

## *Jou Se Ngofa Ngare* Philosophy in Traditional Leadership in Ternate

Thalib Abas<sup>1</sup>, Yusri Ali Boko<sup>2\*</sup>, Suhartin Ode Bau<sup>3</sup>, Jamin Safi<sup>4</sup>  
<sup>1,2,3,4</sup>STKIP Kie Raha, Ternate, Indonesia  
\*correspondence email: bokoyusri@gmail.com

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### Abstrak

Penelitian ini bertujuan menjelaskan: (1) sejarah falsafah *Jou Se Ngofa Ngare*, (2) pola kepemimpinan tradisional dalam falsafah *Jou Se Ngofa Ngare* di Kesultanan Ternate, (3) hubungan antara pemimpin (sultan) dengan rakyat (bala) dalam falsafah *Jou Se Ngofa Ngare* di Kesultanan Ternate. Penelitian ini menggunakan pendekatan kualitatif dan metode sejarah, dengan tahapan menentukan topik, heuristik, kritik, dan historiografi. Teknik pengumpulan data penelitian adalah wawancara, observasi, dan studi dokumen. Analisis menggunakan reduksi data, penyajian, dan penarikan simpulan. Hasil penelitian menunjukkan bahwa Falsafah *Jou Se Ngofa Ngare* tidak dapat dipastikan kapan hadirnya dan siapa pencetusnya namun diyakini telah ada sejak zaman Momole (pra Islam). Kesultanan Ternate mengidentikkan diri dengan prinsip *Ma Jojoho Toma* kitabullah (mengikuti kitabullah) dan *Ma Jojoho Toma* hadits Rasulullah (mengikuti hadits Rasulullah). Di Kesultanan Ternate, sultan sebagai kepala negara dan kepala pemerintahan. Dalam kepemimpinannya sultan diberi dua macam hak yaitu *Idhin* dan *Jaib Kolano*. Falsafah *Jou Se Ngofa Ngare* dalam kepemimpinan tradisional menggambarkan hubungan yang pluralistik. Selain itu, sultan dan bala merupakan kesatuan yang dimana kesuksesan sultan dan kemakmuran rakyat bergantung satu sama lain.

**Kata kunci:** *Jou Se Ngofa Ngare*, kepemimpinan, kesultanan ternate.

### Abstract

*This study seeks to elucidate: (1) The history of the Jou Se Ngofa Ngare philosophy (2) traditional leadership patterns in Jou Se Ngofa Ngare philosophy in the Ternate Sultanate, (3) the relationship between the leader (sultan) and the people (bala) in the Jou Se Ngofa Ngare philosophy in the Ternate Sultanate. This study employs historical methods and a qualitative approach, including stages of topic determination, heuristics, criticism, and historiography. Methods of collecting data for research include interviews, observation, and document analysis. In the process of analysis, data is reduced, presented, and conclusions drawn. The findings of the study indicate that the philosophy of Jou Se Ngofa Ngare cannot be determined as to when it emerged and who its originator was, but it is believed to have existed since the Momole era (pre-Islamic). The Sultanate of Ternate adhered to the tenets of Ma Jojoho Toma kitabullah (faith in accordance with the Qur'an of Allah) and Ma Jojoho Toma of Rasulullah hadith. The Sultan serves as both the head of state and the head of government of the Sultanate of Ternate. Under his guidance, the sultan was endowed with two distinct categories of rights: Idhin and Jaib Kolano. The philosophy of traditional leadership espoused by Jou Se Ngofa Ngare delineates pluralistic relationships. Aside from that, the sultan and the army function as a unified unit whose prosperity and the sultan's success are mutually dependent.*

**Keywords:** *jou se ngofa ngare, leadership, sultanate of ternate.*

### INTRODUCTION

The history of North Maluku is inextricably linked to the reigns of the following four sultans: Ternate, Tidore, Jailolo, and Bacan. They are frequently referred to as

Jazirah Al-Muluk, which translates to "peninsula of kings" (Raman & Safi, 2022). The Sultanate of Ternate, situated on Ternate Island to the north of the Thousand Islands Islands, is the oldest

Islamic kingdom in Eastern Indonesia. 1257 AD saw the establishment of the Sultanate of Ternate, whose inaugural monarch (*kolano*) was *Baab Mansur Malamo* (Pettalongi, 2012).

