

Philosophy of Fala Raha Ternate Culture in Election of Moloku Kie Raha

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Abstract. Fala Raha is the philosophy of the Sultanate of Ternate. The cultural philosophy of Fala Raha is the basic understanding of the Ternate community which is applied in the government structure of the Ternate sultanate, four generations, four symbolic lines, four political powers, four initial communities, four government institutions. Decentralization of post-conflict local elections for regional heads, which is one of the pillars of the democratic party in the regions, has a great contribution to the efforts to realize democracy and good governance in the regions. Direct pemilukada provides positive and elegant. The reality on the ground is that this is not something that is easily realized, but positive efforts to achieve this goal must be carried out considering the importance of realizing positive political morale in the implementation of local politics. The purpose of writing is the application of the philosophy of Fala Raha (four houses) in the government structure in the process of regional head elections, with a decentralization theory approach. The result of this journal is to present post-conflict local elections based on local wisdom.

Keywords: Philosophy of Fala Raha, Decentralization, Pemilukada.

1 Introduction

Direct regional head elections will strengthen and generate genuine political participation because they are really directly involved in the local political process. The Ternate Sultanate, the Bacan Sultanate, the Jailolo Sultanate and the Tidore Sultanate, are four sultanates known as moloku kie raha (four large mountains). The sultanate which has a high value philosophy shows that the cultural level in the Ternate, Bacan, Jailolo and Tidore societies has a high level. The Sultanate of Ternate was one of the more advanced sultanates, this can be seen from the civilization of the Ternate people. Fala Raha (Four Houses) is a philosophical meaning contained in culture.

Fala Raha, the cultural philosophy which is the basis for the understanding of the Ternate people applied to the government structure of the Sultanate of Ternate, is still preserved until now. Fala Raha is not only a division structure or forming the kolano concept, but reflects a good understanding of both being political as it is written in the stories of North Maluku motology. Kolano is the concept of the designation of an elected leader who is physically and mentally qualified where initially this agreement was formed in order to strengthen the fabric of cooperation between each momole. Momole is the

name of the village leader (head of the clan). Fala Raha is one aspect of the formation of the sultanate concept which in its manifestation is the basis of the constitutional concept in the Sultanate of Ternate.

The momole era is a phase before the kolano concept in the history of the formation of the Sultanate of Ternate. Where are the four momoles, namely Tobona's momole, Toboleu's momole, Foramadiahi's momole and Tabanga's momole. [1] The analysis of the socio-political structure in Fala Raha is a big concept from the process of forming the four sultanates. Fala Raha is a big concept from the process of forming four sultanates in North Maluku. Fala Raha can be divided into one, four lineage structure, two, four symbolic heritage structure, three, four political power structure, fourth, early Ternate community structure, five, early Ternate four community structure, six, four main clan structure and seventh, structure four government institutions, that is called the Fala Raha concept.

2 Methods

This research is structured using a descriptive-analytical research method, where the authors take and focus attention on the problems that become research questions. The results of this study are then processed and analyzed for conclusions. This method aims to obtain objective exposure to a problem through the analysis process. Furthermore, the authors conducted a literature study. Library research itself is an activity of observing various literatures related to the subject matter discussed, whether in the form of books, journals, or writing that are helpful, so that it can be used as a source in research.

3 Result and Discussion

The legend of the four daughters which became the story of the formation of four sultanates in North Maluku (Moloku Kie Raha). Namely a native who married a celestial woman who has four (4) children. Three people are born on earth (Sahajat, Buka and Darajat). The fourth child was born in the sky (Mashur Malamo).

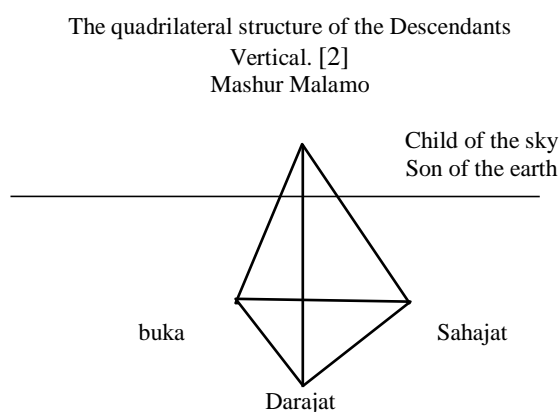


Figure 1.

3.1. The Structure of the Four Symbolic Inheritances

The structure of the division of the four symbolic inheritances has undergone a transformation from form to context in the distribution of symbolic inheritance. The transformation that occurs from the meaning of the forms that exist in the offspring into the form of an inherited context [3].

