

Strengthening the Values of Jou Se Ngofangare Ternate Sultanate as Control Of Persecution Crime In The City Of Ternate

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ABSTRACT : The Sultanate of Ternate applies to the people in the city of Ternate, which is currently included as a modern society, causing harm to the community. This creates a stamp (label) in society for people who commit deviations in the form of crimes of persecution. The social deviations that occur in society are caused by many things so that these things should be prevented by using various efforts using persuasive approaches. In this regard, local wisdom plays an important role. The role referred to here is a set of behaviors that are expected and possessed by those who are domiciled in society, in this case the regional government, the sultanate and the police. By reinforcing the cultural values and customs of the sultanate in the people of Ternate City, it can prevent and minimize the occurrence of crimes of persecution.

KEYWORDS: Jou Se Ngofa Ngare, Persecution, City of Ternate

I. PRELIMINARY

The relationship between Man, God and Nature in the discussion of philosophy is an object of study that has not been completed until now, in an era without boundaries the problems were not fully answered by various studies from humans to find the meaning of being born on earth. very limited. The world feels very wide without being reached by the mind or senses. Humans do not know anything except in the space in which they live, the one society that gave birth to them as well as the place where they die, but times have changed with the acceleration and speed of information, the world is getting smaller with the progress of science.¹The importance of the character of social care in the community is needed, for example as a form of tolerance between people, mutual understanding of each other's suffering, and a form of understanding the distress that someone is experiencing. Harmony in society can be increased, and also harmony, togetherness, will create peace in various layers of society. Gotong-royong as a form of unconditional precepts by the founding fathers of the nation will be realized. In Indonesia, the people consist of various tribes, races, and ethnicities, so when we talk about how their mindset and life believes in God, we must look at space, because every place has different characteristics of thinking in interpreting the path to God. each region has a way of life that is held, whether it is inherited from the ancestors or has been reinterpreted to follow the moving era. Familiarity with culture wisdom in the regions themselves has a special point as the preservation of regional culture which is a characteristic of the nation's culture and sustains people's lives in the life of ancestral ideals, in addition to knowing their own culture can be an introduction to identity as a region in noble values (Unity in Diversity).

In Ternate as one of the areas of the sultanate which used to have jurisdiction over parts of eastern Indonesia²is historical evidence that was almost forgotten in this period, thus it is not well known in the history of Islamic development in Indonesia, even though the Ternate expansion areas are traces of the spread of Islam carried out by Ternate itself. It's ironic that this great nation forgets one of the histories of its own nation. As one of the areas of the sultanate in Indonesia, Ternate seems to have disappeared from history in the arena of power. Besides that, if Indonesia really appreciates the services of its heroes, it should be able to find a piece of the story from below, not everything that was constructed by the colonialists and the rulers. Moreover, areas that were once the center and port for the silk route, Initially, Ternate had a philosophy that was born from the contemplation of nature, which was called Jou Se Ngofa Ngare. This philosophy of life contains the relationship between humans and God, humans and humans, and humans and nature. With this, the life of the people is regulated in a single unit that cannot be separated from the so-called adat matoto religion, the religion matoto Kitabullah, the Kitabullah matoto Jou ta'ala (religious based customs, religion based on the book of Allah, the book of Allah based on Allah SWT).

¹ Yasraf Amir Piliang, Dunia Yang Dilipat, cetakan ketiga, (Bandung: Pustaka Matahari, 2011), hlm 83.

² Drs M, Jusuf Abdulrahman, et.al, Ternate Bandar Jalur Sutera, (Ternate: Lintas, 2001), hlm. 77.

These are philosophical values that need to be maintained and applied in everyday relationships. The people of Ternate are known as a religious society, a plural society, but crime is not directly proportional to people's habits. In line with that in the legal context, the cultural approach in realizing security and order is in accordance with the sociological jurisprudence school of law that good law is law that is appropriate and lives in society.³ This means that a cultural approach involving local wisdom and customary institutions is a strategic and effective step because society already has a living legal system known as customary law. Because it is very appropriate to resolve conflicts using local customs because so far it has been entrenched in society. Therefore these values have taken root and are usually not only profane oriented, but also sacred oriented so that their implementation can be more quickly and easily accepted by society. With this local custom, it is hoped that conflict resolution can be realized quickly and accepted by all groups so that there are no latent conflicts hidden in society. Based on the background description of the problem above, it illustrates that there is a tendency to commit crimes of persecution even though the issues of justice and respect are human rights issues that apply to everyone. Therefore, strengthening the value of jou se ngofangare for the sultanate of Ternate is a mandatory starting point for the government and customary stakeholders in an effort to maintain community harmony. Therefore an in-depth study is needed in the form of research to answer the problem of how to strengthen the value of jou se ngofangare of the Sultanate of Ternate to minimize the crime of persecution in Ternate City.