The Ministry of Education and Culture documented 2,074 material cultural heritages in Indonesia in 2020, 439 museums, and 1,635 cultural heritage sites. Oral traditions and expressions, community customs, rites and celebrations, knowledge and behavioral patterns concerning the cosmos, performing arts, skills, and traditional crafts comprise the 1,239 intangible cultures (Tounbama et al., 2022).

There are numerous oral traditions and other intangible cultures within Ternate. This is evident from *Jou Se Ngofa Ngare* philosophy, which has ties to Islamic mystic philosophy. According to multiple sources, *Jou Se Ngofa Ngare* philosophy is represented by the two-headed Garuda bird, *Goheba Madopolo Romdidi*. One heart and one body constitute the emblem of the Sultanate.

*Jou Se Ngofa Ngare*, whose name derives etymologically from the Ternate language, is a philosophical school that poses metaphysical inquiries and doubts the existence of a "first" as the cause and origin of universe and human events. *Toma Toma Limau Gapi Ma Tubu*, *Ua Hang Moju*, and *Koga Idadi Sosira*. The term "toma" inherently conveys a sense of direction by alluding to a specific

location or time. *Ua*: no; *Hang*: not yet; *Moju*: once more, reinforcing the word hang, which signifies the absence of a "material" entity. *Jou Se Ngofa Ngare* is "al-awwal" or the primary cause that must "exist," and since it is also the "article" of everything, its existence cannot be attributed to any other cause. The source of the entire universe is al-awwal. In the Ternate cultural context, the depiction of *Jou Se Ngofa Ngare*'s state as *al-awwal* serves as an illustration and metaphor for a holistic progression in the observance of an individual's traditions within *Moloku Kie Raha* area (Aksan, 2016; Setiawan & Kumalasari, 2018; Setiawan & Sudrajat, 2018).

The local wisdom regarding "leadership behavior" is *Jou Se Ngofa Ngare*, which must be developed for contextual reasons; therefore, the Sultanate's leadership must redefine itself. This philosophical framework delineates the Sultanate community's customary practice of human service (*suba Jou*) in devotion to the Almighty (*ma giki a moi*). The tenets of leadership as exemplified in the Sultan's relationship with his subjects (*balakusu sekano-kano*) constitute the "insan kamil" that defines the Sultan's character according to the *Jou Se Ngofa Ngare* (JSN) worldview. "God's shadow on the face of the earth" refers to the Sultan, who serves as an exemplary figure and a paradigm for the "unity" that the leadership and people attain in order to

establish harmony and stability in the lives of others (Gazal, 2008). The people recognized the existence of the King as a leader, a messenger from God (Safi, 2016). Thus, the Sultan consistently serves the welfare of the populace in every undertaking.

Thus, most people write *Jou Se Ngofa Ngare* philosophy in a mystical approach. Where the symbols are described in the form of *tumpeng* rice (yellow rice/local language), whose top is an "egg". Eggs are symbolized as "Kolano" and yellow rice grains as "*balakusu sekano-kano*". And this relates to the origins and cycle of spiritual life. This research depicts *Jou Se Ngofa Ngare* philosophy in the meaning of leadership so the problem formulation in the research is: (1) what is the traditional leadership pattern in the *Jou Se Ngofa Ngare* philosophy in the Ternate sultanate?, (2) what is the relationship between the leader (Sultan) and the people (*bala*) in *Jou Se Ngofa Ngare* philosophy in the sultanate of Ternate?

Limited attention has been devoted by previous researchers to the local knowledge of *Jou Se Ngofa Ngare* in Ternate. Scholars consult a number of studies as references, including one by Sahjad M. Aksan titled "Basic Concepts of *Jou Se Ngofa Ngare* Philosophy in Ternate Tradition and Culture." According to the findings of his investigation, Ternate society holds that both humans and the

universe originated from God (*Jou*) and that human beings have existed since the creation of the universe. *Jou* signifies the *Gikiamotoi* (one) God, while *Ngofa Ngare* denotes a servant. *Jou Se Ngofa Ngare*, which translates to "God and Servant," may also refer to the Sultan and his subjects. Nevertheless, this notion is linked to the interplay between women and men, the sea and land, and day and night from a cosmological standpoint (Aksan, 2016).