The quadruple structure of 2 and 3 symbolic heritage and sultanates

M M (Chair) Ternate

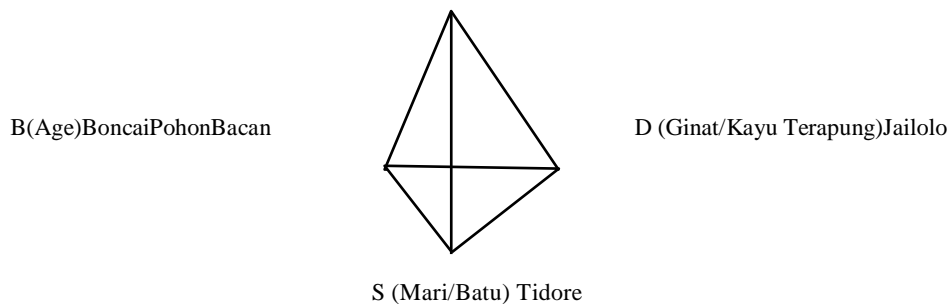


Figure 2.

3.2. Early Community Structure Ternate

History of the establishment of the Sultanate of Ternate, in the division of four is more horizontal or has the same and equal rank. The establishment of the Ternate agreement in the system from Momole Kolano to the Sultan. The sultans in history have four early communities (momole), namely the Tobona momole, Toboleu momole, Foramadiahi momole, and Tabanga momole.

Horizontal quadruple structure I early community of Ternate [4]

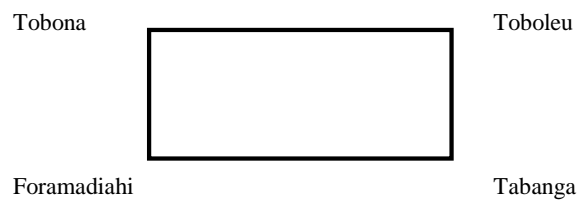


Figure 3.

3.3. Structure of the Four Geopolitical Units

Geopolitical unity is a form of transformation from the forms of the previous four structures. Where in the previous four structure is the concept of elaborating the myth of the

seven daughters which is the foundation of the beginning of the story. The form of this transformation into a concept or system of government that is political in nature, this geopolitical unit is known as Moloku Kie Raha (Four Mountains of Maluku). [5]

Every mountain or island is joined horizontally, and there is no meaning that one is superior or higher in rank than the other. This concept is in accordance with the pattern of the four jakob sumardjo, where this four pattern directs our view of the philosophical values contained in the titles carried by the four powers.

Jailolo as Jiko Ma-Kolano (Ruler of the Sea Bay), Tidore, Kie Ma-Kolano (Ruler of Land / Mountain), Bacan, Dehe Ma-Kolano, and Kolano (Ruler of the Cape) Ternate, Alam Ma-Kolano (Ruler of Thrones/Nature). The titles carried by the four sultanates are seen as a horizontal structure, this can be seen that the duties and obligations of the four sultanates are different, both in terms of statistical and geopolitical concepts, in fact the four are seen as a complementary mixture and there is no room for misunderstandings, let alone until the dispute.

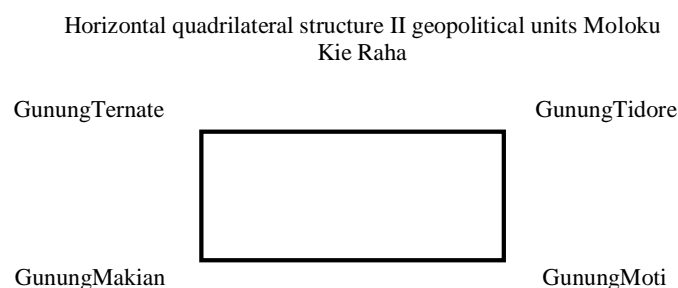


Figure 4.

3.4. Structure of the Four Main Clans

The structure of the four main clans, the structure of the transformation into aspects of government. In the structure of the Ternate sultanate, it was clear that there were four main clans that became the four determinants and held high positions in the Sultanate of Ternate, namely the Tomaito clan, the Tomaidi clan, the Marsaoli clan, and the Tomagola clan. This four-clan Ternate structure is known as the Fala Raha (Four Houses).

3.5. Structure of the four symbols of government

Gam Raha (Kampung Empat) is a Ternate sultanate institution whose job it is to legalize a sultan. Gam Raha as an institution in the government of the Sultanate of Ternate, has four components, namely Soa Sio, Sangaji, Vice Heku, and Vice Cim. In the government agency of the Ternate sultanate, it can be seen that there is an amalgamation of two different elements where Soa Sio and Sangaji represent elements of the sultanate, while Heku and Cim represent elements of society. This concept is reflected in the philosophy of Kusu-Kusu Se Kano-Kano (Leader and People).

