as the basis for integration. This council functions to lay down customs and rules in the governance of community life and it is from them that Ternate's customary law is compiled based on the characteristics and culture of each ethnic group.

In carrying out his government, the sultan, nobles, and society must adhere to the basic laws that have been established by the institution. There are six basic precepts that become the state philosophy of the Sultanate of Ternate which is called *Kie se Gam Magogugu Matiti Rara* each are: 1) *Adat se Atorang* is the basic law that regulates the rights and obligations of citizens towards the kingdom, the appointment of sultans, and the appointment of other political officials. 2) Customs of *Kabasarang*, namely rules concerning the power and rights of the empire, such as the right to the highest honor, the right to receive titles, crowns, thrones, palaces, and others. 3) *Galib se Likudi* are rules relating to the rights of community members such as the position and rights of *soa* (clan) based on their origin, the property rights of a person based on the customary rights and positions of foreigners who are accepted in *soa* (clan). 4) *Ngale se Duku* regulates the procedures for the cultural forms of each ethnic group and they are used together based on their respective habits. 5) *Sere se Doniru* is the rules governing the order of art and culture and customs that arise in social relations which are mutually accepted. 6) *Cing se Cingare* is the rules governing association (women and men) in society, marriage, and traditional ceremonies, which are one unit with the rights and obligations of each (Masinambaw, 1980; Sukmawaty et al., 2022).

As a form of aristocratic government, the capacity of the sultan was limited to organizing aristocratic groups in carrying out government functions. In this case, not all of the sultan's decisions are final, but must

seek consideration and advice from the *bobatonyagimoisetofkange* group (legislative body). Furthermore, as de Clereqis narrated in the 19th century, this council of 18 elderly people had the authority as a high court with the task of determining war and peace, appointing regional officials, laying down customs, and controlling and regulating people's lives. It was this group bond or togetherness that later became the national motto of the Sultanate of Ternate *Inofomakatinyinga, dokagosora se balawa, omdoroyomomote, fomagogorufomadodara* (Let's consider the taste of nutmeg and its mace, cook together, fall together, foster love and dear).

The Sultanate of Ternate is a maritime empire whose territory, it is spread over several islands in the North Maluku region, such as West and North Halmahera, Sanana Island, Makian, and Kayoa. In order to organize and run the government and take care of the sultan's interests in his territory, two types of positions were established, called *sangaji* (a kind of regent) and *salahakan* (sultan's envoy). If the appointment of the *bobatomadopolo* (council of ministers) takes into account *geneological* factors, then the appointment of the *sangaji* is always guided by the criteria of having a blood relationship with the sultan.

One of the methods commonly used by the sultans of Ternate in an effort to strengthen their status and power down to the grassroots level was through marriage politics. Social networks that bind each other from top to bottom are intertwined as a feudal bond based solely on trust and loyalty. During the colonial period, the Dutch East Indies government made concessions to sultans and nobles using traditional authority solely to strengthen their hegemony. All of his political ideas were channeled to imperial officials thereby strengthening the colonial government's relationship with the people.

As government officials, the *sangaji* is appointed and dismissed by the sultan and it is obliged to oversee the sultan's interests in his territory. Specifically in the West and North Halmahera regions, the *sangaji* have a dual political function. Aside from being a ruler authorized by the sultan, they are also obliged to maintain the relationship between their district and the *kadaton*. This relationship is most clearly manifested in a *nagse* (tribute) system which regulates various forms of obligations that must be fulfilled by the population to the sultan. This made them occupy a position in the center of the kingdom as a royal council (*bobatomadopolo*). They were also involved in drafting customary laws and various royal policies (de Clercq, 2007).

Even though the status of the *sangaji* in the power structure is under the royal council, in their respective districts, they are like "kings". This can be seen from the completeness of their government staff. Recruitment of its staff is the prerogative of the *sangaji* who come from the main nucl

ear families within the district (mother country). Together with *Sangaji* and his family, the staff members and their families are a separate layer living in a separate village. Based on various sources, the powers of the *sangaji* are not limited to political matters. As representatives of the sultan, the *sangaji* also take care of the judiciary in upholding customary norms and imposing sanctions on violators. In addition, they also maintain the borders throughout their territory.