The research by Immamudin Ayub, entitled *The Existence of the Jou Se Ngofa Ngare Philosophy in Ternate*, was conducted. This study demonstrates that human-to-human relationships are intricately intertwined in a variety of spheres, including politics, statehood, and religion. The purpose of custom is to familiarize one another with religion as a legal source (Ayub, 2015). Subsequently, Sukardi Bay undertook a study titled "Getting to Know Yourself in the Philosophy of *Jou Se Ngofa Ngare*" from the Perspective of the Al-Qur'an." According to the findings of his investigation, *Jou Se Ngofa Ngare's* philosophy is the monotheistic doctrine that all of reality is unified in this regard. Every element in the universe originates from and returns to God; in the present, in the future, at any time, everything is entirely dependent on Him; Muhammad is His devotee. Furthermore, this study revealed that *Jou*, endowed with the

Qur'an as His word, possesses the potential to be God, whereas *Ngofa Ngare* is either Muhammad in the form of Adam or the earliest being created by God via the emanation process (*Jou Madihutu*) (Bay, 2022).

In addition, Syarifuddin Gazal's research on *Jou Se Ngofa Ngare* : An Anthropological Analysis of Religion and the Transformation of Islamic Mysticism in the Customs of the Sultanate of Ternate was examined. According to the findings of the research, "*Jou Se Ngofa Ngare*" designates "*Ngofa Ngare*" (*Jou Modihutu*) as the earliest creature ever created by God. Regarding the customs and social institutions of the sultanate, the "*Jou Se Ngofa Ngare*" perspective reveals the mystic transformation of Islam, as exemplified in *Dolo Balolo's "Co'ou Kaha, Kie Se Kolano"*: reverence for the homeland and its leaders. Additionally, this study examines *Jou Se Ngofa Ngare* through the lens of religious anthropology (Gazal, 2008).

Among the numerous aforementioned studies, none has thus far focused on leadership patterns within the Sultanate of Ternate's traditional bureaucracy. Therefore, the investigators' study centered on leadership structures within a conventional bureaucracy that adheres to *Jou Se Ngofa Ngare* philosophy. Leadership is the use of one's persona to exert influence over others. Leadership is the capacity to exert

influence over others. The efficacy of a leader is determined by his capacity to exert influence (Bay, 2022). People commonly understand power as a process where one party exerts some influence over another. These parties establish authority when they acknowledge power (Soekanto, 1992).

Weber (Muhdyanto et al., 2019) has classified various forms of authority, including authority itself: Initially, traditional authority pertains to the power that a leader possesses by virtue of familial connections to the preceding leader of his followers. Consequently, individuals who have previously demonstrated deference to their leader will inherently conform to and acquiesce to the authority wielded by their new leader. Leaders are not selected on the basis of their personal aptitude but rather according to historical conventions; for instance, a child inherits the throne from his father (Veeger, 1990). A person is considered to possess charismatic leadership when he is distinguished from ordinary people and treated as if he possesses qualities or powers that surpass those of ordinary people, such as extraordinary or supernatural abilities that are not possessed by others. Furthermore, a third aspect to consider is rational legal authority, which pertains to the procedure by which bureaucratic entities determine which individuals are qualified to hold positions of power as dictated by legal

regulations. Conversely, individuals or subordinates are held accountable to leaders due to the legal regulations that enforce their social standing (Muhdyanto et al., 2019).

## METHOD

This study employed both qualitative and historical research methods. Qualitative research is an investigative methodology that elicits descriptive data in the form of verbal and written statements from the individuals and actors under investigation. This study aimed to gather a comprehensive set of descriptive data, which we then present in the form of a report or description (Nasution, 1996). In qualitative research, the researcher is the main tool used to study natural phenomena. Data collection and analysis technologies are combined, an inductive approach is used to understand the data, and meaningful results are valued over broad generalizations (Sugiyono, 2012).

