



Ternate Sultanate Palace: A Multifaceted Hub at the Crossroads of Culture and Politics

Rustam Hasim¹, Daud Hasim², Rasti Amelia³

¹ Fakultas Keguruan dan Ilmu Pendidikan Universitas Khairun, Indonesia

² Fakultas Ekonomi Universitas Khairun, Indonesia

³ Fakultas Hukum Universitas Khairun, Indonesia

ABSTRACT: Historically, sultans have always had living space (lebensraum habitus). In the Sultanate of Ternate, the living space of the sultans was the kadaton (palace) which since its birth was organized according to the philosophical cosmology constructed in a person's customs. The palace (kadaton) as the basis of political legitimacy means that the palace is not merely the residence of the king and his relatives, but it is also seen as the state itself (exemplary state), so that in the history of its development, the palace has become an institution of power that politically has the same weight as the institution nobility itself. This research aims to 1) to reveal the Myth of the Seven Princesses: Source of Legitimacy, and 2) to reveal how the Sultan's palace strengthened the Cultural and Political Center. This research used descriptive qualitative method. The result of this research revealed that the Sultanate of Ternate attempted to build and maintain its power base based on three factors. First, geopolitics, which causes the palace to have a traditional identity position that is closely related to the source of magical beliefs. Second, the doctrine of power, the palace has a central doctrine which makes the king the representative of God's power (micro cosmos). Third, the basis of aristocratic power centered on cultural hegemony.

KEY WORDS: Culture, Palace, Politics and Ternate Island, Sultan.

INTRODUCTION

Tracing the history of the Sultanate of Ternate from the beginning to the present, there are four important elements in the institution of the Sultanate of Ternate, namely; Keraton (Sultan's Palace), Sigi Lamo (Grand Mosque), Ngara Lamo (Big Door/room for two traditional institutions, namely the Nga Ruha Commission and Bobato Nyagimoi se Tufkange), and Dodoku Mari or Dodoku Ali (Sultan's Harbor). These four elements are links in the chain of the Sultanate of Ternate which cannot be separated from each other because they are a cultural and political unity.

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 this palace complex consist of sigi lamo (sultanate mosque), ngara opas (palace gate), ngara lamo (big door), air santosa (bath and ablution place), palace square, sultan bridge (dodoku Ali) and the burial ground of the Ternate Sultanate which borders the sultan's mosque (sigi lamo) (Hasim, 2022). These elements are a unity that cannot be separated from each other because their existence is mutually binding and is considered a sacred place.

The Palace of the Ternate Sultanate is a 19th century, two-story building facing the sea which has spiritual and philosophical values. The shape of the palace depicts a lion sitting with its two front legs supporting its head. In the front right side yard there is a gate called ngara opas (special door for courtiers) which historically has always been occupied by 13 palace soldiers/soldiers. Entering the palace from the front via two 27 stairs, after passing through it, it will find an open veranda called a balcony. Above the door there is an inscription written in Arabic, explaining the founding of the Ternate sultanate. According to Azhar et al., (2020), the content of the inscription commands that the sultans must order goodness and prevent evil and cruelty, if this 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, whose position is the center of the microcosm of the country, and it is the sole intermediary between the microcosm and the macrocosm. The Sultan occupies the top of the status hierarchy both within the kingdom and outside the palace. This makes the palace a center of faith. Thus, the power possessed by the Sultans of Ternate was complete and single. This means that power must not be competitive, comprehensive, and not fragmented or divided. Kadaton



Ternate as the center of the cosmos is considered a sacred place, until now it is believed that people come from the "upper world" as told in the myth of the Seven Princesses (Hasim & Nur, 2021). This building arrangement is also the same in Javanese thought, which according to Soeratman (1981), the pattern of building arrangement in the palace was inseparable from the king's efforts to harmonize the lives of the citizens or palace community with the universe. Thus, the palace is a meaningful symbol and magical center.

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), Kololi Kie (circling the mountain), and Fere Kie (climbing the mountain). These ceremonies became criteria for social status that symbolized the power, wealth and authority of the sultan. Thus, the sultan and his palace were an integral unit that strengthened each other. A sultan will have no political meaning if he is not supported by the palace.