II. RESEARCH METHODS

The research locations chosen in this study were the customary law community units of the Sultanate of Ternate in four sub-districts in Ternate City, including: Dufa-Dufa Sub-District, Tongole Sub-District, Foramadiahi Sub-District, and Takome Sub-District. This selection was based on considerations that in the four inland urban villages, the value of Jou Se Ngofangare is still strongly upheld as a means of controlling the crime of persecution. therefore the type of research used is socio-legal research, namely tracing and studying existing legal rules and looking at the application of these laws in society which will be carried out in the form of interviews with indigenous peoples to answer the problems studied.

III. ANALYSIS

Efforts to Strengthen the Jou Se Ngofangare Value of the Sultanate of Ternate to Minimize the Crime of Persecution in the City of Ternate : Reflecting back on the local wisdom of the people of Ternate, the establishment of various forms of relationships between members of the Ternate community fosters the character of social care, which is ingrained in each individual. The character of social care in the people of Ternate is so strong, regardless of race, ethnicity, religion, occupation, skin color, gender, rich, poor, all work together to care for one another. All forms of work that are of a public or private interest are carried out in mutual cooperation, every member of the community has the same concern, young people, old people, men and women work together to help each other sincerely without expecting anything in return. But in fact the values described above are currently undergoing changes caused by the erosion of the cultural values of society which is also known as the identity crisis. The implications of the identity crisis are increasing promiscuity, increasing rates of violence against children and adolescents, crimes against friends, teenage theft, drug abuse, pornography, which have become social problems that have not been completely resolved so far. instilling moral values and national character in the community. This is reinforced by the results of the author's interview with Mahmud Jurkiram⁴ who explained that:

The people of Ternate have now abandoned the traditions of the people they uphold, starting from respecting and respecting each other, placing sentences according to age and shame and fear until this causes many actions that come out of the tradition itself.

As a region with strong traditional and religious structures, the City of Ternate still applies local wisdom values which are conceptually contained in written messages, namely Mae se Kolofino (Shame and Fear, to the creator), Ngaku se Rasai (holding firm to the trust and trust), Budi se bahasa/oli se nyemo-nyemo (etiquette in speaking), Suba se Tabea (etiquette in behaving), Cing se cingeri (populist and humble). Local wisdom or wisdom that contains the basic values of the formation of the character of the people of Ternate City is a guideline that has been passed down from generation to generation since the golden age of the sultans and bobato (customary stakeholders). The local wisdom values of the indigenous people of Ternate which are the product of the collective ideas of village elders which are of great benefit to the community.

³ Lili Rasjidi dan I.B. Wyasa, *Hukum Sebagai Suatu Sistem* (Bandung: Remaja Rosdakarya, 1993), h. 83.

⁴ Wawancara Dengan Mahmud Jurkiram selaku *Jogugu* (Perdana Menteri Kesultanan Ternate)

Talking about the role of traditional institutions, the bobato who occupy important positions in the customary structure of the sultanate have carried out their role optimally in instilling character values in the community in accordance with the basic philosophical values of Ternate's local wisdom. In general, the bobato (traditional leaders) in the empire have carried out the process of cultivating (transmission) elements of tradition, values, norms, ethics and aesthetics that originate from local wisdom values starting from the smallest entities in their respective families. The meaning of the five basic character elements originating from the main values contained in the local wisdom above is explained by the customary stakeholders (bobato) who have positions in traditional institutions as follows:

- a) *The principle of mae se kolofino* (shame and fear of the creator); is the cultivation of spiritual values. Spiritual values in question are matters relating to religious aspects as well as aspects of belief in ancestors. This is translated into advice that reads *ma dorifa papa se tete, ma dofolo dzikirullah* (relying on the messages of the ancestors and guided by dzikirullah), or in other terms it is called *adat ma toto Kitabullah* (the guideline for implementing adat is the Book of Allah/the Koran).