This research was conducted using the historical method. The historical method consists of examining and analyzing past experiences and recordings and documenting the conclusions drawn from the facts uncovered (Gottschalk, 1975). Due to the fact that this study investigates *Jou Se Ngofa Ngare* philosophy in traditional leadership, historical methods were employed. The stages of the historical method that were generally adhered to in this investigation

were as follows: determination of the topic, heuristics, criticism, and historiography.

Qualitative research primarily relies on data collected through observations and interviews with individuals whose actions are documented through means such as written notes, video recordings, photographs, or tapes (Moleong, 2013). Sources of research data in this research were informants/witnesses, places, archives and documents relevant to the problem being studied.

We used the following techniques to collect research data: (1) Interviews are the process of collecting data through face-to-face meetings between the researcher (interviewer) and the party being researched (interviewee)" (Satori & K, 2009). Traditional/sultanate officials, including *Jogugu*, *Jo Hokum Soasio*, and *Bala* (people), were the subjects of the interviews. Two observations were conducted by the researcher in order to gather data in alignment with the research's nature; this was accomplished through direct observation. Researchers gather data through two primary methods: (1) interviewing or directly observing multiple informants; and (2) examining written materials (e.g., documents, books, articles, regulations, letters, and so forth) for the purpose of conducting research. The documents gathered pertain to the issues under investigation.

Analyzing data by means of the following: a) data reduction, which consists of summarizing, selecting the most essential elements, concentrating on the critical ones, searching for themes and patterns, and eliminating extraneous data; b) data display, which encompasses the presentation of data in various formats such as graphs, matrices, networks, and charts, in addition to narrative text; c) verification (deriving conclusions); d) qualitative research findings may take the form of causality, hypothesis, theory, or a description or image of an object that was previously obscure but becomes clear as a result of the investigation (Milles & Huberman, 1992).

## RESULTS AND DISCUSSION

### History of the Philosophy of *Jou Se Ngofa Ngare*

The history of the *Jou Se Ngofa Ngare* philosophy cannot be determined when it emerged and who its originator was. Although it cannot be known for certain, the philosophy is believed to have existed since the Momole era. According to the 48th Sultan of Ternate, Mudaffar Sayah, the *Jou Se Ngofa Ngare* philosophy has existed since the Momole era (before Islam) and emerged as a pure intellectual work of the North Maluku community, passed down from generation to generation (Abdurrahman, 2001).

Syarifuddin Gazal cites the "Copper Book," which eloquently describes the

robust cohesion between Islam and local customs: "*Kitabullah matoto* religion, which is traditional matoto." The *ulama* interpret the Shari'ah of Rasulullah's religion (Islam), which forms the foundation of tradition (*Majojoko dorobalolo dale tifa semoro-moro*) (Gazal, 2008). This demonstrates that the Sultanate of Ternate formulates its scientific and policy decisions in strict adherence to the teachings of Islam, as outlined in the Hadith and Qur'an. This exemplifies the manner in which the inhabitants of the Sultanate of Ternate sought to comprehend the nature of divinity. Deity, specifically *Jou se Ngofa Ngare* (You and I), You are my God, and I am at your service (Syah, 2006).

"*Jou Se Ngofa Ngare*" is "al awwal," which translates to "origin" or "creator" or "source" of all that exists in this world. Everything in this world originates from al-awwal, or *Jou Se Ngofa Ngare*. Alternatively stated, the source of the entire universe is al-awwal, or *Jou se Ngofa Ngare* (Hidayatullah M Sjah, 2006). There was recognition and a relationship between the creator and the created prior to the existence of anything. It manifests a profound comprehension of the human condition and its connection with the divine. This statement demonstrates a profound comprehension of philosophy, religion, and the quest for the meaning of life in the Sultanate of Ternate. The populace constructs

their ideologies and knowledge on the foundational tenets of Islam, placing particular emphasis on the concept of the one God (Tauhid) and the monotheistic connection between beings and their creator.