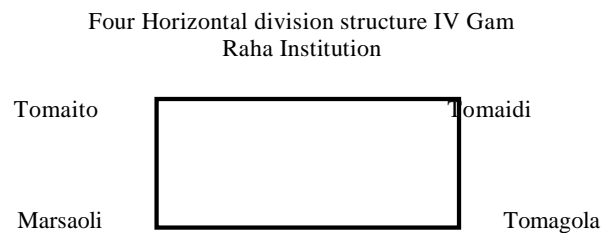


Figure 5.

From the discussion of the four concept of the division of the structure, illustrated that the meaning of the four that exist in the elements of culture Maluku North, clearly visible concept unitary state of Indonesia, in the division of the structure of government and the system of government as opinion Prof. Yakob sumarjo about four pattern underlying custom rules in North Maluku.

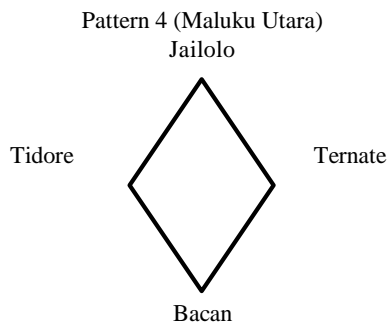


Figure 6.

Theories of democracy and regional head general election in Indonesia generally and especially in the province of North Maluku, many influenced and dominated theories of the West. Figures or expert political theory and democracy local or decentralization many developed by Western scientists, for example Smith, Dennis, rondenelli, Sabir, cheema, Nick devas and others. It is appropriate opinion purwo Smith that scientists West often put Indonesia as an object of the study incredible important resulting theories of recognized in the global level. Like Clifford Goetz, Benedict Anderson, Harold Crouch, Collin Brown, aniel S. Lev etc. they are scientists the West [6].

Don't miss also Muhammad yusus from Pakistan obtaining the Nobel Prize, conducting research in the region sub the Stone, Malang related to the system *arisan*, developed into gramenne the Bank. This shows that the local wisdom real a lot of life and owned by the state Indonesia just yet many explored and used by the local community is concerned. Local wisdom or local knowledge that put cultures good local and positive for developed in order to overcome the problem of the community.

In the perspective of theoretical, local elections which is one of the pillars of Democratic party in the area has the contribution of great to attempt embodiment of democracy and good governance in the area [7]. Decentralization believes able to provide the best way to improve the welfare of the people. The implementation of decentralization has the advantage a few things such as:

first, the decentralization a means of education political teach people much about the importance of the role of political debate in the selection, leadership in a local democracy. As a means of political education. Election directly give examples positive and elegant that need to be continued be grown by all the elements involved. Reality in the field this is not something that is easy to realize, but positive efforts to achieve this goal should keep implemented in view of the importance realize the moral political positive in the implementation of local politics.

Second, the decentralization is training in leadership political will result in political leaders who will result in political leaders enough in decision-making, consultation public and various dimation quality improvement local democracy. Many evidenced in amerka States that is that pretty much the President of previously served governor in the state. This kind of this does need to be developed because of experience in Indonesia training political leadership at positions strategic not so feel especially happen promotion political leadership of the local to the National. Although for the position of representative institutions training political leadership is more perceived rather than on the position of executive leadership.

Third, with the decentralization the political stability can be awake for participation great in political through local democracy. Even the confidence to the government will increase social harmony, spirit togetherness and political stability can be maintained and improved. Assumption is basically the greater the space participation public in pilkada directly means meet the needs of the participation of public that it takes all levels of the implementation of democracy. Local elections directly is one of the implementation of decentralization politics. General election directly believed to be a lot of produce impacts positive in the end boils down to the public welfare area.

General election head of the immediate area is part of the implementation of decentralization area is believed to be a lot of bring positive impact for administration local government, such as the increase in political participation true, the selection leadership local political Democratic, growing supply leader adequate for the National level. development political culture strong to sustain political culture National the availability of certainty increase in the welfare of the people of the area [8].

4 Conclusion

Diverse cultural, social, political, enrich the values of the philosophy of science. Society of North Maluku have experienced this since the first up now this pattern system in everyday life. Philosophy fala Raha transformation in four pattern integrated the concept of mythology ternate. In the status of society ternate work together and interdependence. Philosophy society ternate not apply only the past but to present this philosophy life kontemporer society of North Maluku and became the door to get to know the structure of the culture user community.

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