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Fere Kie and Kololi Kie: A Study of the Relationship between Religion, Culture and Nature in Ternate Ethnic Communities as an Environmental Resilience Effort

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Abstract. The form of tradition of a place is an expression of the soul of its people, in which there are various meanings and encounters of culture, religion and the environment in which the community is located, including the tradition of Fere Kie (Up the Mountain) and Kololi Kie (Around the Mountain) in Ternate as a form of relationship between religion and culture. Thus the purpose of this research is to reveal the meaning of the two traditions using qualitative methods and phenomenology. While the theoretical approach as an analytical tool is Max Weber's social action theory and Peter L. Berger's Social Construction used to construct the social actions of the community in maintaining the balance of nature and humans as local wisdom-based environmental resilience. The results of the study revealed the meaning of the Fere Kie and Kololi Kie traditions as First, the soul of the Sufistic Spiritualism of the Ternate people. Second, as the identity of the religious culture of the Ternate people, and Third, as a transformation of environmental ethics. Therefore, the research found that the relationship between religion, culture and nature becomes a cosmological unity in the Fere Kie and Kololi Kie traditions in Ternate, which potentially can be used culturally to create environmental ethics as an effort to resilience the local environment.

Keywords. Fere kie and Kololi Kie, religion, culture and nature relations, Ternate ethnicity

1. Introduction

The Ternate Ethnic Community grows and develops with all cultural diversity, where the community still upholds the customs of the Ternate sultanate that have been passed down by their ancestors [1], including Fere Kie and Kololi Kie, as a transformation of a view of life of the Ternate community called Jou Se Ngofa Ngare. That "In the past, elders always gave birth to statements and questions such as "When there was no something. What happened first" Toma Ua (Showing the situation at that time) se hang Moju (Nothing yet) koga idadi sosira? (What happened first) "The answer Tomalimau gapi matubu (Mount Ternate is described as the highest place) jou se ngofa ngare (At the highest peak. There is only you (God) and me (Man)" [2]. This is a doctrine of universality (Rahmatan lil'alamin) between the relationship of God (Jou) and Man (Ngofa Ngare).

The local cultural wisdom of Fere Kie (Up the Mountain) and Kololi Kie (Around the Mountain) are rituals of the Ternate ethnic community that are full of religious and cultural values. The word “kie” or mountain in both traditions also emphasizes the position of the Ternate community under the foot of Mount Gama Lama. Besides Ternate as an archipelago consisting of 8 (eight) islands, 5 (five) islands are inhabited (Ternate, Moti, Hiri, Mayau and Tifure) while 3 (three) other islands are uninhabited, namely Maka, Mano and Gurida islands. As is characteristic of archipelagic regions that have many villages that have beaches, this region also has the same characteristics where of the 78 villages spread across Ternate City, there are 56 villages (71.79%) located in coastal areas (beach villages) and 22 other villages (28.21%) are characterized as non-beach villages [3].

The Fere kie and kololi Kie traditions thus have thick religious and cultural sacred values as generally ritualized by Ternate ethnic communities, as well as being assumed to have strong cosmological values with the surrounding nature. Religion, culture and nature can be understood as relationships with God (*hablum minallah*), fellow humans (*hablum minan nas*), and even with the universe (*hablum minal 'alam*) [4]. Ternate's nature, which is increasingly pressured by population density and the presence of an active volcano, requires a comprehensive view of nature from a religious and cultural perspective.

The interpretation that nature is only a place to live and a background for humans to build their dreams of humanity can leave various fundamental problems, including the behavior of environmental destruction both on a small scale such as not throwing garbage in the right place to the process of environmental destruction on a large scale, namely logging and destroying nature for the benefit of human power. Because environmental problems are a common problem for humans and all countries, solving various environmental problems is not only from a structural perspective but also requires a cultural approach such as the wisdom that exists in local communities. Realizing the importance of duality relations (mutual care) between nature and humans, research on Fere kie and kololi kie is important to present the meanings that are scattered among the beliefs and sacredness of citizens towards religion, culture and nature.

