

# Megalithic of Ternate and Tidore in Indonesian World

Nurachman Iriyanto  
 Historical Studies Program  
 Khairun University  
 Ternate, Indonesia  
 mamancrb@yahoo.com

**Abstract**— *The study of megalithic not only focuses on the physical artifacts of large stones only. The stones are meaningful, because they are given meaning and get a certain treatment through ritual due to the values shared and respected by those who believe. In some cases, the megalith remains attached to myths which tend to be declared sacred. The symbols of megalithic tradition in Ternate-Tidore Island is a form of cultural facts above. Through the paradigm of phenomenology, this study observed socio-cultural life that goes on and looked at the activities of megalithic traders in defining their world. Observations conducted found 99 (ninety nine) sites of living megaliths.*

*The remaining culture found show the strong megalithic tradition characterized by erect stones (menhirs) and flat stones, known as Jere. From the deepening process it is known that Jere tradition is an individual and community consciousness towards what they believe to be the embodiment of respect for life. The belief and respect of the people in both islands toward the past, the present, and the hope of the future is their perspective on the reality of the natural and supernatural world. Jere is a worship site in the world which aims for the good of life, for the achievement of perfection of life together. Jere is a public religion that covers the minds of people in both islands.*

**Keywords**— *Phenomena, Social Harmony, Megalith, Jere, Ternate-Tidore.*

## I. INTRODUCTION

As civilized beings, humans have contributed their usefulness and diversity to their surrounding nature in the form of cultural phenomena related to them and the surrounding nature. The humans' mind is then used to sustain their lives. Subsequently, it implicates to the development of proper life organization manners, both economically and socially, the making of rituals, arts, and the perspective towards the universe.[1] The ability is then has been developed respectively to the dwelling area, climate, and changing of ages. As a creature of intelligence, humans have made instruments to fulfil their needs. For instance, in fulfilling their need of foods, humans fabricated certain instruments, ranging from a simple one such as gouging tool for agriculture to the complicated ones such as hoe and plow, in which the purpose of their making is to ease humans' lives. Similarly, in fishery, humans fabricated tools to ease their efforts such as fishing rods, trap net, and boats to be used as transport.

Furthermore, with the existence of megaliths as a medium used by humans to maintain and carry on their life. The media is used in meeting the needs of community groups in the form

of a value system that is adhered to by members of the community. The value system implemented under the rules of tradition teaches material things that are thought to possess the power that unites the idea, resulting in cooperation. One of them through the belief of a large stone that is considered to have supernatural powers. Although this seems to be regarded as trivial and unreasonable, in some societies this belief is regarded as important.

Consequently, the idea related to "something" or nature beyond human life was born. Something is considered as the Essence that governs the human life or a supernatural power. Therefore, death for them is not something that is then completely cut off. The spirit of a deceased person will not simply disappear, but continue living on another realm. Then, the belief that the spirits were still in contact with the living, and were thought to have a powerful influence on the welfare of society emerged. In the end, there was a culture of reverence for the spirit through the big stone as a medium as a manifestation in the relationship between the living and the dead.[2]

In general, the word megalith can be interpreted as objects or something associated with large stones as a human work in the past that has meaning or, more precisely, had been given meaning by humans. As a noun, megaliths are large stones that are used in ancient cultures as monuments or parts of buildings. As an adjective, megaliths emphasize the existence of things related or marked by the existence of the building (from prehistoric times) made of large stones.[3] The megalithic relic is one of the forms of human creation that is characterized by buildings of stone. The term megalithic itself is derived from the word *mega* (large) and *lithos* (stone), which is widely interpreted as archaeological relics made of large stones made and used by humans for a particular interest. The notion of megalithic legacy as a big stone in reality is not always applied in accordance with its true meaning. Fritz A. Wagner argues that the megalithic legacy which is defined as a big stone will lead to a misconception, because objects derived from small stones can be incorporated into the criteria of megalithic legacy, if the objects are clearly made with sacred purposes such as worship of the ancestors.[4] Therefore, it can be concluded that the relics of megalithic, are objects or buildings of stone both large and small as a result of megalithic culture. This culture contains concepts that can be interpreted as human behavior in the past in establishing large stones for the benefit of ceremony or worship.[3]