TITLES AND HEIRLOOMS

The sultans of Ternate have always been involved in efforts to establish themselves by using symbols in the myth of the Seven Princesses. One of them is using the title Alam ma Kolano (ruler of the world). By holding the titles Alam ma Kolano and Kolano Maluku (ruler of Maluku), the sultan of Ternate was considered the strongest and most respected among the Maluku kings in the North. The use of this title can be found in various documents of European nations. One of them, Bossher (1859), wrote that the Dutch called the sultan of Ternate the 'ruler of Maluku'. Even the sultan of Ternate himself, through Dutch documents from the 19th century, referred to himself as 'ruler of Maluku' and 'sultan of Maluku'.

By holding the title Alam ma Kolano, the Sultans of Ternate view power as a single, complete and complete one (Rahmatullah et al., 2023; Federspiel, 2007). This means that power must not be competitive, fragmented or divided. Therefore, by holding the title Alam ma Kolano (ruler of the world), every king who rules is obliged to carry out the mission of strengthening the dynasty. They believed that if their rule was successful, they would also be able to strengthen their position in their kingdom.

In line with that, in the traditional book of the kings of Ternate (copper book), it is stated that the sultan of Ternate with the title Alam ma Kolano has supernatural powers and has blessings that bring salvation and happiness. This ability is believed to be a gift from God, so that in this concept the power of the sultans cannot be separated or is always connected to a spiritual concept related to the belief in the existence of parallels between the universe and the human world. This is in line with the Javanese concept of power which places the king as the sole ruler in the fields of physical and spiritual power (the king as the center that radiates into the macrocosm and microcosm). That is why the sultans of Ternate were placed as khalifatullah or God's representatives in the world. At this level, according to Suryo et al., (2001), religion is a source of legitimacy as well as a political resource or means of power.

In the political structure of the Ternate sultanate, the sultan was the central point of power. As the top of the hierarchy, the sultan holds great power. This is reflected in their ownership of heirlooms, titles or genealogical genealogy. One of the heirloom objects that is believed to have magical value is the stamper (crown) of the Sultanate of Ternate which is believed to have come from heaven (Syawaludin et al., 2019; Umar & Hasim, 2021). This crown is believed to come from the 'upper world' and it has been a miracle for the sultan in his leadership from time to time.

Apart from the crown, other heirloom objects which are considered sacred and sacred objects are the royal chair, royal umbrella, twin rattan scepter with ivory heads, golden rifle, swords of various shapes, large crystal lamp with six curved branches with three lamp eyes, copper clothes, shields, small and medium cannons, as well as the royal symbol of Goheba ma Dopolu Romdidi (two-headed eagle) (Hasim, 2022). Until now, people believe that these objects are a source of prosperity.

It is common knowledge that the Sultanate of Ternate is a dynasty that originates from the descendants of prophets from heaven. That's why he has the title Alam ma Kolano (lord of nature). Even though the sultan is the leader of the kingdom, the highest title is not only sultan, but also kolano, because only kolano can issue an iddin (veto right) that the people obey. Therefore, a sultan has two titles of nobility, namely kolano and sultan. According to Suryo (2001), the kolano position is still used as an instrument of control and management of domestic politics. Meanwhile, the sultan's position is more directed towards international relations interests.

Correspondingly, to strengthen the sultan's position as the ruling class, the sultans used Arabic and Persian names and titles. Like the title used by the 41st Sultan of Ternate, Muhammad Ayanhar (1876-1856), with the title Asultan Tadjul Mahful Binajatilahi Lhanan Sirajul Mulki Amirudin Iskandar Munawarusadik Wahoeaminaladdin Syah Putra Ajanhar Raja Ternate and the addition



of the title "Shah" (the title of Persian kings) behind the name of a sultan. A title used by the sultans of Ternate from the 19th century until now.

The aim of using these titles was to gain mass influence (social effect), which, according to Kartodirdjo (1999), every Ternate sultan who ruled felt obliged to carry out a mission to strengthen and maintain the power of his dynasty. If he succeeded in doing so, he would also strengthen his own position within the dynasty.

METHODOLOGY

This research used descriptive qualitative method, namely revealing an issue and proving it with verified data. In line with this, Creswell (2007) provides guidance on qualitative data analysis with a systematic approach. It stressed the importance of identifying key findings or themes that emerged from the data. This involves looking for general patterns, central ideas, or key concepts that appear repeatedly in the dataset.