Meanwhile, the *salahakan* (sultan envoys) was stationed in the Sula and *Banggai* Islands. During the Dutch Colonial period, regional officers were obliged to look after, manage and adjudicate civil and criminal cases. In addition, it also collects tribute to be submitted to the *kadaton* periodically. These two officials were appointed by the sultan and came from the center of government. Therefore, they can be replaced based on the wishes of the sultan. The *sangaji* and *salahakan* have a distinctive status identification badge, which is a dress of greatness which consists of a long robe and a black turban called *dastarnongogare* and a royal insignia. Only the sultan has the right to wear white robes and turbans. Within the territory of the Ternate Sultanate there are 33 *sangaji* scattered in several places, namely on the islands of Ternate, *Makian, Kayoa, Gane, Jailolo, Sahu, Ibu, Loloda, Morotai, Galela, Tobelo, Kao, Sula, MangoliandTaliabu*. The *sangaji* were given the title *jikomakolano* (ruler of the cape).

Even though in the structure of the Sultanate of Ternate there was an open elite class, such as the *BobatoMadopolo* (council of ministers) and *BobatoNyagimoi se Tufkange*, who were appointed based on ethnic representation, but for several security reasons to maintain political stability between the center and the regions, the sultan chose and appointed the *sangaji* from among his family and from other noble circles. There are several positions whose officials are appointed based on hereditary factors, such as *BobatoNyagimoi se Tufkange* and *Gam Raha*. The position of prime minister (*jogugu*), for example, must be occupied by the sultan's most trusted followers or his right hand. It is usually occupied by those from the *Makian* ethnic group.

However, the tendency to vote based on heredity can also be found in this position.

The Sultan is indeed still the holder of the highest political power in determining who is entitled to occupy the position of *jogugu* (prime minister). In this connection, according to (Suryoet al., 2021), the sultan is seen as occupying a central position as a liaison between the little universe (micro cosmos) or the universe where humans live in the world including their palaces and kingdoms with the *jagadgedhe* (universe) or the universe of the creator (macro cosmos). In this connection, the sultan has the power and authority to govern his kingdom in accordance with his ideal goal, namely to create an orderly, safe, peaceful, fertile, prosperous and prosperous life. According to Hasim, (2020), that for the people of Ternate, the relationship between the sultan and his subordinates applies to a patron-client relationship (*Jou se ngofangare*) or according to Javanese terms it is called a *gusti-kawula* relationship. However, when viewed from the hierarchy, the king has a higher position than the people. In this connection, the sultan received a special position in society as a separate group that could exercise power over the people and occupy high aristocratic strata (Hasim, 2020).

b. Bobato Akhirah (Religious Elite)

One of the most important functions of the elite group in the Sultanate of Ternate who acts as the leader of the Islamic religion is the weight of the hereafter. As a ruler whose position is legalized by the sultan, the loyalty of the *bobato* hereafter is also aimed at royal rulers and is even an extension of the sultan's tool of power. A value system that gives legality to the sultan's position as a religious leader called *amirmukminin* or the substitute for the apostle called *TubaddilurRasulullah* is also the legality of the afterlife. Based on the stories from several saga writers, such as *Naidah* (Ternate saga), before it is being appointed sultan ZainalAbidin left for Java and deepened Islam in *Giri*. After returning then Islam began to enter the government structure. This is as narrated by *Naidah* as follows:

“Madero SijouTjitjosareatikoewathangoinosimangofakolano Gapij Baguna samara oenasimangofaKitjilDjainalabudinisidietomakahaDjawaiwosaimansimpoernawaiman Islam, tauhidMarifat Allah.” (Suryo, et al.,2021).

Since the reign of ZainalAbidin (1486-1500), Islam was formally institutionalized as the state religion. ZainalAbidin also set the title of sultan for every subsequent Ternate king. The change from the *kolano* (kingdom) form to the sultanate had implications for the addition of a number of institutions to the government structure. In order to accommodate the Islamic elements in Ternate's politics, the institution of *bobatoAkhira* (taking care of religious affairs) was added to the government structure of the Ternate kingdom.