Megalithic legacy appears to have a wide spread on the earth (Africa, Asia, America, Europe, Australia).[5],[6],[7]

One such form of relics is the menhir, which is derived from the Breton language, which means the upright stone which is characterized by a piece of stone, whether or not it has been worked or crafted and tend to have more height rather than wide or thickness. Establishment of menhir has covered a long period of time, lasted since the neolithic era. The principle of the founding of menhir is closely related to the element of honor and exaltation of ancestral spirits, and is often associated with the sacredness and supernatural powers. This happens because megalithic humans assume that the the soul of deceased ancestors are considered to be alive in the spirit world, and residing in high places.[8] It is therefore not uncommon for menhirs to be as sacred objects, established in high places, or made in such a way as to the places considered sacred.

Megalithic legacy is a cultural chain that can influence the perception of the surviving generation in defining and re-interpreting megalithic legacy, and how to care for it. Such a complex megalithic understanding that opens the opportunity for re-interpretation of the material heritage.[9] In the long span of the megalithic tradition is certainly experiencing dynamics in cultural phenomena. Similarly, the megalithic relics exist on the island of Ternate and Tidore.

In the island of Ternate and Tidore, megalithic legacy of menhir, also dolmen are of cultural products that are closely bound to the tradition of large stones. The megalithic remains of the two islands represented by the existence of *jere*, the local term on both islands and the other North Maluku region to refer to the sacred places which are usually represented besides menhirs, as well as boulders of intact rocks. Similarly, places that do not contain even large rock elements but are considered sacred by the community are said to be *Jere*. All this time the existence of these places is as a manifestation of gratitude to God embodied in rituals led by traditional leaders through a tribute to the ancestors. Antonio Galvao, the Portuguese Governor-General in Ternate in 1544, stated that in the ritual some of the crops were distributed to the Land, Water, Fire and Wind, the element that the people believed to be the origin of creation and the inherent element of human life.[10]

## II. METHODOLOGY

This study is a study of culture that stems from the basic assumptions about the phenomenon of the use of elements and symbols derived from the settlement of megalithic supporters. In other words, the site of the community settlement of megalithic relic user in Ternate and Tidore Island is not merely a 'form' that embodies mere human life. The site is also a symbol. Cultural phenomenon can be regarded as a system or series of signs that have meaning. Then, the analysis of the material culture produced by a society is seen as a system of symbols and sign systems. Through objects produced by the community, consciously or unconsciously, have conveyed ideas and views in the form of social messages. As symbol systems and sign systems, cultural objects can be analyzed to express the meaning that is perceived to be behind the various archeological objects. The analysis can be done through a

symbolic pathway aimed at expressing the meaning of various conscious symbols.[11]

## III. RESULT AND DISCUSSIONS

### A. *Megalithic Heritage as a Symbol of Respect on Ternate - Tidore Islands*

The existence of Ternate Tidore and North Maluku region can not be separated from the myths and legends that developed in the community. The first famous myth in North Maluku is about the arrival of Jafar Sadik and the wife of the heaven1, Nur Syafa who gave birth to 4 (four) boys and later became the leader in each region. The first son later became king in Bacan, and the youngest son who was born in heaven became king in Ternate. This shows the importance of Ternate in the presence of his three brothers, as written by Naidah, a poet of the kingdom of Ternate in the nineteenth century, as quoted by Adnan Amal.[12]

The marriage story of the heavenly daughters and the earth's men is found almost evenly in every major island in Indonesia, Sumatra, Java, Bali, Kalimantan Sulawesi, and of course Ternate. This research does not intend to discuss these stories, but raises the myth of Jafar Sadik and Nur Syafa

especially in North Maluku as an alternative effort in finding meaning in the growing megalithic tradition on the island of Ternate Tidore. The story of Jafar Sadik is also found in the publication of W. Ph. Coolhaas