This research is assumed to be able to present the behavior of coexisting with nature, as well as to prevent damage to forests and coastal ecosystems and protect the island from pollution caused by human behavior. Thus, Max Weber's social action theory is used to reveal the meaning and intention [5], and Peter L. Berger's social construction theory as an approach to objectify, externalize and internalize the people's beliefs. With the assumption that the wisdom of Fere Kie and Kololi Kie is not just placed as a mere community ritual but becomes local wisdom that can construct human behavior in maintaining themselves and the surrounding nature into harmony.

Research on Fere kie and Kololi Kie was previously conducted by Rustam [6], by placing it as a source of legitimacy of the Ternate sultan's power. While the study of ritual culture was conducted by Yanuardi Syukur [7] that the Kololi Kie ritual is a tradition of asking for prayers for safety, gratitude and prayers for protection to God to save this country from bad things by symbolizing Mount Gamalama. Meanwhile, Muh.Samsir [8] found the meaning of the Kololi kie ritual as a value of tolerance, togetherness, and religious values to maintain culture while maintaining the integrity of the nation from global cultural challenges.

Specifically, research on fere kie was conducted by Sukarno M.Adam and Bakri Ismail with a social construction theory approach [9]. That fere kie is a religious and cultural encounter whose content explains the nature of life, religious knowledge and humanity that has been internalized and institutionalized in people's lives. So these findings are a challenge to the research to be carried out. If Sukarno and Ismail's research places Fere Kie only as a religious

and cultural encounter with a social construction approach. So this research places Fere Kie and Kololi Kie as a relationship between religion, culture and nature with the approach of Max Weber's social action meaning and Peter L. Berger's Social Construction as an effort to construct social actions of the community in maintaining the balance of nature and humans.

2. Method

Qualitative research is descriptive and emphasizes the meaning behind what is observed, both to individuals and to an organization [10] Based on these expert views, the qualitative research in this study uses an interpretive paradigm with a type of phenomenology. Because it is carried out to reveal the meaning and motives (intention) of individual Muhammadiyah organization administrators in developing attitudes or actions of religiosity, locus of control and financial attitudes in facing internal, organizational and external challenges.

Data sources in this study were obtained from research subjects and informants with Purposive Sampling Technique consisting of administrators or leaders and the Muhammadiyah North Maluku Regional Board. In this study, primary data was obtained using observation, interview and FGD techniques to research subjects and informants. Meanwhile, secondary data was obtained from official documents of the Muhammadiyah Regional Leadership, the internet, and local and national print media that reported on the socio-economic activities of the Muhammadiyah Regional Management of North Maluku.

While Sanders Modified phenomenological data analysis was used in this study [11], which took place in 5 stages; [1] Description of data, namely writing what the experiences of research subjects are without presenting researcher assumptions [2] phenomenological reduction. Namely identifying important themes based on contextualizing the meaning of the object of research to then be labeled and given a theme [3] finding the correlation between noema (Objective) and noesis (Subjective), namely describing the subjective perceptions of individuals intuitively and reflectively on important themes selected in the phenomenological reduction stage [4] Eiditic Reduction. Namely, the researcher intuitively and subjective reflection summarizes the entire synthesis of meaning into one frame (framing) to then reveal the essence or overall meaning of the phenomenon under study [5] Reflection and Reconstruction (Individual Critical Review), namely efforts to reconstruct the meaning behind the disclosed phenomenon. Thus the phenomenological data analysis model is assumed to be able to construct the meaning of Religiosity, Locus Of Control and financial attitudes towards strengthening the organization and quality of service to the community.

3. Result and discussion

Implementation Process of Fere Kie and Kololi Kie

The Kololi Kie procession begins with rituals and prayers at the Sultanate Palace then through the Dodoku Ali bridge the group circles Mount Gamalama and will return to the same point. The Sultan, Empress and Bobato look steady in their regalia. Combined with traditional decorations on the boat that was boarded. The large boat carried by the Sultan and Empress is called Oti Juanga or big boat. While the other groups boarded Oti kora-kora ici or small boats. To mark the journey, all boats are required to rotate three times in front of the bridge. The purpose of the Kololi Kie ritual is to make a pilgrimage to the tomb or locally called Jere. Namely places that are considered karamat or sacred.