The philosophy of *Jou Se Ngofa Ngare* emphasizes the correlation between the material and spiritual realms through its designation of the sultan as a "bobaturrasul" rather than an apostle. The sultan possesses authority in both this world and the afterlife in this instance. This philosophical framework establishes a state of equilibrium between the material and spiritual realms of existence. In addition to possessing earthly authority, his sultan's relationship with God enabled him to exercise leadership that fostered tranquility and equilibrium. Hence, the *Jou* sense of direction philosophy prevalent in the Sultanate of Ternate provides insights into leadership, world-after-life unity, and spirituality. An excerpt from an interview with Zulkiram, Jogugu, Sultanate of Ternate, which explains the following:

The Sultanate of Ternate's philosophy of *Jou Se Ngofa Ngare* describes, apart from the sultan's position as supreme leader and as *bobaturrasul* (substitute for the apostle), matters of the world and the hereafter. Yellow rice symbolizes the philosophy of *Jou Se Ngofa Ngare*. Where the egg is *Jou*, which is understood as God and Sultan (leader) or in terms of You and Me (Zulkiram,

11/08/2023).

*Jou Se Ngofa Ngare*, *Tumpeng* is the name of the mountain, while *bala kusu se kano-kano*, the assembly of yellow rice, symbolizes the populace. The egg is yellow inside and white on the outside. This indicates that the sultanate's leadership possesses an element of egalitarianism (*egeletarian*) that permeates every aspect of traditional Ternate life (Gazal, 2011).

Because they believe the leader has a unique authority to lead, Weber's followers assert that charismatic leadership can transform social systems. A person's charismatic authority rests on a unique capability, either bestowed by God's grace or believed to be a congenital quality. On the basis of worship and belief, the people in their vicinity acknowledge the existence of this ability, as they believe that its source is something beyond the capabilities and power of humans in general, such as prophets, apostles, historical leaders, and so forth (Shofi & Talkah, 2021).

*Jo Hokum Soasio* of the Sultanate of Ternate, Gunawan Rajim in an interview explained that:

The Sultanate of Ternate is synonymous with *Ma Jojoho Toma Kitabullah* and *Ma Jojoho Toma Hadith* of the Prophet Muhammad, so all forms of science and policy must be based on the Book of Allah and the Hadith of the Prophet Muhammad, which have been studied at a high

level of knowledge. So they say that the philosophy of our Ternate people is *Jou Se Ngofa Ngare*, which is known as the "Philosophy of Monotheism." The sentence of *Tauhid* is *tullah* sentence: "lailaha'ilallah Muhammad Darrasulullah," so here it can be said that in ancient times the elders already knew the sentence of *Tauhid* before Islam was officially stated. The search process really starts with ignorance of the *tullah's* sentence, so people only look for "Allah, by whom we were created, and where." So a question arises from the conversations of previous people: "*Toma ua se hang moju koga idadi sosira*, in a room where there is nothing." This means that we think, "Who made *ketorang* (us)? What came before *ketorang*?" So the answer is *toma ua se hang moju Nge Jou Se Ngofa Ngare*, so in a space where there is nothing yet or before there is anything, there is already recognition between "You and I," namely *Jou* (the Creator) and *Ngofa Ngare* (the created) (14/08/2023).

The sultanate of Ternate derives its identity from the principle "ma jojoho toma kitabullah and ma jojoho toma hadith Rasulullah." This signifies that all scientific considerations and policies within the sultanate must be grounded in the profoundly studied hadith of Rasulullah and the teachings of the Book of Allah. This principle serves as the foundation for the "Philosophy of Monotheism" or "Jou Se Ngofa Ngare." The Ternate people regard the monotheistic tenet

"lailaha'ilallah Muhammad Darrasulullah" as the cornerstone of their philosophy. Interestingly, this tenet was known by the ancestors prior to the official inauguration of Islam. The preliminary inquiry into the sentence of monotheism demonstrates inquisitiveness concerning the origins and existence of things, including "who created us and what existed before us." The response, "*toma ua se hang moju Nge Jou Se Ngofa Ngare*," suggests a rudimentary relationship between "you and me," alluding to *Ngofa Ngare* (the created) and *Jou* (the Creator) prior to the existence of anything else.

