

TERNATE SOCIETY DEVELOPMENT DILEMMA IN FACING ATTRACTIONS BETWEEN TRADITION AND MODERNITY

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ABSTRACT

The purpose of this research is to find information about the Ternatenese and Ternate aristocracy in facing the attraction between tradition and modernity as an effort to formulate a conceptual frame of the local society. Interview and documentary is used to gather data. Several informants that were chosen purposively were interviewed in this research. Documentary study was done of the primary and secondary sources. The result of this research is (1) Ternate aristocracy has a responsive reaction toward modernization. This means, they are not only accepting new values, but also conserving traditional values that is relevance to the society life development and; (2) Tradition and modernization attractions in Ternate aristocracy, in the political access, is improving. Some aristocrats are often used by the local politicians for their political purpose.

Key words: *tradition, modernization, value orientation, aristocracy.*

Background

Recently, globalization process in Indonesia is becoming more and more obvious. This can be seen in its influences in economy, politic, and culture. Indonesian faces many problems that are associated to the intervention of modernisation values to the local values in Indonesia, which can harm the national culture stability of Indonesia. Globalization is often viewed as the cause that increases the local culture rationalization, consumerism, and commercialization, which later result in the destruction and disappearance of cultural identity.

Globalization and modernization are indeed so powerful in changing the society value order and local community in Indonesia. Globalization has also brought together a very different modernity culture, which tends to opposite the local culture of Indonesia. Eventhough modernity influences to each culture and traditions, the society has its own respond strategies towards modernity.

Ternate aristocracy and society, in a wider scale, have shown a different attitude and mentality in preparing themselves to face modernity. The social system and cultural values which has been developed by the Ternate aristocracy since their early days until today has became a reinforcement and legitimation source of traditional authority. Based on this system and values, the aristocracy is conserving the cultural values as the standard and measurement to interact with

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another society group. This indicates that Ternate society has had a traditional system values since a very long time ago, and is still highly respected until today.

Therefore, it can be said that every transformation in a society caused, at the early stage, by individual or group desire in a society with a tendency to make a transformation. The transformation is a result of the experience of individual or group who has a social-politic organizational knowledge or education. Because education is a channel to improve a society quality of life to answer the challenge and transformation caused by the globalization and modernization wave.

The Ternatenese and Ternate aristocracy cannot avoid the modernization influences. The society has a tendency to accept a new cultural value effectively. In managing the traditional and modernization values, the society and aristocrat still face an uncertain attitude as a respond to it because they have been inheriting and very close to these traditional values as their life perspective and guidance.

This phenomenon is very interesting to be studied because it seems that there is a shift in traditional values, such as dedication, loyalty, and acceptability resulted from modernity values influences. Modernity value is often used by feudalist aristocrat for political and power purposes. There are various perceptions of traditional values resulted in the various society perceptions of recent values as a life challenge.

Based on the background above, the problem studied in this research is identified as followings below: *First*, how is the attitude and mental of the aristocrats in facing modernity? *Second*, how is the whole picture about the tradition and modernisation attractions in Ternatenese aristocrat and society?

The Society Tradition and Dynamic

The study about a society development is associated to the society tradition context. Tradition is indicated in the cultural values that are believed by the society, both in the aristocracy society or the society in general. Tradition and modernisation, each has a strong influence and motivation toward the society attitude and behaviour. Therefore, there is an attraction in the traditional and modernity values followed by the society. In the tradition context Giddens (1984) proposed the "Structuration Theory". This theory views the relationship between the actor (the action) and the structure in the form of duality relation. This duality happens in "repetitive social practice and patterned across space and time". The social practice can be some habitual action or tradition in the society.

The shift of cultural and traditional values in the society and aristocrat is a consequence of society culture dynamic. The society cultural and tradition elements that need to be saved include: dedication, loyalty, and acceptability. This is similar to the theory developed by Ogburn (1964) who explain that there are two cultural elements in a society, material cultural element and nonmaterial cultural elements. In the society the material cultural element is the one that can

easily change quite fast, and the nonmaterial cultural element is the one that is hard to change.

Tradition And Modernity Attractions

Human has a tendency to choose in term of attitude and action. However, the choice made by human is based on their orientation in values, would the choice bring any benefit or not. Johson (1986) explains *Traditional Rationality* and *Value Oriented Rationality* as followed. Traditional Rationality is the value effort in society life tradition. In every society life it is often known that there is value application in every activity which always associated to life value orientation. Therefore, the value of living together is developed much stronger. *Value Oriented Rationality* is a condition where the society views values as a life potential, although it is not actual in the daily life. This habit is supported by the religious life (religion value) and the society culture which roots in life (tradition).