The sacred places are called libuku raha. Libuku means corner and raha means four (4) namely Tabam Ma Dehe, Buku Deru-deru, Banding Mari Hisa, and Foramadiyah. Where in this libuku raha there are thirteen (13) sacred places that must be visited by all groups, namely;

[1] Kadato ma-Ngara [2] Jere Kubu Lamo [3] Libuku Tabam ma-Dehe [4] Jere Kulaba [5] Sao Madaha (in Sulamadaha) [6] Libuku Buku Deru-deru Deru [7] Libuku Bandinga Mari Hisa [8] Ruwa Ake Sibuh (Ake Rica) [9] Jere toma Foramadiyah [10] Ngade (gam ma duso) [11] Talangame [12] Fort Orange /Malayu Cim [13] Jere toma Sigi Lamo [12].

Kololi Kie and fere kie are rituals that are considered a package [12]. Kololi kie is defined as an activity around or around the mountain while fere kie is a ritual to climb the mountain, in the implementation of the Kololi kie ritual there are two paths that are traveled, namely by sea known as Kololi kie toma ngolo where the vehicle used is a medium to large boat. Based on Kimalaha's research in [8], the Kololi kie group is divided into two, bobato dunia and bobato akhirat. Sigi Heku (Sultanate Mosque located in Akehuda, North Ternate) circles the mountain by land while the bobato akhirat Sultanate Mosque (Located in Central Ternate) circles the mountain by sea. According to Kimalaha, the implementation of the tradition is carried out for the pilgrimage of the Aulia-aulia Allah over His spirits to get God's blessing. With the hope of avoiding the various dangers of fellow humans and from various natural events.

The process of implementing Fere Kie as described by Sukarno M. Adam and Bakri Ismail [13], reads so deeply between the encounter of religion and culture in the ritual. Starting from the first, the recitation of the Do'a disupu (Prayer to leave the house) and the pronunciation of bobeto (Hope) with the aim of going and returning home in good condition. Second, the recitation of dhikr. That after leaving the house everyone who participates in the ritual is required to say dhikr. third, ablution or purification in Abdas water before continuing the journey. That is water located at Post 4 of the ascent of Mount Gamalama. Fourth, arrive at Buku Suba (Bukit Sembah or hill of respect), this is at the top of the mountain. This is where participants are required to wear white clothes and line up neatly. For men wearing white koko or Kameja clothes and kofia (peci) while women wear Cipo or Mukena as worn during prayer.

The call to prayer is followed by Iqamat, in the procession there are participants who immediately perform sunnat prayers. Fifth, a pilgrimage to the tomb at the top of Mount Gamalama, led by the imam or Joguru from the Heku Sultanate Mosque. After the pilgrimage, some choose to return with the group but some decide to stay overnight. Sixth, descending the mountain, where when arriving at a predetermined point or house after carrying out the fere kie process, the group sits down and recites prayers led by the joguru, imam or khatib. Among the prayers recited are the Prayers of the Prophet Khidir, the prayers of Asma se Taib, the prayers of Abdul Kadir Jailani, the prayers of the Prophet Sulaiman, the prayers of Kutub and the prayers of congratulations.