#### **Leadership Pattern of the Sultan of Ternate**

The status of the Sultan and the populace is further symbolized by a traditional dish called *dada* (*kukusang*), which consists of rice arranged in the shape of a mountain (*tumpeng* in Javanese culture) atop which an egg is perched. Formal dinners and traditional gatherings typically present this dish. The egg is representative of the populace, whereas the rice serves as a foundation for the egg, which represents the Sultan. The shape resembling a mountain symbolizes the people's support and embodies the concept of prosperity (Aksan, 2016). According to *Jou Se Ngofa Ngare* philosophy, the Sultan is the preeminent ruler of the Sultanate of Ternate. The Sultan is represented

bidimensionally. Initially, the sultan assumed the highest political and social authority within the Ternate sultanate. Secondly, the sultan demonstrates his spiritual significance in society by serving as an apostle's substitute or a representative of God.

The individual ascending to the throne of the Ternate sultanate was either a descendant of the preceding sultans or a member of the male lineage. Constant developments are accompanied by assertions of authority, such as who is and is not the rightful son of the sultan. The Sultan serves as both the government and the head of state. The Sultan's administration was aided by officials designated to assist and supervise the sultanate of Ternate's governmental agenda. The Sultanate of Ternate bestowed upon him two distinct categories of rights: Idhin and Jaib Kolano. Kolano's primary responsibility during his reign as high priest in the Ternate sultanate was to implement the decrees of the 18th council. In addition to safeguarding the state and people, he was obligated to propagate Islam (Safi, 2016). Jo Hukum Soasio (Gunawan Rajim) explains that:

The Sultan of Ternate as head of state has two rights called Idin Kolano and Jaib Kolano. Idin is an order issued by a sultan and discussed in a session by the royal council of Bobato Nyagimoi Setufkange (council 18). The mechanism for submitting an Idin can be done twice,

for example the sultan issues an Idin and then the council of eighteen does not comply, so it can be rejected but the condition is that there must be a military element of Kapita Lao (negotiable). Jaib Kolano is the sultan's prerogative which was born from his decision through the guidance of Allah SWT. Jaib itself is non-negotiable, but can be canceled by the new Sultan when the previous Sultan dies on the grounds that it is irrelevant or not in accordance with law and custom (14/08/2023).

In line with this explanation, Jogugu Sultanate of Ternate (Zulkiram) further explained that:

Idin is the policy of a sultan, so there must be a meeting held by Bobato, and eighteen meetings attended by Kapita Lao. But Laos does not have voting rights. If the person concerned is not present, then the meeting is invalid. The decision of the meeting was conveyed to Ngaruha Commission, then it was reviewed and conveyed to the sultan, and the sultan deemed it appropriate, so the sultan then conveyed it to the public. Idin can still be changed (through intervention). Meanwhile, Jaib is decided by a sultan through guidance from Allah SWT. Jaib himself also passed bobato 18, but it cannot be changed, so agreeing or disagreeing is finished. Fortunately, the next sultan has the power to change it. Jaib is the highest source of law. Idin still has suggestions and input. Jaib can accept suggestions and input but

cannot change them (11/8/2023).

The Idin Kolano discussion process took place in a session or meeting called Bobato 18, which was a forum where the royal council discussed and assessed the decisions proposed by the Sultan. Idin Kolano's delivery mechanism has unique characteristics. The Sultan had the opportunity to convey this decision twice. If, at the first presentation, the Sultan's decision does not receive support or approval from the royal council, especially Council 18, then the decision can be rejected. However, the main condition for rejecting Idin Kolano was the presence of a military element called Kapita Lao. Capita Lao added an additional dimension to the Sultan's decisions. The sultan could use military force as a bargaining chip to gain support or approval from the royal council. In other words, the Sultan's decisions do not only depend on legitimacy or internal support but can also be influenced by military factors.