Photo 1. Stone "tomb" At the summit of Mount Gamalama that was made sacred as the ancestor of the Ternate people (source: <http://ternateworldpress.com>)

(1923) Hikayat Bacan in Tijdschrift van het Koninklijk Bataviaasch Genootschap van Kunsten en Wetenschap (volume LXIII, second publication) and reissued in book Kroniek van het Rijk Batjan with texts in Dutch and Malay. This saga tells the myth of the birth of the four kingdoms of Maluku somewhat different from the Naidah version above. In Hikayat Bacan with central figures still remain Jafar Noh or Jafar Sadek did not mention the name of the wife and the name of seven Apsara Kahyangan. Naidah who mentions four boys, in Hikayat Bacan mentioned five children, four sons and a daughter.[12]

In the above saga, there is no mention of the name of the girl. However, in the dissertation van Fraassen (1987), there was mentioned the name of the daughter of Jafar Sadik namely Saharnawi or Sarnawi as the forerunner of the kingdom of Loloda. In another myth recorded by the Portuguese in 1544, it reveals that the lineage of kings in Maluku comes from four snake eggs which then hatch into three boys and a girl. One son became king Bacan, the other became king in Papua, and the third son became ruler in Butung and Banggai. The

daughter is married to the king of Loloda.[10] In this myth, there was no mention of Ternate, Tidore, or Jailolo. This version contains only two groups of North Maluku, the oldest Bacan, and Loloda representing North Halmahera speakers linked in this myth through marriage. This myth indicates that Loloda is more senior than Ternate, Tidore, and Jailolo. Loloda by Robert Padbrugge is said to be the first kingdom in the North Maluku region.[14]

It was the descendants of these four kings who would later become kings of Maluku. According to the mythical dragon eggs, the king of Loloda comes from the descendant of one of the sacred eggs. Therefore, although Loloda was finally annexed by Ternate, his ruler retained the title of king. Up to 1662 the inhabitants of this kingdom consisted of 200 people, and half of them Galela.[12]

Megalithic relics on both islands that are always associated with holy places are said to be *jere*, *lamo*, or *karamat* camps. The mention of *jere* is derived from the Malay language derived from Arabic, ie pilgrimage, *jiarah*, *ziarat*, or *jiarat* which means visiting holy sites or holy graves, visiting the cemetery or bringing offerings at each grave visit. In the same sense, *jere* comes with the Malay word borrowed from the sacred Arabic, the holy place, the sacred tomb.[13] (sacred (*keramat*) in Ternate is often pronounced as *karamat*).

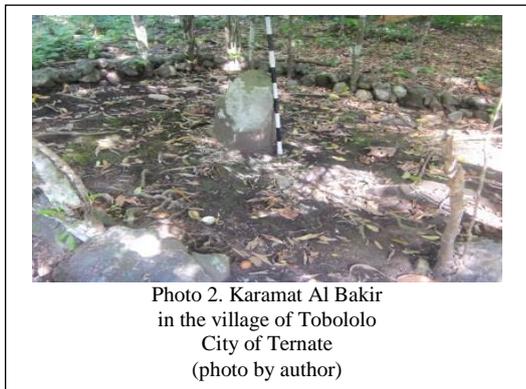


Photo 2. Karamat Al Bakir in the village of Tobololo City of Ternate (photo by author)

Megalithic relics in the two islands described starting from the relics that are in the location of the Sultanate of Ternate Sultanate. This refers to the tradition of the royal people who in the ritual of respect for the megalithic heritage of *jere* or sacred or *lamo* (big grave), especially in the ritual of *kololi kie* (mountain ritual), always starting from Dodoku Ali (Sultan's bridge) in front of the palace. The megalithic relics on Ternate Island recorded in this field survey amounted to 54 sites. Photo 3 in addition is one example of *jere* megalithic on the island of Ternate is not commonly reported and displayed by the writers from various backgrounds of science. During this time that always appears in the news is *Kulaba jere* located in *Kulaba Village*. Of all the megalithic sites, 49 sites are megalithic remains of menhirs with various variations of size believed to be the sacred tomb of a figure (photo 2) and 5 sites are not left in the form of menhir (tomb). The last so-called limbs of natural stone with various variations, there is also a form of open space with a big tree as a marker of the place that was sacred, there is even a site in the form of *jere* Malayo Cim which is now the Fortress of Oranje.