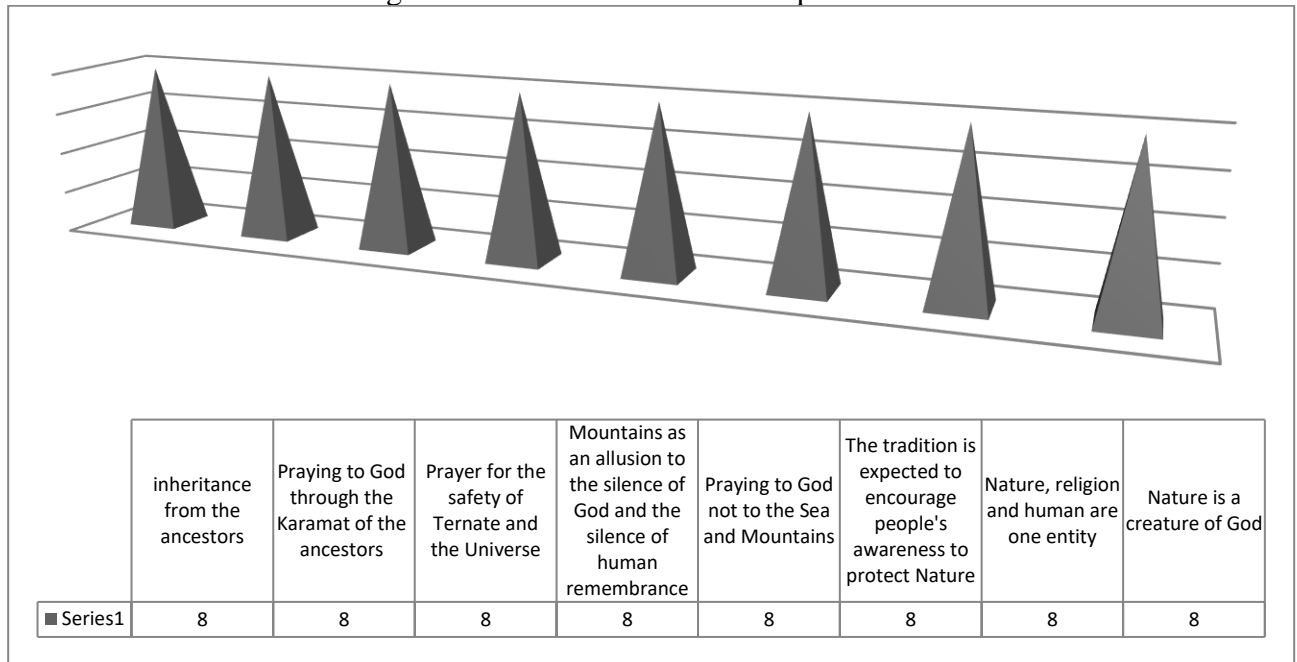
The Meaning of Fere Kie and Kololi Kie

The Ternate community's view of Fere Kie and Kololi Kie is a tradition passed down by the ancestors, but it is not just a tradition but it is actually a value inheritance from generation to generation. Sukarno M. Adam and Bakri Ismail [13], concluded at least three things on the fere kie tradition [1] Fere Kie is a culture derived in the form of rituals that have sacred values and are believed by the Ternate community for generations, so that the existence of these values still survives today. [2] Fere Kie is not just a culture but Fere Kie explains about the encounter of culture and religion, syncretism that can be read from the ritual procession carried out. [3] Fere Kie is the mysticism of Ternate, which explicitly describes the DNA, the genetic molecule of Ternate itself and is clearly translated into the identity of Ternate-ness.

Identity is formed primarily by personal space as a result of symbolic expression and empirical reality. In the context of the sociological paradigm, it is referred to as social definition,

namely the meanings that individuals give to their lives. But the situation is also formed by social facts, where individuals actually do not have the ability to provide meanings but actually the meaning by the individual is the result of external influences or society with various traditions, rituals and cultures that shape perspectives, ways of thinking and acting a person. The following is the coding of the meaning of the results of interviews conducted with research subjects and informants:

Picture 1. The meaning of Kololi Kie and Fere Kie implementation



In the picture above, it can be read that the implementation of the fere kie and kololi kie rituals has at least eight (8) meanings, namely;

First, the meaning of value inheritance. That fere kie and kololi kie are not merely symbolic rituals. But it has a lot of meaning, especially in the aspect of values that are passed down from generation to generation so that it continues to be implemented until now. This helps maintain the cultural identity and social continuity of the Ternate community, as well as ensuring that cultural heritage remains relevant and alive in every generation. **Second**, the meaning of the relationship between humans and the realm of the spirits of the Aulia. This requires a deep belief that this tradition illustrates the close relationship between humans and the spirit realm of the aulia or saints. The belief in the existence of the supernatural realm and the role of the aulia in providing blessings and protection is at the core of this practice. Ternate people believe that by communicating and interacting spiritually with the spirit realm, they can obtain blessings and guidance from Allah. This reflects an understanding of the existence of a higher spiritual dimension and the need to maintain a balance between the physical and spiritual worlds.