Meanwhile, Jaib Kolano is the Sultan's prerogative, which arises from his personal decisions, guided by the guidance of Allah SWT. Jaib is non-negotiable but can be canceled by the next Sultan after the death of the previous Sultan for reasons of irrelevance or not being in accordance with law and custom. Thus, these two rights marked the power structure of the Sultan of Ternate, which included complex mechanisms and

provisions involving council approval, military support, and ethical and legal considerations.

### **The Relationship between the Sultan and the *Bala* (People) in the Sultanate of Ternate**

*Jou Se Ngofa Ngare* 's philosophy describes the relationship between the leader (sultan) and the people (*bala*) in a traditional state. However, the Ternate sultanate was the only one where the sultan acted as head of state and head of government. This reflects the characteristics of modern organizations, where one person holds political authority and leadership. Although traditional elements still existed in the relationship, the sultan's dual role as head of government and head of state demonstrated an adaptation to modern organizational principles in *Jou Se Ngofa Ngare* philosophy.

The Sultan received assistance in the construction of the Tentae Sultanate from a Ngaruha commission. *Tuli Lamo* (minister of state secretary), *Jo Hokum Soasio* (minister of home affairs), *Jo Hokum Sangaji* (minister of foreign affairs), and *Jogugu* (prime minister) comprised the commission. *Kapita Lao* was the chief of the armed forces. Furthermore, *bubato nyangimoi se tufkange* (council 18) is comprised of representatives from eighteen clans (*soa*) within the Sultanate of Ternate. Under

the leadership of *Kimalaha Marsaoli, Bubato* 18 is tasked with the establishment of regulations within the sultanate, the selection and appointment of the sultan, and the removal of the sultan. Additionally, it is the responsibility of the bobato afterlife to perform religious rites in the sultanate. In addition to assuming the role of supreme leader, the Sultan is regarded as a "*bobaturrasul*," or representative, in lieu of the apostle, who possesses significant knowledge regarding this world and the next.

The highest sovereignty in the Sultanate of Ternate lies in the hands of the bala kusu se kano-kano. Bala means the entire community, while kusu-kusu is defined as the Muslim community, and kano-kano reflects the non-Muslim community that lives together in the lives of the people of the Sultanate of Ternate. The Sultan's leadership tradition in Ternate is closely related to the support of reinforcements. This differentiates it from other sultanates. In Ternate society, the Sultan's leadership role is well accepted by the bala kusu se kano-kano because traditional leadership traditions have become a strong part of their identity. Bala felt he was an integral element of the power structure in the Sultanate of Ternate. The relationship between the sultan and the people of Jou Se Ngofa Ngare 's philosophy of traditional leadership depicts a pluralistic

relationship; this can be seen from the representation of bala. Bala does not mean that it is based on the Muslim community of Ternate but rather on non-Muslims. This means that the Sultanate of Ternate represents a system of government according to a modern constitution, even though it is not yet standard. According to Jogugu (Zulkiram), the Sultanate of Ternate.

Non-Muslim communities were given a place in the Sultanate of Ternate; this was proven by the presence of *Tabanga* (a Christian village), which was squeezed by two sub-districts, namely *Sulamadaha* and *Tobololo* (Islamic). Their job is that during big days such as the eve of *Eid al-Fitr* or *Idhul Fitri* prayer, *Jo Ou uci sabea* (the sultan comes down to pray), they are the ones who guard and guard the sultan. Apart from that, the positions in the traditional ranks are Chinese lieutenant, Arab capita, and *Gam Nasarah* capita, who is not Muslim, which *Ou* calls *bala kusu se kano-kano* (11/8/2023).