The principle of mae (shame) is also applied in aspects of human relations (*hablum minannas*) or also known as social aspects. Soasio customary stakeholders (bobato), instill the values that have been formulated by their ancestors to protect the behavior of their people. The culture of shame is a function of controlling the behavior of the people of Ternate. The culture of shame touches on psychosocial aspects where people consciously understand that negative behaviors that arise and are experienced by an individual in a community group are embarrassing disgrace so that negative things that cause shame and shame must be minimized. The principle of Kolofino (fear) is applied in the aspect of human relations with God (*Hablum minallah*) and can also be applied in aspects of the relationship between children and adults. Indigenous stakeholders (bobato) in Ternate apply the values of kolofino (fear of God) in the form of improving the quality of worship by studying and deepening the Book (*Al-Quran and Hadith*) as well as Sufistic teachings that have been developed by tarekat teachers. In the view of the people of Ternate, people who sit in traditional institutions and *labee* (laws of mosques), must learn and read the *Al-Quran* fluently and be able to lead *tahlilan*. What is meant by *tahlilan* is reading the *wiridans* written by tarekat teachers. This is done because the community is aware of the kolofino (fear) aspect of God or in religious language it is called *taqwa*. The principle of kolofino (fear) also means reverence/respect for parents. Children are given an understanding of respect and respect and reluctance towards parents to protect children's activities from negative influences. Mahmud Jurkiram⁵ in his explanation that:

the attitude of mae se kolofino (shame and fear) is still firmly held by all people at all ages. In general, teenagers in attitude and behavior still show this principle but when asked about its meaning in local wisdom values they do not know it. This means that these teenagers apply this principle but do not understand the concept.

- b) *Admit it to Rasai* (hold fast to the trust and confidence); is the cultivation of the values of honesty. In instilling the values of admitting to feeling (trustworthy and trustworthy) is carried out by the stakeholders (bobato) through several stages. First, specifically *Soa (marga)* where individuals in society, especially youth and adolescents are given the responsibility of learning the prayers in their *Soa (marga)* traditional rituals. In the tradition of the Soasio people, prayers and rituals in *Soa (marga)* are a secret that belongs to that clan and cannot be known by anyone if they have not been sworn in by the elders. Individuals who have been sworn in and entrusted with prayers must be able to hold this mandate and be able to maintain its confidentiality.

Second, these philosophical values of admitting to feeling (trustworthy and trustworthy) apply in social affairs. In relation to social affairs, the customary stakeholders (bobato) uphold the mandate given to them by the leader (sultan). Each bobato in customary institutions has their own duties, functions and roles and cannot interfere in the affairs of other bobato. The application of these trustworthy and trustworthy values is a form of example given by bobato as parents to the younger generation and adolescents in the city of Ternate.

- c) *Budi se language/oli se nyemo* (manners in speaking); is the inculcation of values in communicating between human beings. The values of manners in speaking can be seen in their application during traditional ritual ceremonies, weddings using Ternate custom as well as meetings between bobato and the sultan, meetings between bobato and the community and meetings between bobato and one another. The

⁵ Wawancara Dengan Mahmud Jurkiram selaku *Jogugu* (Perdana Menteri Kesultanan Ternate)

use of vocabulary in the language used to communicate also has certain strata. In the communication patterns of the Ternate people, they still use the refined Ternate language. However, the use of refined language is still limited to individuals within a certain age of 40-75 years. Under that age, the use of refined language is rarely found, especially at the level of adolescents aged 12-21 years. The application of the role of the bobato in the process of enculturation of these values is carried out in the form of giving examples or role models in talking to their children in their family environment (clan) or by applying communication patterns in the environment around their family. This communication pattern is carried out by the bobato to all individuals in society regardless of age. This pattern seems to be effective because from our observations there are several teenagers aged 12-21 years who have used communication patterns and use of vocabulary by maintaining manners and politeness in speaking.

- d) *Suba se Tabea* (manners in behaving); is the cultivation of ethical values, decency, morals and customs in behavior. The values of suba se tabea are still firmly in force, not only at the level of customary stakeholders (bobato), but almost the majority of the Ternate sub-district population still apply these values. Although it is still seen that some people have shifted their behavior patterns, the numbers are not significant compared to those according to the values of suba se tabea.