Third, the meaning of surrender to God for the safety of Ternate and from various natural events. Surrender to God is the core of the Fere Kie and Kololi Kie traditions. Through this ritual, the community expresses full surrender to God, asking for protection and safety for the Ternate country from various threats and disasters. This submission not only reflects deep faith and trust, but also teaches the importance of human dependence on God in every aspect of life. By relying on God's grace and power, the community hopes to achieve safety and

prosperity. **Fourth.** The meaning of the Jou Se Ngofa Ngare relationship is the meaning of God's relationship with humans. Where in the view of the Ternate people. The philosophy is compared to Mount Gamalama. "Toma Ua Se Hang Moju, Toma Limau Gapi Matubu, Jou se ngofa ngare," which means "At one time of a time, and in one of the highest places, there is only me and You. I am your God and you are my servant". This means that the mountain is not just a material object but it is a creature of God who is full of blessings. Mount Gamalama is both a symbol and a substance in understanding human existence in its relationship with God, with fellow humans and at the same time with the universe.

Fifth, the meaning of Tawhid. Although in practice there is an element of syncretism in the relationship between religion, culture and rituals performed. But for the community, what is done is a form of complete trust in Allah SWT, not in objects, especially in the mountains and the sea. Sixth. The meaning of Resilience in nature. The implementation of fere kie and kololi kie is expected to have implications for the awareness of residents to protect nature. This means that Fere Kie and Kololi Kie also teach the importance of resilience and nature conservation. The community is taught to maintain and protect the environment, especially the sea and mountains, which are an integral part of their lives. This ecological awareness encourages people to take responsible actions towards nature, understand the importance of ecosystem balance, and ensure the sustainability of natural resources for future generations.

Seventh, Fere kie and kololi kie have a strong meaning in the Relationship between Religion, culture and Nature which is seen in the implementation of the ritual. This tradition displays a harmonious relationship between religion, culture and nature. In the practice of Fere Kie and Kololi Kie, these three elements complement each other and form a unified whole. Religion provides a moral and spiritual foundation, culture provides identity and togetherness, while nature becomes the means of expression of these values. This integration creates harmony in community life, where each element functions to support and strengthen one another.

Eighth. The meaning of togetherness, cohesiveness and mutual cooperation in the implementation of fere kie and kololi kie automatically also forms religious emotions in the sacredness of culture and rituals. In addition to awareness and harmony in building self-relationships with nature throughout the ritual. This togetherness also builds awareness of the importance of harmony in the relationship between individuals, communities and the surrounding environment, creating a solid and sustainable social balance. Overall, the Fere Kie and Kololi Kie traditions function not only as cultural rites but also as a medium for deep social and spiritual education. These traditions instill important values that shape the identity and character of the Ternate people, as well as strengthen their relationship with God, others and nature.

From the eight coding meanings of the interview results above, three categories of themes can be found, namely; First. Fere Kie and Kololi Kie traditions as the soul of Sufistic spiritualism of the Ternate people. Second, the Fere Kie and Kololi Kie Tradition as the religious cultural identity of the Ternate people, third, the Fere Kie and Kololi Kie Tradition as the Transformation of Environmental Ethics and resilience based on local wisdom.

Fere Kie and Kololi Kie Traditions as Sufistic Spiritualism of Ternate People

The Fere Kie and Kololi Kie traditions are two important traditions in Ternate society that reflect the soul of Sufistic spiritualism that has developed. These two traditions not only serve as cultural practices, but also as a means to connect the community with the spiritual values and history of their ancestors. In addition, the Fere Kie and Kololi Kie traditions can create a harmonious relationship between humans, nature and God. The implementation of the

Fere Kie and Kololi Kie rituals in the perspective of the Ternate people's selfhood is a spiritual journey (me) that is not just symbolic of climbing mountains and circling mountains by sea. However, the symbolic is actually the substance and the substance is a reflection or manifestation of God on the mountain itself.