The legitimacy of traditional leadership is derived from custom or tradition. Leaders are not selected on the basis of their personal aptitude but rather according to historical conventions, analogous to a son ascending to his father's throne. This demonstrates that traditional authority is derived from familial, tribal, or hereditary factors. Authority is thus predominately determined by an individual's personal connections and allegiance to the

preceding leader. Traditional authority is vested in individuals who are regarded as knowledgeable about sacred traditions; therefore, traditional ties play a significant role in this context (Shofi & Talkah, 2021). The Sultan as Head of State and government has a big responsibility for the people's safety and economic well-being. *Jogugu* Sultanate of Ternate, Zulkiram that:

The sultan and the army must be united. There is a principle in the Sultanate of Ternate, namely that until the people are rich, the sultan cannot be rich. This is symbolized by the "*Goheba dofolo Romdidi*" (two-headed eagle). Having one body means unity between the government and the people. Meanwhile, two heads are facing each other but have one body and one heart, in the sense of union between the leader and the people, or the sultan and the army. The leader or sultan also senses the needs and emotions of the people (Zulkiram, 11/8/2023).

The aforementioned statement underscores the significance of unity between the Sultan and the populace of the Ternate Sultanate. The notion that "the Sultan and the army must be united" exemplifies the closeness of the government's relationship with its subjects. The principle of *goheba dofolo romdidi* (Two-Headed Eagle) delineates unity between the Sultan and the people, with one eagle's body representing prosperity. This demonstrates that the prosperity of the

people and the success of the sultan are interdependent. In contrast, a symbol consisting of one heart and two heads that are turned in opposite directions signifies a strong connection between the leader and the people, and it is imperative that the leader comprehend and accompany the desires of the people. Despite the existence of a "theocratic" system, the sultan's relationship with the people is marred by nuances of kinship and equality. "*Ino Fo Makati Nyinga, Doka Gosora Se Belawa Om doru ya momote, to magogoru se Madudara*" (translated as "Let us be united in heart, as nutmeg and mace cook together, falling together in a bond of sincere love") expresses sincere equality (Gazal, 2011). This correlation establishes the foundation for leadership that is adaptable and focused on the welfare of the populace in order to attain common prosperity. The unity between the sultan and the army in the Sultanate of Ternate was not merely symbolic; it also established a symbiotic and harmonious rapport between the ruler and his subjects.

## CONCLUSION

Islam's mystic philosophy is connected to *Jou Se Ngofa Ngare* philosophy. *Jou Se Ngofa Ngare*, being the "article" of everything and "al-awwal" or the primary cause that must "exist," does

not derive its existence from other causes. Adhering to the teachings of *Ma Jojoho Toma* kitabullah (the Book of Allah) and *Ma Jojoho Toma* Rasulullah hadith (the Hadith of Rasulullah) were the guiding principles of the Sultanate of Ternate. Acknowledgment of the divine nature of Jou (the Creator) and Ngofa Ngare (the created). "Jou se Ngofa Ngare " and "al-awwal" both refer to the "origin of all things," whereas "al-awwal" denotes the source or creator of all natural entities.

The Sultan serves as both the head of state and the head of government of the Sultanate of Ternate. Under his guidance, the sultan was endowed with two distinct categories of rights: *Idhin* and *Jaib Kolano*. As head of state, the Sultan of Ternate possesses two rights known as *Idin Kolano* and *Jaib Kolano*. In the interim, *Jaib* is determined by a sultan under the direction of Allah SWT. Even *Jaib* himself surpassed the age of 18, but since this is immutable, agreement or disagreement is no longer possible. Twice, the Sultan was afforded the opportunity to communicate this decision. Nevertheless, the primary stipulation for declining *Idin Kolano* was the existence of a military contingent known as *Kapita Lao*. In contrast, *Jaib Kolano* is a prerogative of the Sultan that results from his own discretion, under the direction of Allah SWT.

The philosophy of traditional leadership espoused by *Jou Se Ngofa Ngare* delineates a pluralistic relationship, as evidenced by the depiction of reinforcements. In the Ternate Sultanate, the *bala* (people) and sultan (leader) constitute a single entity. The principle of *goheba dofolo romdidi* delineates unity, wherein the prosperity between the Sultan and the people is symbolized by a single eagle body. This demonstrates that the prosperity of the people and the success of the sultan are interdependent. In contrast, a symbol consisting of one heart and two heads that are turned in opposite directions signifies a strong connection between the leader and the people, and it is imperative that the leader comprehend and accompany the desires of the people. This correlation establishes the foundation for leadership that is adaptable and focused on the welfare of the populace in order to attain common prosperity.

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