According to Suryoet al., (2021) the change in shape from *kolano* (kingdom) to sultanate by ZainalAbidin was more due to political reasons. The form of the sultanate seems to have been deliberately taken because it is the form most commonly known in various regions which are within the reach of the understanding of the Ternate political elite. As a social entity, *kadaton* is a community that has its own culture. According to Soeratman (2000), as a community, the palace has relations with other communities outside the palace world. Its position as the universe in a small form does not result in the palace being established as an isolated society. Even though the distance between the king and his people is said to be far, the two elements are inseparable. The king has a position as a regulator, leader or governed while the people are the targets who are governed or governed (Suryo, et al. 2021).

The bond between the two important elements in the kingdom, in Kuntowijoyo's terms is called the concept of *kawulagusti*, namely the relationship between servant and master who is intimate and cares for each other. Despite the close personal and unifying ties, neither the servant nor the king was introduced across a formal dividing line, a social hierarchy based on birth and rank. This will be clearly seen in the implementation of etiquette, both regarding clothing, language and behavior. This is as stated in the oral literature (*dolobololo*) of Ternate “*Dara to LefoMapilaSoroGudu to Nunako. GuduMojusi to Suba, riJou Si to Nunako*” (I recognize the dove on its wings, I recognize it far away. From afar I worship Him because I already know Him). At this

level, it is an example of how the power possessed by sultans does not only come from what they believe, but it comes from the ability to make what is believed as a reference for belief in society. It is at this level that the philosophy of *Jou se NgofaNgare* becomes a source of legitimacy (Andaya, 1993).

In the religious structure (*bobatoakhirat*) in the Sultanate of Ternate, the sultan is the supreme leader or high priest. As the high priest, the sultan is obliged to guard, protect, spread and preserve the Islamic religion. In his position as an imam, the sultan is assisted by scholars who have their own ranks and are labeled by their origins. The highest scholar who helps the sultan is called *kadhi*, usually called *jokalem*. *Kadhi* takes care of matters related to religion, both for the benefit of society and for the benefit of the sultan and his family. The existence of the position of *kadhi* has existed since the reign of Sultan ZainalAbidin (1486-1500) (Leirissa, 1975).

As the highest scholar in the kingdom, the position of *kadhi* is very important. This can be seen from the stipulation that there should not be a verdict or punishment that is determined without the presence of the *kadhi*. The position of the *kadhi* is so important because as a member of the royal council, if the *jogugu* (prime minister) is unable to attend, then the *kadhi* replaces him. According to Amal (2007), in Ternate Sultanate there is a *kadhi* (general chassis). *Kadhi* headed the imams at the mosque of the sultanate is consisted of four imams, four *modims* (muezzins), and headed the employees of other mosques in Ternate. *Kadhi*, priests, and *khatib* are included in religious matters called *bobato* hereafter (Amal, 2007).

In carrying out his duties, the *kadhi* is assisted by five priests. The five are Imam *Jiko*, Imam *Sangaji*, Imam *Moti*, Javanese Imam and the Nation Priest. Within the structure of the Sultanate of Ternate, the four priests (Imam *Nangsa*) are in charge of broadcasting religion, administering funerals, marriages, and distributing inheritance at the district level. While the Imam of the Nation, specifically only takes care of and organizes matters concerning the sultan, nobles and their families. If examined from its function and role, the religious group has occupied a high and strategic position as the religious elite. Its strategic position was obtained from structural and informal positions within the sultanate area (*kadaton*), districts, to villages. As is the case with world recruitment, recruitment for the afterlife is also not based on blood ties but rather on ethnic representation (Putuhena, 1987).

Under these priests there is a position called *Khatib*. Their number is also five people equal to the number of priests. These *khatibs* consist of preachers *Jiko*, *Java*, *Sangaji*, *Moti* and *Bangsa*. Each area that is ruled by a *sangaji* is appointed a district imam whose working area includes the district imam. In carrying out his duties the district imam is accompanied by *khatibs* and *mu'addin*, so also up to the subordinate apparatus of the village priest. Finally, in the structure of *bobato* hereafter, it is occupied by the *modims* and muezzins. As a complete administration, a clerk is appointed to manage and organize the administration of the kingdom. This is as described by *Cambier*.

The activities of the *bobato* afterlife who diligently carry out recitations, serve worship at mosques, circumcision ceremonies, and weddings. One thing that especially caught the official's attention was the implementation of fasting which was always closely monitored by the religious authorities. Likewise, the ban on eating pork among the population of Halmahera is widespread.