In every individual or society group this value orientation of social transformation is a symbol and can be used by everybody in their individual or group life. In the society with a strong tradition and custom, the people act based on the value and belief. However, in the mean time, the aristocrat and society is triggered by science and technology intervention especially in information and communication. This results in the value shift, the shift of nonmaterial value tendency and orientation to material values.

Abraham (1991) states that tradition and modernity often strengthen each other. Many traditional cultures are appropriate for modernisation, and also facilitate and classify innovation. For example, Japan has combined feudalism and industry development, such as eternal loyalty for the emperor is easier to be shifted to the eternal loyalty for the company. In another part, Abraham explains its classification into two dichotomies, traditional and modern where the results in an opinion of traditional and modern values are opposite each other. In the traditional society we often see modern values, which according to Srinivas there is no pure traditional society and there is no modern society without tradition. Traditional and modern values will always live side by side.

Study Method

Interview and documentary are used to gather data. The interview in this study is done to the chosen informants. Documentary study was done through gaining from the primary and secondary sources.

Data analysis used in this study, according to Cresswell (1998:153-155): Chronologically details the themes and background, researcher explains any information or respond from the informant which has an association to the tradition and modernity. Categorize themes associated to the Ternate aristocrat respond to the traditional and modernity in order to gain a relevance understanding. Directly

interpreting the data by making patterns and finding out the association between categories. Developing naturalistic generalization of Ternate aristocrat responds to the tradition and modernity which associated to the theories used.

Result And Discussion

The Aristocrat Attitude and Mentality in Facing Modernity

About tradition conservation, the informant said that tradition or Ternate customs is still maintained by the society. Traditional values that are considered still relevance with the present society development is still preserved and rescued by the society.

The study of aristocrat attitude toward modernity is based on several expert opinions, including: Sztompka (2007 :73-74) who states that the society dynamic also influences the tradition transformation in the society as seen in the attitude and mentality, view, and new ideas of the elite aristocrat in selectively responding the modernity. Gilman (1997:76) explains that the cultural and tradition value system transformation efforts are a consequences of society dynamic that result in a significant transformation of the society members perception, attitude, and behaviour. However, in its application in social setting, the chance for the new values to enter the belief system is very little. This is because each society member has a learning experience, absorption ability, and different load of values.

The acceptance process is done selectively, they accept the new values without ignoring the society traditional values. The development and improvement in the Ternate society today is the result of culture change evolution. The religious leaders in Ternate have put a foundation, both in the case of religious belief and moral and etiquette strengths. This kind of foundation reflects in the customs and tradition in the form of institution and Ternatenese social institution.

Spiritual belief still dominates Ternate. This belief is still firmly applied by sultanate relatives and common people. Sufism ritual still exist in Ternate. The person who spread it is Syekh Abdul Qadir Jailani with the *tarekats* of *tarekat Al-Hadad*, *tarekat Al-Atas*, *tarekat Al-Refaiya*, and *tarekat Nagsyabandiyah*. This Sufism Ritual is the implementation of the four level of human life, (1) *syariat* (religious law), (2) *tarekat* (3) *ma'rifat* (knowledge) and (4) *haqqiqat*.

Old Islamic tradition has already existed in the Ternate society since a very long time ago. Ternate people still honoured their spiritualism. In the 15 century the trading center and base of Islam spreading activities was Malaka and Majapahit. Meanwhile, the centre of Islamic activities also rose in East of Indonesia, including the spreading of Sufism in Ternate since 1430 (Soekmono, 1981:48)

According to Neor (1996: xv-xvi), Islam and custom is the first tradition of Islamic movement, that can be seen in the combination of local habits and the worldwide Islamic habits. This Islamic tradition is a kind of salutation to the important people who considered as a pure person. This tradition expresses the

moslem who know nothing about the basic knowledge of Al-Quran, they believe in spirits and local beliefs, the holy belief which considered as magic and various sacred places, etc. This tradition represents the majority of Moslem in many area.

Before Islam entered Ternate, the people in Ternate had had some spoken tradition which include the value of culture, custom, society system, and beliefs. Ternatenese had been filled with tradition values, and that concept has already grown in their spirit. That is why these traditional values hardly change with another tradition and cultural values. According to Sumarsono (1993: 61) custom and religion is a spiritual needs of the society. In the Ternate Sultanate tradition (old tradition) everything associated to spiritual tradition is still protected.