RESULT AND DISCUSSION

IT DESIGNED AS A ROLE MODEL

The contents of the inscription above illustrate that in building the base of their power, the sultans of Ternate made the palace have a central doctrine of magical-religious beliefs.

"This building is a place for the highest and noblest people, namely the residence of the sultans who are carried on their shoulders, they are "sirajul gulub" the light of the heart. Islamic sultans were created based on the custom of Iskandar Zulkarnain, a descendant of just and even pious sultans. Namely, Sultan Muhammad Ali ibn Sultan Sirajurrahman along with his ministers and all the big people consulted to find a suitable place to establish a kadaton as a memento for his descendants who became sultans at the end of time. With the nature of Allah Azza wa Jallah, his wishes were granted, so the Sultan of Ternate's kadaton was built on a hill. By God's destiny, a spring emerged under the foot of the hill and until now it is known as "water sentosa" this water is where he bathed and took ablution water. While he was sitting, he made a testament to all the ministers and the people that whoever lives in this kadaton, as a mandate from God, that those who become sultans must obey: "mar ma'ruf nahi munkar, pray, fast, love the poor and all the people" that If you become a sultan and occupy this kadaton by not fulfilling this will, you will not be safe in this world and the afterlife, sala'matan fiddunya wal-Hereafter." Hopefully those who live in it will be able to obey the will referred to "wadumtum shalimien fi hifdhil wasiah minassulta'nil - amien.-
The beginning of the thirty days of the prophet's zulkaidah hijratun two hundred and twenty when this is the home of the month of Sunday, one thousand two hundred and eight years."

The quote above is the content of the Ternate kadaton inscription which was built during the reign of Sultan Muhammad Ali (1801-1807). It can be seen from the sentence which states that those who have the right to occupy the kadaton are the highest and noblest people "sirajul gulub" to protect and spread the religion of Islam.

The doctrine of power is used as justification that the source of authority obtained by the Sultans of Ternate in ruling comes from a source that is considered holy, namely God. Belief and religion dominate Ternate society and the sultan's position in society is strongly supported by religious beliefs. This reason forms the idea that only members of the sultan's lineage have the right to remain in power. This magical-religious legitimacy meant that the kadaton was not merely the residence of the king and his relatives, but was also seen as the country itself. According to Dwipayana (2004), the palace, in the history of its development, became an institution of power that politically had the same weight as the institution of nobility itself.

As a center of faith, the sultan and his family are a community that has its own living space. The living space of the sultans in the Sultanate of Ternate is the kadaton, which since its birth has been organized based on certain customs, religion and beliefs (Kiem,



1993). Kadaton has an area of 44,560 M². The kadaton complex includes Sigi Lamo (sultan's mosque), Ngara Opas (palace gate), Ngara Lamo (royal council meeting building), Ake Santosa (bathing and ablution place), Kadaton square, Dodoku Mari (sultan's port and king's tomb) king of Ternate which borders the sultan's mosque. These elements form a unity that cannot be separated from each other because their existence is mutually binding and is considered a sacred place.

Based on the beliefs of the Ternate people, the Ternate kadaton is a 19th century style building. With two stories facing the sea, it looks like a lion from heaven sitting with its two front legs supporting its head. Meanwhile, according to various sources interviewed, the shape of the kadaton is likened to a human body sitting cross-legged (Cako Tertib) facing west (the rising sun). It contains the meaning that every sultan is ready to carry out his service to religion, nation and state.

Based on several sources, to get to the kadaton, people have to go through three doors (ngara). The middle, south and north doors respectively are reserved for the sultan and his nobles. Each door consists of 27 steps. The number 27 means the special night of the sky, namely the 27 nights of the month of Ramadhan (Lailatul Qadar) and the 27 days of the month of Rajab, namely the nights of Isra and Mi'raj of the Prophet Muhammad SAW. The main or middle door is only reserved for the sultan and his family. The southern gate is only for world bobato (government sector) such as bobato madopolo (council of ministers) and bobato nyagomoi se tufkange (legislative body). Meanwhile, the northern door is intended for the afterlife (religious field).

The height of the kadaton building from base to ridge is 17 meters. The number 17 is philosophically related to the number of rak'ahs in the five daily prayers, namely Fajr two rak'ahs, Dhuhur four rak'ahs, Asr four rak'ahs, Maghrib three rak'ahs, and Isha four rak'ahs. The number 17 is also connected with the 17th day of the month of Ramadan, namely the Nuzulul Qur'an event.