Likewise with the twin islands in the southeast of Ternate Island, namely Tidore Island, same as observations made on megalithic heritage in Ternate Island, field observations on Tidore Island also follow the ritual flow around Kie Matubu mountain. The ritual of *lufu kie* in Tidore will always start from *doro kolano* (the imperial pier), then the plotting of sites that are said to be *jere*, or *karamat* by the people of Tidore Island also follow the flow of *lufu kie* (Tidore language to circle the mountain). On the night before the ritual of *lufu kie* was carried out, in Tidore Sultanate which is often referred to as *Kadato Kie*, perform *Ratib Taji Besi* ritual or *dabus* attraction (*debus* in language in North Maluku). This ritual is one of the religious rituals that evolved within the Tidore society tradition that was carried out for the salvation, welfare, and the tranquility of all humanity.

However, unlike in Ternate Island, that *dodoku ali* is located right in front of the palace so that the first *jere* prayed is *jere* which is in the palace, on the island of Tidore *doro kolano* position is not directly in front of the palace, so there is no *jere* in the palace prayed. The ritual supposedly initiated by one of the Sultan Tidore in the 17th century, when it was intended as a show of force to frighten the Dutch nation. Now *lufukie* performed as a series of pilgrimage ritual of *jere se karamat* (pilgrimage to *jere* and *karamat*, tomb of the *aulia* or sanctuaries) that exist in Tidore Island. In broad outline of the observations that have been done, megalithic relics on the island Tidore consists of 45 sites with a variety of variations that surround it. Of the 45 sites, 26 sites have megalithic remains of menhirs (photo 3), and 19 sites are megalithic sites with lags instead of menhirs. Just like in Ternate Island, menhirs on this island is also often believed to be the grave of ancestors or saints who were idolized.

**B. Settlements In Ternate-Tidore**



Photo 3. Menhir on *jere* Mafuraha Tidore (photo by author)

Settlements as a location or place where people live and perform their daily activities. This implies that settlements have a close relationship with aspects of culture. As for the way man set himself on earth where his life has a close relationship with the geographical conditions of the place where a location is chosen as a place to live. Included in this way of arranging is the form of residence and the composition of residential buildings at a particular location. Thus, the settlement of a society is a dynamic phenomenon. The dynamics and changes that occur in a society's settlement can

be known from the pattern as an expression of the human conception of space and its efforts in transforming and exploiting the physical environment based on its views and knowledge of the environment.[15] So archaeologically, the settlement as a site of course has indicators in the form of buildings, former buildings, household waste household waste, residual coal used fire.

The existence of megalithic relics on these two islands can not be released with the context of the early settlement of people who are in the highlands.[13],[16] In its later development during colonialism by Europeans, mountain-dominated settlements, and inclined to resist the power of the VOC, were forced to descend to shore, in places designated by the VOC. The new place is called the "land" a term from the Malay language known in port cities and also used VOC as an intermediate language. This migration by itself causes the system of community groups to change, 1) the social structure, the noble class and the common people (the grouping of community structures); 2) The role of soa head; 3) Land ownership: heritage land, group land, private land; 4) Tata planting; 5) Religious and profane settlement; 6) The role of ritual leaders.[17]

The study of past settlements conducted by studying the correlation between megalithic relics sites and the layout of the settlement shows that the orientation of the mountain has its own meaning in the life of the community. The orientation or direction of the megalithic heritage that leads to the mountain is the belief of some Indonesian archaeologists [18] with the assumption that the mountain or hill or high place is the gathering place of the dead souls, so it is said to be a holy place.[19] The assumption is not fully applicable in Ternate and Tidore Islands, because in addition to the mountain, orientation toward the sea also apply to some megalithic relics sites.