Based on democracy theory of Plato (Rapar, 2001:90), a democratic nation has to be viewed as a service system for its people and the people are not servant or slave as in the totalitarian nation. The attitude and the way to respond a transformation as explained by Habermas (Lakoff, 1996:13) is also explained an adaptation meaning toward new values, including politic and democracy. Because democracy is a real thing, the implementation is based on the principal of society right/freedom in various aspect of life. This is the characteristic of modern society that always put forward to respect diversity in opinion and perspective.

Jamie (2010:301-31) explains about political and democracy responses by saying that in the colonial era, custom as a politic power is in the hand of colonial control to protect the less powerful traditional society from the more powerful society: the capitalist who will take over the folk's land, and bureaucrat who will destroy their traditional culture. It can be said that the aristocrats attitude and mentality in facing modernity refers to a respond mode suggested by Dogan (1989: 216-236), *maintains boundaries* mode of respond. This mode is when a society accepts some part but rejects the other part and let both live side by side. This happen in todays Ternate society and aristocrat.

It is similar to Davidson (2010:5) who explained that local politic and custom manifestations in the former areas of Sultanates always reflects a manipulation in tradition by a selfish political actor. It can be said that politic and democracy manifestation in the traditional society and aristocrat is still dominated by tradition and power based on charismatic figure and feudalism. This kind of political and democracy respond by aristocrat has not completely become the power in motivating local political and democratization of development improvement.

Based on the above explanation about Ternate aristocrat in facing modernity, we can see than they still maintain and conserve their cultural values. However, with this dynamics the aristocrat and society are facing an uncertain choice. Because society and traditional values are developed together by generation in a fast moving society. Traditional values followed by the society are getting weaker regularly because of the living demand resulted by rationality and professionalism oriented education.

Tradition and Modernity Attraction among Aristocrats in Ternate

The Sultan and sultanate functionary in Ternate states that the sultanate values such as dedication, loyalty, and acceptability has already been exist in the society since a very long time ago. The traditional society in Ternate still respects and loyal to the sultan and his family.

Many scholars say that sultanate values are dedication, loyalty and acceptability. Judistira (1992: 41) explained that there is a traditional value in society. These values are conserved by the society and become their view of life. The traditional values are inherited from one generation to the next generation through cultural and education transformation. Fedyani (2005:37) explains that every tradition has a present time practice and category that reflects their relation to the past. The traditional values of dedication, loyalty, and acceptability (sultanate values) as the main values is still applied by aristocrat and this is a continuity process that happen until today. This is similar with Kuper opinion (1999:78), that the rises of traditional society attitude which shows acceptability and loyalty values is a honouring symbol to the cultural figure.

Ternate aristocrat and the society respond modernity while maintaining traditional values (sultanate values) as a symbol or identity. Ternate aristocrats maintain the old tradition as long as it does not block the society development and improvement This is similar with Davidson (2010:188) who explains that loyalty exist because there is a formation of social network which tied the higher level to the lower level, sewed as a feudal tied which merely based on dedication and loyalty value.

In the political access area, scholar said that Ternate aristocrat has a quite wide access to political party. This is in line with political development in the era of local autonomy that has given the aristocrat spaces to develop their carrier in political party. Therefore, they have to adapt with the development and improvement they face.

Many legitimacy symbols of a kingdom/sultanate create a regional public opinion that results in re-establishing the local elites based on cultural legitimacy. Hagerdal, 2003 and Johnston, (2004). Joan (1994:44) states that the elite or aristocrat power is determined by tradition, cultural, and historical factors. These factors create the existence and dignity of the elites or the aristocrat. By tradition and culture power one can change and influence another to do what one wishes. Power and charisma is status and identity that strengthen factor for traditional elites or intellectual elites. That is why Joan called the aristocrats as the ruler or the single figure that has tied traditional factors that was given from generation to generation and able to affect and change a person situation. Klinken (2010) explain that the risen of local values resides the power and strength of local elite in the local politic.

Political party has given several functions as a channel to accommodate the society aspiration through democracy mechanism which has no political rights

for its people, guide the society economy in general, organize political supremacy and help restructuring the social structure. Balandier (1986:234-235) has stated that political party is the modernization main tool because it has the quality as modernist elite initiative, and because the organization has given it a closer contact to the community than feudalism system in general. Political party gives a function and goal, in various fields it becomes the motivator power and wished that will make the society prosperity come true. This political party movement is transforming the society, restructuring social relationships, and emerging a new awareness and etiquette.