In the kadaton building, the sultan has his own room located in the north and south. The northern room consists of three rooms. First, the sultan's prayer room (praise room). Functioning as a place of worship for the sultan, in this room there is also a round marble table, on top of which is placed an heirloom Qur'an and an heirloom keris. Women are prohibited from entering this room and it is considered the most sacred place (Kakkar & Pandey, 2018; Gupta & Agarwal, 2018). This room was also used for worship by the sultan, a person who was believed to be the sole intermediary between the microcosm and the macrocosm. In front of this room there is a special room (gonyihi kolano). This room has several functions, including as a traditional welcoming place for grand guests, a welcoming room for dignitaries, a place to welcome imperial guests from within and outside the country, a place for deliberations between the ngaruha commission and the bobato nyagimoi se tufkange (legislative body), and it is used in the coronation ceremony of a sultan (kabasaran kolano ceremony). Second, the sultan's private library room. Second, the dining room of the sultan's family and his queen consort.

The arrangement of the kadaton buildings with various classifications full of philosophical and religious meaning shows an effort to make the palace a center of belief. In this case, the power possessed by the sultan of Ternate is complete and single. This means that power must not be competitive, comprehensive, and not fragmented or divided. Kadaton Ternate as the center of the cosmos is considered a sacred place, until now it is believed that people come from the "upper world" as told in the myth of the Seven Princesses. This building arrangement is also the same in Javanese thought, which according to Darsiti Soeratman, the pattern of building arrangement in the palace was inseparable from the sultan's efforts to harmonize the lives of the citizens or palace community with the universe. Thus, the palace is a meaningful symbol and magical center.

The manifestation of being 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 (jou kolano), the sultan's birthday (legu gam), and the sultan's death ceremony. These ceremonies became criteria for social status that symbolized the power, wealth and authority of the sultan. Apart from that, in kadaton life, the sultan's family and nobles had their own lifestyle, bound by certain values. As in terms of clothing rules that are enforced in the palace, for example white is only worn by the sultan, yellow is for the nobles (world bobato) who come from the Soa-sio and Sangaji clans. Black is for priests (bobato afterlife), red is for soldiers from the Soa, Heku and Cim clans. Meanwhile, for ordinary people, to enter the kadaton you have to take off your sandals, you have to lower the items you carry on your head, and you are not allowed to wear an umbrella. Likewise, speaking and behaving in accordance with karmic rules such as worshipping (suba), sitting cross-legged for men, kneeling for women, and bowing. According to Moertono (1985), the palace regulations were deliberately made to glorify and strengthen the legitimacy of the king and his institutions.

Thus, it can be concluded that the sultan and his palace are an integral unit that strengthens each other. A sultan will have no political meaning if he is not supported by the palace. Sultans who do not have a palace will experience a decline in social status, which in Clifford Geertz's language calls it a declining status. On the other hand, the palace could not become an important institution if it was



not strengthened by the political skills of the nobles who at any time, with the creative power, it would increase the authority of the palace.

SULTAN'S BIRTHDAY: STRENGTHENING THE CULTURAL AND POLITICAL CENTER

During the reign of the 48th Sultan of Ternate, Mudafar Syah, apart from making the palace a political center, it was also a cultural center. As a cultural center, palace ceremonies are held, such as; Legu Gam (sultan's birthday). This strategy was successful and had a big impact on the palace's existence as a cultural center (Abdulajid & Kamisi, 2021). The legu gam celebration is held every year in April to celebrate Sultan Mudafar Syah's birthday which falls on April 12 as a forum for the birth of the Sultanate of Ternate as the cultural center of North Maluku. This claim is what caused the state, in this case the Ministry of Tourism, to choose to collaborate with the palace as a form of government attention to local culture.

Historically, Legu Gam celebrations have been held since the 16th century during the reign of the 26th Sultan of Ternate, Babullah. However, at that time the implementation was carried out in the palace and was only attended by the bobato world and bobato afterlife (royal scholars). In this ceremony, the bobato of the afterlife are tasked with reciting the kiye prayer (salvation prayer), as a form of gratitude for God's gift in the form of abundant sustenance, safety and health for all the people of Maluku Kie Raha.