The position of *bobato* afterlife is very strategic in the life of the people of Ternate. They gave rise to the belief that the royal capital (palace) was not only the political and cultural center, but also the magical-religious center of the kingdom. The status of *bobato* hereafter as a *tubaddilurapostle* gave birth to a belief that the *bobato* hereafter is considered to have the same magical powers as the sultan. *Bobato* afterlife is also considered to be able to provide protection, safety, and prosperity for all people. All of this is illustrated in various prayers for safety, prayers for repelling reinforcements, prayers for *kololokie* (circling the mountain), prayers for *ferekiye* (climbing the mountain) and prayers for the sultan's inauguration ceremony (Soelarto, 1982).

The charismatic authority possessed by the *bobato* afterlife that is influenced by the religious background known by the people of Ternate is related to mythological insights. This concept is depicted in a belief that the

afterlife *bobato* (priest) have magical and cosmological powers. This assumption is the same as the concept of power in the Javanese, that the king is considered as the incarnation or descendant of a god which Heine Gelderen calls the god of the king (Soeratman, 2000).

Even though the government structure of the Ternate kingdom underwent a change from a kingdom (*kolano*) to a sultanate and the sultan as a religious leader (*amirmukminin*) this did not automatically eliminate the traditional political symbols that existed in *kolano* (king). For the people of Ternate, even though there has been a conversion of government from a *kolano* (kingdom) to a sultanate, the words *kolano* and sultan have different functions and roles. Until now, *Kolano's* position is still being used as an instrument for controlling and managing domestic politics. Meanwhile, the sultan's position is more directed to the interests of international relations. In fact, according to one source, it was emphasized that the highest title was not sultan.

Even this authority relates to governance, for example only the *kolona* has veto rights (*jaibkolano*), over the legislature (*BobatoNyagimoiSetofkange*) until now. Even the existing functions and rights are further expanded by the use of the title sultan. In terms of religion, the sultan is the high priest who guards and protects the spread and preservation of Islam or the sultan's obligation to protect and spread Islam. This point is a new element added to the traditional obligations of a *kolano*. Likewise, with his position as high priest, a new function was added to him.

c. The Role of *Bobato* in the World and the Hereafter (Nobility) in Preserving Traditional Values

Based on the results of interviews with the Sultan and his relatives, they argue that traditions are still upheld and preserved in people's lives, in addition to encouraging and accepting new cultural values. The preservation of the traditional values of the imperial relatives stated that the acceptance of new cultural elements by the nobility was still based on tradition, especially the Ternate tradition was grounded in Islamic religious values. The Ternate aristocrats respond to new cultural elements based on tradition. Regarding the preservation of traditions, the sultan's relatives argued that the efforts made by the nobility in preserving local traditions and culture were increasing public awareness through community development and empowerment programs, both through government programs and community programs through social institutions in the social and cultural fields.

With regard to the access of the nobility in socio-cultural and religious activities as an effort to preserve traditional values, the sultan's relatives stated that the access of the Ternate nobility has now shown an adequate role in supporting community development and empowerment. To overcome the shift in traditional values is through community education. With education, society remains open to respond to changes and progress of modernity. According to Hasim, (2020) Ternate culture is universally a manifestation of local culture (local wisdom) which can unite various elements of society in social life. For the people of Ternate, the cultural heritage above is the most unique from the ancestors which should be maintained and known by the wider world, because culture is not just an arrangement of social values but a shield or protector for anyone in the midst of the rapid pace of globalization which can erode human morality (Hasim, 2020).

The role of the Ternate nobility in overcoming the shift in modernity values towards the preservation of traditional values is shown by the nobility's response to new values. An effort to preserve tradition and culture is as well as access for the nobility in socio-cultural and religious activities. Based on the explanation above about the Ternate aristocrats facing modernity, it appears that they are still maintaining and preserving their cultural values. However, along with the dynamics of the nobility and society, they are faced with uncertain choices. Since society grows and develops along with traditional values. It has been passed down from generation to generation in the midst of a society that is changing rapidly. The traditional values adopted by the community are starting to weaken gradually rationality and professionalism.