An in-depth interview was conducted with Grandfather Ilyas Husen (94) who serves as Sangaji Soa in Tomajiko, Hiri Island. He said that the implementation of Fere Kie and Kololi Kie is actually a process or journey towards self, which means a journey to recognize the Creator. God, in the view of the Ternate people is called the Jou Se Ngofa Ngare philosophy, which is the relationship between Jou or God (Creator) and Ngofa Ngare or Servant (the created). The philosophy of Jou Se Ngofa Ngare starts from the philosophical question and statement "Toma Ua se hang Moju koga idadi sosira (When there was nothing yet. What happened first? Tomalimau gapi matubu Jou Se Ngofa Ngare (At the highest peak, there is only you (God) and me (Man). [14]

According to Sangaji Soa Tomajiko, the use of mountain terminology in the implementation of Fere Kie and Kololi Kie is not just a figure of speech to describe a high place as imagined by God who is in a high place. But the mountain is actually a manifestation of the form of God itself. The mountain for Sangaji Soa Tomajiko is a symbol of the letter Alif. In the Tasauf tradition, the letter Alif has a deep and symbolic meaning, directly related to the concept of divinity and creation. The letter Alif, as the first letter in the Arabic alphabet, is considered a symbol that represents the oneness of God and the beginning of all things.

Alif means the first, meaning the Living and Sturdy One, Alif is formed from Ulfah (closeness) ta'lif (formation). With this letter, Allah unites His creation with the foundation of tawhid and ma'rifah, the belief in faith and tawhid. Therefore, Alif opens certain meanings and definitions to the shapes and colors that are in other letters. Thus, Alif becomes the "Kiswah" (clothing) for the other letters. It was a will. "IQRO" is the first revelation that was revealed to Prophet Muhammad (peace be upon him), which is to recite it starting with Alif and ending with Alif.[15]. At the same time, Wawan Ilyas, a Sociology student and Pangaji activist in Hiri revealed that the process of fere kie and kololi Kie based on the narrative of the elders interviewed is a process of manifestation of four factors. Where burning incense contains the Fire factor, Abdas water at the top of the mountain is the Water factor. The Adhan process contains the air element and the process of traveling to the top of the mountain with the Earth element.

Fere Kie and Kololi Kie Traditions as Religious Cultural Identity of Ternate People

In general, culture can be interpreted as the result of social learning carried out from generation to generation through the process of socialization and expressed through symbols, such as language, art, and rituals. Fere Kie and Kololi Kie traditions are part of culture that includes practices, beliefs, and customs passed down from generation to generation. Fere Kie and Kololi Kie thus become representations of larger cultural values and have deep symbolic meanings. Ternate's cultural values depart from the philosophy of life or outlook of the Ternate people, namely Jou se Ngofa Ngare. Jou means God and Ngofa Ngare means Servant. Manifested in "Adat Matoto Agama, Agama Matoto Kitabullah, Kitabullah Matoto Jou Allah Ta'ala". This confirms that the cultural identity of the Ternate people is situated by religious culture.