Tradition and modernity dynamic is always presented in the political party work, but tradition is not a blockage for modernity development. Political party is often formed as the “middle organization”, which exposing modernization goals in the form of tradition and tradition symbols. As the real modernity tool these parties use various mass information media and persuasion, they had been pushed to adapt with the language and traditional symbols, for what they wanted to do. At the beginning they have a cultural uncertainty, and mostly will continue afterward. Balandier (1986:236) explain that by reconsidering the old (traditional) and effective symbols, they are organizing political lives ceremonies (involving ritual elements) in order to make it pure, and giving a double face to the aristocracy elites and rulers or mixing a traditional ways in forcing their people to build a social relation in the form of support or their political participation.

Based on the observation result and empirical fact in Ternate, the local autonomy stimulates a power struggle in the local aristocracy elites. Local figure that has a traditional authority is being used as a tool to gain power by certain group who has a certain goal. However, the fact is today, Ternate aristocrat power and authority seems to be weaker and they only become a figure to strengthen the local political base.

Davidson (2010:183) has stated that sultanate symbols emerge the kingdom, the same thing as emerging hierarchy and explaining the popularity of the sultanate. These symbols also represent the social conservatism and political stability in local level. Durkheimian’s functional idea about the real collective inner conscience roles as an umbrella that covers and all, has a romantic attraction. The return of the sultans is a custom harmonious idea. This idea represents ‘the social capital’. An antidote to what Giddens (1991:18-22) has stated as a release of modernity.

This is similar with Klinkens (2010) opinion, “The sultans return from the stage of communitarian movement in local political,” that sociologically Ternate is an exception, only a part of local political. Ternate sultanate has been re-established under Golkar support in New Order era. The following table shows about the re-establishment of North Maluku Sultanates.

Table : 5.I
Sultanate Re-establishing In North Maluku

Location	District	Terminated time or the heirs	Re-established
North Maluku	Bacan	1983?	1998
North Maluku	Ternate	1974	1986, Sultan
North Maluku	Tidore	1967	1999, Sultan
North Maluku	Jailolo	1656?	2002, Sultan

Source: Report of Surat kabar Indonesia; Almanach de Bruxelles⁷ (1996-2003); Hagerdal (2003); <http://www.Riau.lingga.Com/sumatra>; Quin (2003).

In the above table we can see the Jailolo Sultanate, that has no meaning since the seventeenth century, is re-established, anyway, in the period of after Order-Baru for the purpose of authority in the North Maluku Province. Jailolo Sultan is needed to empower the authority of the new province in 1999, along with the fourteen legendary Sultanates in North Maluku.

Based on the observation result and empirical fact, particularly in Ternate, the local autonomy stimulates a power struggle in the local aristocracy elites. Traditional credibility of a sultan is a tool toward authority. However, the fact is that today Ternate aristocrat power and authority seems to be weaker and they only become a figure to strengthen the local politic base.

Today sultan and aristocrats represent themselves not as a dictator, but more as the representative of custom, identity, local community, and common good. Once again, these sultans have a communicator sense. Quin (2003) has stated that ancient tombs worship of Indonesian sultans is an important component in political legitimacy. Quin said that this is about the local practice full of authority which has been exist in centuries and will never die. Galvan (2000), in a more sociological way, said that it is not its ancient side that make this local institution becomes one of the important (and authoritative) sources of unity, but it is because of the fact that this local institution is re-representing themselves in a more inclusive way.

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This explanation shows that the attraction between tradition and modernity in Ternate has become more obvious, particularly after the reformation era. Even common people need new values, today. But aristocrats are sometimes ambiguous. In one side they want their people to be loyal to them, but on the other side, modernity values can disturb their loyalty to the aristocrats. Therefore, new values or modernity application in aristocracy is not as smooth as expected.

Conclusion

The research result will be explained as the following:

First, Ternate aristocrats act responsively towards modernity. It means, they are not only accepting new values, but also conserving old Islamic tradition values that is more dominant in Ternate daily life. The Ternate aristocrats life style has transformed and not exposing feudalist way of life anymore. This is because most aristocrats adapt to common people. Ternate aristocrats reform their way of life as the result of the improvement in education and economy. Particularly for the literate Ternate aristocrats, they are not only push and respond modernity and development in an open way, but also not releasing their responsible to develop sultanate tradition.

Second, the actual picture of tradition and modernity attraction in Ternate aristocrats and the society shows that sultanate values such as: dedication, loyalty, and acceptability, is still exist and applied by the aristocrats and the society. Ternate aristocrats have also had a modernity values oriented of perspective and ideas. Ternate aristocrats show an improvement in political aspect, this is in line with the political improvement of local autonomy era. Some aristocrats are often used as a tool for the political interest of local politic.

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