The findings of field research on the role of Ternate aristocrats in overcoming the shift in modernity values towards the preservation of traditional values are indicated by the response of the nobility to new values. The preservation of the traditional values of the imperial relatives stated that the acceptance of new cultural elements by the nobility was still based on tradition, especially the Ternate tradition was grounded in Islamic religious values. The Ternate aristocrats respond to new cultural elements based on tradition. Regarding the

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With regard to the preservation of traditional values is used by the nobility of the Sultanate of Ternate. According to Muhammad (2006), traditional values are still strong enough to characterize society even though modernization has been incessantly entering Indonesia. It can be said that traditional values in Indonesia are actually getting stronger with this modernization. Modernization is used as a means of revitalizing traditional feudal culture. The response of the nobility to the values of modernity mostly took the form of revitalization so that traditional values did not just disappear, but on the contrary they strengthened themselves with the means of modern socio-economic institutions brought about by modernization (Syahril, 2006).

Suhartono (2010) stated that the aristocratic elite had authority and charisma. The charismatic element possessed by the aristocratic elite becomes strength and at the same time can be respected and appreciated by the community. This illustrates that the nobility or the elite have a role in cultural recognition. Recognition like this makes people still respect and uphold nobility. This condition occurs because from a cultural perspective the life of community groups was formed earlier by the values of spiritual strength than other forces that are materialistic in nature. Kartodirdjo (1999) states that spiritual strength is the main element that fosters a person's desire to be proper and obedient to community leaders who are born from traditional and cultural ties. In terms of cultural and traditional interests, the culture of non-materialism has more strength and can be trusted by the community.

The nobles are present in the midst of society is as a result of the demands and burdens of past history. Therefore, the elite class of aristocrats showed a fairly strong role in the interests of community development in general. The nobles are still attached to the symbols of nobility as a form of their privileges. This condition took place in line with the demands of development in various fields, so the nobility took part and played a role in empowering the community. However, in terms of the roles and functions of the nobility, they were still inspired by their traditional values and in the end the position and power of the nobility began to weaken. The impact of the attitude in order to strengthen their power and authority, the nobles are more oriented towards practical political parties. Of course this gradually eroded charisma and power and in the end the nobility was not completely modernist and reformist in today's changing society.

CONCLUSION

The Sultanate of Ternate grew up in kinship ties from a political alliance of four main clans, namely *Soa-sio*, *Sangaji*, *Cim* and *Heku*. Until now, the four clans have held strategic positions in the government structure of the Sultanate of Ternate and have been held for generations, known as the *bomo* of the world and the hereafter. This kinship bond grew and developed into a form of political alliance that gave birth to the Sultanate of Ternate. The government structure of the empire consisted of the sultan and officials who assisted him in carrying out the government. A representative council (*BobatoNyagomoi se Tufkange*) and *Gam Raha*, whose members consist of the *Soa-sio* and *Sangaji*clans. The sultan in his position as head of government functions as a protector of the people and religion.

The aristocrats of Ternate face modernity by being responsive means that apart from accepting new values, they also continue to preserve the values of the Islamic tradition which are more dominant in the life of the people of Ternate. Regarding lifestyle, the Ternate nobility has undergone a cultural transformation and no longer features feudalistic ways of life. This happened because most of the nobles had adapted to the wider society. Ternate aristocrats reformed their lifestyle due to advances in education and the economy. Especially for the educated Ternate aristocrats, apart from openly encouraging and responding to modernity and progress, they also did not

let go of the responsibility of developing the royal tradition.

Based on the findings from academics that in order to deal with the modernity movement, particularly for the Ternate aristocrats, it was patterned into two groups, namely (1) a group of aristocrats who obtained positions and educated aristocrats and (2) a group of aristocrats who only held the status of aristocrats because of their descent without have position and position (uneducated). Thus, these two groups are certainly different in viewing and responding to development progress related to the modernity movement. It was so due to the existence of the noble group due to her hereditary origin. So it is difficult for this group to respond to new value that come from outside, for them the culture passed down by their ancestors is an honor and a strengthening of their status as royalty. The role of the Ternate nobility, with the legitimacy of cultural-based charismatic power, is more capable of being supported by the community of followers in their work. The Aristocracy of Ternate plays a role in community development activities whose goal is to increase public awareness of local culture. Another effort to preserve traditional values is through education, both formal and non-formal education. Meanwhile, in the tradition of the Ternate palace related to spiritual matters, it is still being preserved by the nobles and their people.

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