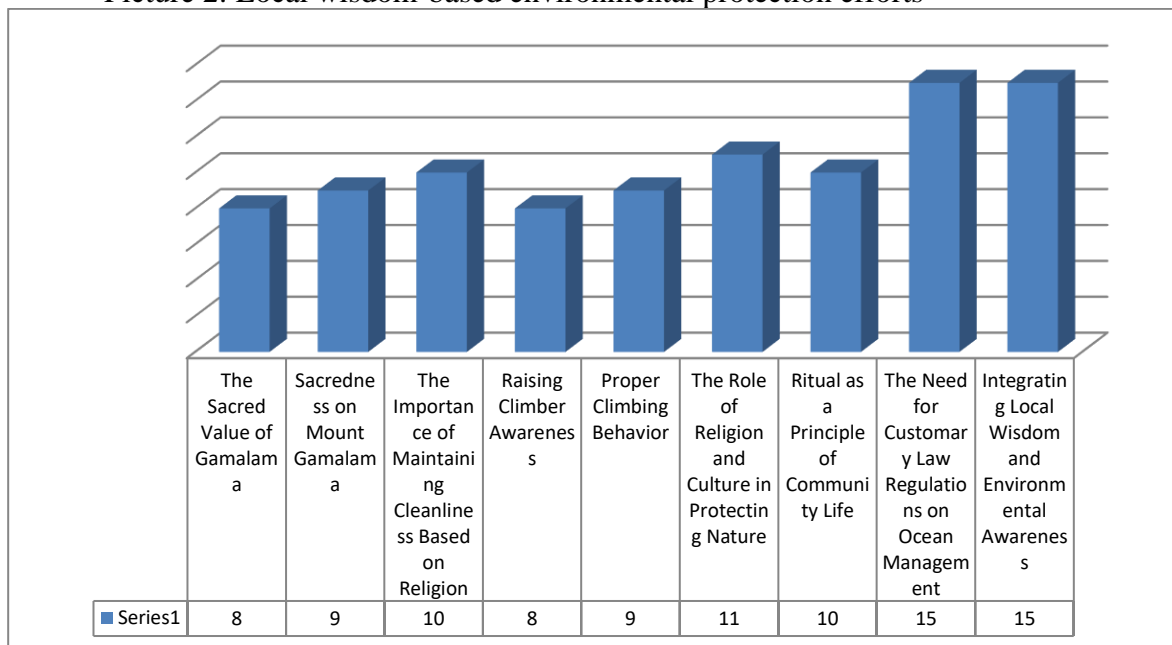
Fere Kie and Kololi Kie symbolize the pride and unique cultural richness of the Ternate people. They are manifestations of the religious cultural identity of the Ternate people. These traditions combine spiritual, social, and cultural elements, forming a value framework that guides people's lives. Through the performance of this ritual, the Ternate people not only celebrate their ancestral heritage, but also affirm their commitment to their inherited beliefs and values. Thus, Fere Kie and Kololi Kie symbolize the continuity of identity and pride of the Ternate community, and are certainly an inseparable part of Indonesia's cultural wealth.

Fere Kie and Kololi Kie Traditions as Transformation of Environmental Ethics and local wisdom-based resilience

Mount Gamalama plays a central role in the Fere Kie and Kololi Kie traditions. The mountain is seen as a symbol of strength and protection, as well as a medium to communicate with God. In the view of the Ternate people, Mount Gamalama is not just a natural phenomenon, but a living entity that has deep spiritual meaning. The Qur'an has explained in detail the function and role of mountains as nails, pegs, stabilizers to maintain the balance of the earth. The colors of the stones, their arrangement and structure, their strength, their piling, thus strengthening the earth's skin. As a source of water for rivers, lakes, and valleys. [16]

The ocean, which is a part of life on this planet, is a vast area, exceeding the vastness of the existing land. The sea is a buffer for ecosystems, a producer of food chains for living things including humans, a source of income for various professions.[16]. Therefore, it was found that in Ternate customary law, there is a division of areas that must be maintained for the benefit of humans, nature and marine biodata. They are ngolo ngidu (seawater edge), ngolo sehe (medium depth, where there are coral reefs) and ngolo lamo (deep sea center). This is a form of environmental ethics based on local wisdom that must continue to live, becoming a collective awareness of the community and government. The following are images, nine [9] views of research subjects that are directly related to local wisdom-based environmental protection efforts:

Picture 2: Local wisdom-based environmental protection efforts



The picture above is a form of environmental ethics and local wisdom-based resilience

efforts conveyed by the research subjects and informants, which can be explained and analyzed as follows:

First, Ternate people consider Gamalama as a sacred place. This sacredness affects the behavior of climbers, who are more careful in their actions, including paying attention to safety information and avoiding areas that are considered sacred. In the perspective of Social Construction Theory (Berger). The sacredness of Gamalama is a social construction created through a social process in which the Ternate community gives religious and spiritual meaning to the place. This shows how people shape their social reality based on collective experiences and beliefs. While in Social Action Theory (Weber), Climbers who honor the sacred area in Gamalama do so based on traditional and rational value-based actions, where their actions are guided by religious beliefs and local cultural values.