The pattern of community settlement in Ternate-Tidore Island can not be released in megalithic study. This is due to the fact that megalithic remains are important in the life of the people on both islands and have diverse placement patterns. The diversity is shown by two categories of land, ie on land and in waters, in the sea or in the lake. The pattern of megalithic placement on land is also indicated by the first, the placement of megalithic remains located in the middle of the community settlement. Secondly, the placement of megalithic remains close to the neighborhoods. Third, the placement of megalithic remains that are far beyond the reach of community settlements. The megalithic relics that are in the sea, is a belief about the existence of the remains are located on the seabed.

The pattern of community residence in North Maluku can be broadly classified, firstly, a society that still maintains a inland nomadic life pattern. This is evident from the way of life of a small portion of the people on the big island of Halmahera who apply the pattern of migration in their subsistence. Secondly, people living in the hinterland that cultivate rice fields, as well as gardening annual crops of cloves, and nutmeg. Thirdly, people living in the coastal areas as a result of trade and commerce, especially since the strengthening influence of Islamic sultanate in the XV century.

Fourthly, people who live on the coast but have annual plantations in the inland as a source of livelihood.

From the conducted research, the pattern found in Ternate and Tidore is classified as the third and fourth pattern. The four classification is a consequence of various factors that cause the dynamics and social structure [20] as well as community culture of Ternate and Tidore Island. The first and second classifications can not be found, although the tradition of public utterances implies that these two classifications existed. Most of the people of both islands choose to live in coastal areas, while some others choose to live inland. The first and second classification is still ongoing in some communities on Halmahera Island.

### *C. Meaning of Megalithic Heritage in Ternate-Tidore Island*

There are 99 megalithic remains on Ternate-Tidore Island with various variations spread evenly on the two islands (see map), mostly in the form of menhirs, called *jere* which in some places are said to be karamat (sacred), and can not be separated from Islamic tradition. The tradition is a pilgrimage to the grave, where *jere* or karamat is believed to be the grave of a prominent Islamic figure or waliyullah, an aulia. Nevertheless, the megalithic phenomenon in both can also be seen as a tradition that developed before the introduction of Islam, which is marked by orientation of the direction of the menhir (grave) which were not positioned north to south, as being common in Islamic menhir. From the results of the field research, in Ternate Island there are 4 (four) menhir (tomb) oriented toward the east-west, and in Tidore Island there is 1 menhir (tomb) oriented east-west.

The grave pilgrimage phenomenon on both islands is part of a long tradition throughout the world. This phenomenon is a continuation of Jewish and mainly Christian traditions, and began to develop when Islam came and introduced the holy point (the Islamic world) on earth, ie Mecca, as the center of religion. It is widespread when the Islamic community accommodates new holy places, especially in Palestine as the holy land of the three celestial religions, which are also visited by the Prophet Muhammad. The widespread of Islam to all corners of the world seems to add to the need to indigenize this new far-away religion and to save newly Islamicized areas to make it a new holy land. This indicates the effort to project a blood-region far from the religious center (Mecca) like Ternate-Tidore as a mirror of the true holy land. Even to make it a mystical story.[21] In the island of Ternate-Tidore, many sacred places are found, which is generally believed to be the tomb of the guardians, in addition to the tomb of the ancestors as the pioneer residents of the two islands. The rituals performed in the sacred places are the same as those done in Mecca, such as the *kololi kie* in Ternate and the *lufu kie* in Tidore (*kie* is the mention for mountains, and the *kololi* or *lufu* means roving) are likened to tawaf as in Ka 'bah. Mecca as a religious center of Islam seemed to radiate "branch" through the sanctity of the saints who came from the center. So the guardians are usually associated with the lineage of the descendants or the Sufi lineage that links it with the Prophet Muhammad.[21]