The Legu Gam celebration has a very prominent cultural dimension. The celebration itself shows creativity in the art of dance and other symbols, such as language, clothing, procedures related to ritual ceremonies. As a form of preserving North Maluku culture, the existence of legu gam is expected to enrich the national cultural treasures, as well as become an adhesive for the value system in people's lives. The Legu Gam celebration is also used as a strategy to expand kinship networks. In each performance, state guests or ambassadors from foreign countries receive honorary degrees. The presence in the celebration as part of the family certainly provides political benefits for them, especially in front of traditional society. However, for the palace, the presence of politicians and bureaucrats can also increase the prestige of the palace politically. By taking advantage of the relationships that have been built to gain access to the economic and political resources owned by politicians and bureaucrats. Likewise, politicians may hope that the peerage they receive from the palace will open up space for them to gain the support of traditional voters. Granting nobility was a political strategy to strengthen the palace's position in society. By being given a title, all socio-political elements officially become part of the kinship of the Sultanate of Ternate. Becoming kinship of course has logical consequences for the palace both economically, politically and culturally. This strategy is called "kinship politics". This kinship policy is taken for two reasons. First, changing influential and potential political power into friends or relatives. Second, to get parties that are economically and politically beneficial. What was done by Sultan Ternate Mudafar Syah in the Legu Gam celebration as a forum to continue to make the palace a center of culture as well as politics. As a political platform, the Legu Gam celebration is a political synthesis that has been developed for a long time (before independence) from one generation to the next with the aim of seeking the legitimacy of traditional power. The presence of delegates from the regions attending the sultan's birthday celebration meant that the acknowledged authority. On the other hand, the ceremony is closely related to the economy. The cultivation is carried out by pursuing beauty and splendor with the aim of attracting tourists in order to support development as an economic resource. The economic profits obtained from the Legu Gam event are used to maintain ties with their traditional followers. Economic surpluses are also used to hold large ceremonies that are hegemonic in the cultural arena, such as the Kololi Kie (circling the mountain) and Fere Kie (mountain climbing) ceremonies. In this way, sufficient material capacity is used creatively to build symbols of cultural splendor which ultimately establishes them as centers of belief.

THE MYTH OF THE SEVEN PRINCESSES: A SOURCE OF LEGITIMACY

The concept of power of the Sultanate of Ternate is not too different from the concept of power of kings in Java. It always places origins as something very important. This made the sultans very oriented towards chronicle and genealogical texts. This orientation then gave rise to the creation of genealogical myths which were used for political legitimacy.

Discussing about the genealogy or genealogy of the kings (sultans) of Ternate cannot be separated from the myth of the Seven Princesses or what is known as Hikayat Ternate. The myth was written by Naidah (1856-1866), a court poet who served as Soa-Sio Law (Supreme Court) of the Ternate Sultanate during the reign of the 41st Sultan of Ternate Muhammad Arsyad (1852-1869). This myth gives a central role to a legendary Arab figure, Jafar Shadik (sometimes called Jafar Nuh), who arrived in Ternate on Monday 6 Muharram 643 Hijriah or 1250 AD. Jafar Shadik, whose lineage is connected to Ali bin Abi Talib, son-in-law of the Prophet



Muhammad SAW, then married a daughter named Nur Sifa (Iriyanto, 2019).

This genealogy shows that the descendants of the Ternate sultans were descendants of extraordinary figures. The first group (male side) are descendants of the prophet and the second group (mother's side) are descendants of the heavenly king or god. So this dynasty fulfilled the requirements to become the ruler of the kingdom. Nadiah seemed to want to convey the political impression that Jafar Shadik was the ancestor of the ruling kings in North Maluku. Meanwhile, Masyhur Malamo, who was born in heaven, was the forerunner of the next Ternate sultans and occupied a major position. Subsequently, he was appointed as the first king of Ternate during the kolano (kingdom) era. Meanwhile, his brothers became the future sultans in other kingdoms in North Maluku, namely the Sultanates of Bacan, Jailolo and Tidore, as well as leaders of a confederation which later became known as Moloku Kie Raha (Four Kingdoms: Bacan, Jailolo, Tidore, and Ternate).