In general, the people of Ternate also apply suba se tabea values in their social interactions, but on average they do not know and do not understand that their behavior contains suba se tabea local wisdom values. For them this is an application of the polite values they learn in school textbooks, as well as examples set by their parents in the customary bobato in Ternate.

- e) *Cing se cingeri* (populist and humble); are local wisdom values related to leadership patterns. The basic values in the word Cing (People) are closely related to the democratic model in political interpretation and modern leadership management. Cingeri, contains humble values in association. The inculcation of cing se cingeri local wisdom values is intended so that the people of Ternate have a humble attitude even though they have high positions in the structure of traditional institutions and government.

In implementing these values, adat bobato who occupy important positions in the structure of customary institutions both within the sultanate and Soa (marga), can provide examples of democratic leadership patterns by taking into account the suggestions and opinions given by community members or their family members when will make decisions related to common interests.

Based on all the philosophical values contained in local wisdom as described above, Society has its own function, that is, apart from being a guide in social life, it also functions as law. Both of these functions are used as regulators in the association of human life which apply in general, not carried out or specifically for certain groups of people. Both as rulers, subordinates, and among the common people, all of them have the same rights in carrying out customs, because the birth of a custom that is used as customary law is of the common will. Thus it is very clear that the existence of customs is to regulate social life in all fields in order to achieve human happiness. The aim is to organize a safe, peaceful and prosperous society life. Based on the research that has been described by the authors above, the factors that influence the increase in persecution crimes will be analyzed using the theory of social attachment with social deviation. The city of Ternate, which is a sultanate territory, is still thick with local wisdom values based on the culture and customs of the sultanate of Ternate. The increase in the number of crimes of persecution is caused by the breakdown of social bonds between individuals and society.

Someone commits the crime of persecution because they are detached from the bonds and moral beliefs that should bind them into a pattern of life and obey the law. The bonds and moral beliefs in the form of cultural values and customs of the Sultanate of Ternate should be able to bind the perpetrators of the crime of persecution so that their lifestyle can comply with the law in social life. The lack of understanding of the values of local wisdom causes a loss of respect for other people when the values of local wisdom should create social bonds that arise because of respect for others. Social ties that value local wisdom should be built from childhood through natural emotional relationships with parents, teachers and peers. Therefore, the low level of education causes many fights to occur which end in acts of persecution. In addition, the crime of persecution is caused by an individual's search for ideal life goals or in other words individuals who are looking for identity, especially among teenagers. This is inseparable as a result of the social inequality that occurs in the City of Ternate. The crime of persecution is also an aberration which means any form of behavior that does not conform to the will of society. In other words, deviance is an act or behavior that is not in accordance with the cultural norms and values and customs of the Sultanate of Ternate. Deviations in the form of crimes of persecution occur because a person or group no longer obeys the norms and values that apply in society, in this case the local wisdom values that live and develop in the people of Ternate City. Because the people of Ternate City are now a modern

society, so that deviations are felt to be increasing and even causing enormous losses to the community. Thus deviations in the form of persecution crimes occur because a person or group no longer adheres to the cultural values and customs of the Sultanate of Ternate that apply to the people in Ternate City, which is now considered a modern society, causing harm to society. This creates a stamp (label) in society for people who commit deviations in the form of crimes of persecution. These social deviations that occur in society are caused by many things so that these things should be prevented by using various efforts using persuasive approaches. In this regard, local wisdom plays an important role. The role of the sultanate of Ternate in efforts to minimize the crime of persecution was carried out by re-instilling local wisdom values such as, Adat person, Sere se duniru, Bobaso serasai, Cing se cingare and Galib selakudi. By reinforcing the cultural values and customs of the sultanate in the people of Ternate City, it can prevent and minimize the occurrence of crimes of persecution.

IV. CONCLUSION

The role of the Sultanate of Ternate in efforts to minimize the crime of persecution was carried out by re-instilling local wisdom values such as, Adat person, Sere se duniru, Bobaso se rasai, Cing se cingare and Galib selakudi. By reinforcing the cultural values and customs of the empire in the people of Ternate City, you can regulate social life in all fields in order to achieve human happiness. The aim is to carry out a safe, peaceful and prosperous community life, so the main basis of customary law is a mutual agreement between the community on certain values and norms so that customary law is used as a source of law.

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