Photo 4. The mayor of Ternate and his wife and custom apparatus of Sultanate of Ternate and his wife in the pilgrimage to Karamat Kulaba (source: <http://gamalamanews.com>)

Thus, it becomes a fairness if the tomb is a representation of the "Original presence" of the sacred center. The creation of sacred places, both tombs and other types, continues (until now) to make networks where everyone has access to that holiness. One place is designated by history as "the holy one" then the people will purify it while continuing to increase the holy place by "purifying" their country and creating a new map of holiness. It can be said that Mecca as a religious center, also purified in the Islamic world through the guardians, who unseenly connect the remote to the center. For example, at the peak of Mount Gamalama Ternate is believed to have the tomb of the ancestor of Ternate people (photo 1), the grave of Jaffar Sadik.

On the other hand, the wali (saints) are not ordinary human beings because they have a number of transcendence (sometimes even said to have karamah), have gone through worldly paths until they have come "across" perfectly. The success of these guardians makes it legitimate to be trusted as the ancestors of every newly converted community. The saints who throughout their lives obey God's command, are the spiritual descendants of the Prophet Muhammad. It's just that because they are not a direct link with the coveted prophet, the community creates a new lineage for the saints, so connect directly with the Prophet. This indicates that such importance is hereditary in the observer phenomenon of the guardian who is manifested in honor through a stone (menhir).

Aside from being a media of respect for the figures believed to be the ancestors, the megalithic legacy on both islands is also associated with wellbeing. People who believe in the supernatural powers buried or manifested in the stone menhir often come and pray for Allah SWT in *jere* or karamat. One of the *jere* visited by the community in the prayers of hope for the success of a business, besides *jere* Kulaba, is *jere* Maliguda in Takome Village, Ternate Island. *Jere* is located on the slopes of Mount Gamalama and is visited by those who wish fulfillment of prayers for the fulfillment of desire in the hope of achieving the ideals. With prayers and rituals led by the local elders, the petitioner will return home with water from a small spring near *jere*. The same thing is also done in *jere* Bandinga Marihisa in Kelurahan Loto and others *jere* around Ternate Island. Safety and healing become the next major factor in the meaning of megalithic remains on the island of Ternate and Tidore. The safety referred to here is the

safety of the people in a communal region and the rituals held together. One example is a ritual, a kind of clean village, organized by the people of Loto and Togafo when a clean village ritual event will also come to the Hare karamat. Similarly, the village clean ritual in Tidore Island is represented by *jere* Gimalonga in Tuguiha Village. A clean village ritual will always be present on this site to then jointly carry out the cleansing of the sacred site with 9 menhirs believed to be a symbol of Tidore's ancestral presence.

Health factors are a common aspect of Ternate and, in particular, Tidore who commonly holds a jinese salon ritual (jin dance) to treat sick people. Healing the sick with the help of jinn is common in the communities of both islands. The belief in the jin in Tidore comes with the belief of papa se tete or father and grandfather (papa = father, tete = grandfather) who is believed to be a supernatural world. The Tidore people regard the jinns as ancestors, rulers of the sea, land,



Photo 5. Tombs believed to have appeared by itself in Bula Village of Ternate (source: [okezone.com](http://okezone.com))

boundaries, rulers of the island. The djinn are human companions, and to get in touch with the jinn must go through certain rituals led by sowohi (traditional elders who act like shamans). The jinni salai ritual was originally performed in *jere* and then continued at the sick person's

home. An example is *Jere* Wonge Lamo in the Afa-afa Sub-District who always holds this ritual. The site of the Wonge Lamo shrine (Wonge: magical creatures of the jinn, Lamo: large) is in the center of a collection of large stones that serve as a medium of worship and pleas for the healing of the sick. Furthermore, when the ritual in Wonge Lamo was completed, the rituals in the sick man's house were followed by a prayer reading using the Tidore language called bobeto inside doro. Doro is one room in every house that is specifically used as a place to carry out healing rituals. The ritual inside doro is performed by reading the bobeto in front of a hito. Hito is one of the main media in the series of salai jin rituals for the healing of the sick. Hito is a container of wooden tray as a place to burn incense, which consists of a hono (white bowl for a place of water or a grandchild), incense or ground (a symbol of human origin from the ground), red cloth (as a symbol of blood). Together with the ritual equipment in hito, there is also a makene salt that is a plate containing offerings of tobacco, betel nuts, whiting as djin's food.