It is common knowledge among the people of Ternate that the Sultans of Ternate are a dynasty descended from the descendants of the prophets. This was something that later gave the sultan's position strong support from the religious side. The position of the sultan can even be said to be based on religion. The beliefs of the Ternate people, which are still influenced by animism and dynamism, also confirm that the sultan is the holder of power who acts as an intermediary between humans and God.

Politically, the myth of the Seven Princesses which was created during the reign of Sultan Muhammad Arsyad (1852-1869) was a strategy to maintain his power when spices (cloves) were no longer his economic source. At that time, the Dutch East Indies government held monopoly control by implementing strict and systematic extirpatie and hongitochten policies to control the price of cloves at the international level. This system of forced commodity exploitation changed the face of Ternate as a spice exporter into an area of mandatory delivery of spices. At the same time, the sultan of Ternate no longer used spices as a source of his economy. The lack of spice trade has also made the echo of the political power of the Ternate sultans quiet. The implication is that the sultan no longer uses cloves as a reference center for personal identity.

The above conclusions are indeed speculative. But in reality, during that period, the power of the sultans was subject to the economic and political hegemony of the Dutch East Indies government as a consequence of the agreements they had made. Another consequence was that in order to maintain their position, the sultans used religion as a new source of power. The myth of the Seven Princesses was then used by the sultans to justify their great position through magical-religious concepts (obtained from the world above) and made it a means to be accepted, by creating a genealogy that linked themselves as descendants of the prophet to re-establish their position in achieving their goals. desired. According to Alfian et al., (1987), the myths written by court poets for the benefit of the ruling dynasty at that time served to strengthen the legitimacy and increase the power of the king, which in turn was seen to increase the prosperity and well-being of the people. Until now, the story of the Seven Princesses still plays a decisive role in justifying and strengthening the power of the sultans of Ternate in relations with their people.

CONCLUSION

The Ternate Palace was founded during the reign of Sultan Muhammad Ali (1801-1807), in its design it has philosophical and spiritual (magical) meaning. The construction of a traditional two-story building facing the sea has values; firstly, the shape of the palace depicts a lion sitting with its two front legs supporting its head, likened to a "human body" that is cross-legged (Ternate Cako Tertib language). Contains the meaning of being ready to become a Sultan, ready to carry out his devotion to religion, nation and state. Second, enter the kadaton from the front via two stairs and from the two stairs via 27 steps. Contains the meaning of 27 nights in the month of Ramadan (lailatul qadar) and 27 Rajab (Isra and Maraj of the Prophet Muhammad SAW). Third, the height of the kadaton building from base to ridge is 17 meters. Philosophically, it is related to the number of rak'ahs in the five daily prayers (fajr, dhohor, asr, maghrib and isya) which total 17 rak'ahs. Besides that, the number 17 is connected with the 17th of the month of Ramadan, namely the event of the nuzulul Qur'an. Thus, since its birth, the palace has been organized according to the philosophy of central authority, where the palace is not only a residence for the Sultan and his relatives but is seen as an exemplary state.

The development of the Ternate Sultanate Palace as a political and cultural center from the colonial era to post-Indonesian independence in 1945 did not take place smoothly. Many obstacles were faced, both from within and outside the palace. For example, the 1945 revolution brought major changes to the lives of kings and nobles. There was a shift from life based on the value system of a traditional feudal agrarian society to the value system of a democratic national state society. However, the sultan's position remained unchanged as head of the dynasty who had power, privileges and authority. As a social entity, kadaton is a community that has its own culture.



This is as stated in the Ternate oral literature (dolo bololo) "Dara to Lefo Mapila Soro Gudu to Nunako. Gudu Moju si to Suba, ri Jou Si to Nunako" (The dove I marked on its wings flew far away and I recognized it. From afar I worshiped Him because I already knew Him). At this level it is an example of how the power possessed by the sultans does not only come from what they believe, but comes from the ability to make what they believe into a reference for belief in society. It is at this level that the Jou se Ngofa Ngare philosophy becomes a source of legitimacy.

As one of the traditional powers that is still alive today, the existence of the Sultan of Ternate has never lost its political legitimacy, so it has a political position as the central role model in the life of the people of Ternate. In the political structure of the Ternate Sultanate government, the sultan is the central point of power. As the top of the hierarchy, the Sultan has great power. This is reflected in the existence of shared attributes, such as; heirlooms, titles, or genealogical myths, all of which function to validate the sultan's position as ruler.

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