Moloku Kie Raha which can be interpreted literally as the Four Mountains of Maluku is a concept of living together among the four sultanates of this region, namely Bacan, Jailolo, Tidore, and Ternate. These four empires are widely known, although there are other kingdoms, Loloda,

Moro, and Obi. This concept is derived from the myths that developed in these islands, mainly the myth of Jafar Sadik and Seven Princess of Kahyangan and the myth of the Four Egg Snakes that are widely known in the community of North Maluku. The first myth sternly mentions the name Jafar Sadik, who is not a Maluku local name as a central figure. The mystical marriage between earth and heaven makes the genealogy of North Maluku a sacred thing, and the higher the level of holiness of the leader of Ternate as the youngest son who was born in heaven, especially with the head covering cap, from the grandfather as Lord of heaven, as a symbol of high dignity. From these two myths it is clear that the four regions of the sultanate belong to the same lineage, so it is understood that they are indeed brothers. Various versions of the myth, especially the first myth, which developed in the community of North Maluku indicate the efforts of each side of the sultanate in Kabasarang claims, the language of North Maluku to call greatness. It is this claim that triggers the social and political turmoil through an endless dispute.

From the above statement, it appears that megalithic legacy of menhir and dolmen on both islands is one of the means in ceremonial rituals to commemorate or celebrate through a tribute to the figure attached to the menhirs. The saints of the area have both individual and communal attribute, depending on the fame of the saint. The continuous treatment and re-interpretation of this heritage in Ternate Tidore society in its various ways (photos 4 and 5), shows that belief in mere jordan megaliths is a real phenomenon. Megalithic *jere* in Ternate Tidore region that is identical with Islam is not only upheld by adherents, Christians also use this megalithic site in order to their belief in the holy spirit.



Photo 6. Menhir (left) on Mayu Island BatangDua and small *stone enclosure* (right) in Central Halmahera(photo by author)

The inhabitants of Mayu Island and the Kobe Dalam community in Halmahera Tengah (photo 6) also addressed megaliths as a form of homage to their ancestors. The density of the relationship between living with the ancestral spirits (also believed to survive) shows that the megalithic tradition in ancestral respect is a model of social harmony in North Maluku.

#### IV. CONCLUSIONS

The existence of megalithic sites in the form of menhirs, table stone (cemented dolmen), cromlech and others on Ternate Island Tidore is somehow closely related to the influence of Islam, although in some *jere* and karamat show evidence as a site that is not an Islamic influence. Sites, both pre-Islamic and post-Islamic, can not be separated from respect for the ancestors as a projection of the origin. This honor to the ancestors is also related to the reverence of the mountain through the ritual of *kololi kie* (Ternate) and *lufu kie* (Tidore) held every year.

Nevertheless, there is also a sense of welfare and safety that is revealed from the megalithic relics on both islands. The various rituals held on each site through prayers, both using the language of Ternate and Tidore also with the Arabic language show hope for a better life. This shows that the megalithic tradition that is still ongoing in the two islands is inseparable from the phenomenon that is almost similar to some other places in Indonesia. The megalithic tradition of Ternate Tidore as a form of people's trust is intrinsically able to penetrate the boundary, so it can free from the cultural barriers. Archaeological heritage is what continuously re-interpreted by the people in the place with a variety of ways and specific motivations and goals. In spite of it all, the relics that have been familiar to the people of the two islands can at least be one of the alternatives as models for the effort to build ever-torn social harmony.

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