Second, climbing Mount Gamalama is characterized by caution and respect for sacred places, which are considered by the research subjects to be different from Mount Gamkonora, indicating variations in sacred values in different locations. This sacredness is also a social construction that varies according to location and local traditions. Ternate people create different meanings for Mount Gamamala based on their local experiences and beliefs. The actions of the climbers here can be seen as traditional and affectual, driven by respect and fear of the consequences of violating these sacred values.

Third, The Importance of Keeping Clean Based on Religion. The advice to keep the environment clean and avoid violating the teachings of Islam shows the influence of religion in environmental behavior. It also shows how religious values are internalized in people's daily lives, creating norms that shape environmental actions. The act of keeping clean and obeying religious teachings can be seen as value-based rational action, where this action is motivated by strong religious beliefs. Fourth, Increasing Climber Awareness. Efforts to increase environmental awareness through socialization, tree planting, and commitment letters show concrete initiatives to protect nature. Where this environmental awareness is formed through a process of socialization and education that creates new norms in community behavior. This can be considered as instrumental rational action, where actions are taken with a specific purpose to protect the environment.

Fifth, Proper Hiking Behavior. The advice not to damage plants, not to speak foul words, and to straighten one's intentions while hiking shows the importance of behavior that is in accordance with cultural and religious values. It shows how cultural and religious values are internalized by individuals, influencing their behavior during hiking activities. These actions are a combination of traditional and rational value-based actions, where actions are taken based on collectively valued values. Sixth, The Role of Religion and Culture in Safeguarding Nature. The view that religion and culture teach the importance of keeping nature clean and preserved shows the integration of religious values. in environmental conservation. That religious norms and values that teach the importance of protecting nature are the result of a long-standing social construction process. This shows value-based rational action, where the act of protecting nature is driven by religious and cultural values; Seventh, Ritual as a Principle of Community Life. Maintaining and preserving rituals as part of the Ternate community's principle of life shows the important role of tradition in environmental conservation. That this ritual is a social construction that integrates religious and cultural values in the daily life of the community. Where these actions can be seen as traditional actions, which are taken based on habits and customs.

Eighth, Integrating Local Wisdom and Environmental Awareness. The importance of activities that maintain local wisdom and raise environmental awareness demonstrates the

synergy between tradition and modernity in conservation. This integration is the result of a dialectical process between tradition and modernity, where local wisdom is adapted to contemporary environmental needs. This action is a form of value-based rational action, where local wisdom is maintained with the aim of protecting the environment. And, ninth. The Importance of Explaining Ritual Values to the Current Generation Teaching ritual values to the current generation to avoid misunderstanding traditions, demonstrates the importance of education in cultural and environmental preservation. This educational process is an effort to maintain the continuity of the social construction of existing ritual values, so that they can continue to be internalized by the next generation. It is a value-based rational action, where ritual values are taught and passed on to maintain cultural identity and ensure environmental sustainability.

Conclusion and recommendations

The development of Ternate city should actively involve the Sultanate to be in accordance with the local philosophy of “Jou se Ngofangare,” which means living in a balanced relationship and togetherness between the leader and the people as a consequence of the relationship between God (Jou) and Servant (Ngofa Ngare), besides that this philosophy also emphasizes the importance of harmony between humans and the environment in every aspect of development. Based on the results of the research, it is still found that the relationship between the government and the Sultanate of Ternate looks separate and each party often claims authority over the other. This situation hampers joint efforts to develop cultural values and local traditions. The relationship between the two is highly desirable because there is an urgent need for government policies that favor the preservation of local cultural values. Where the local government, which has access to programs and budgets, should synergize with the Sultanate of Ternate that holds the heritage of customary rituals and cultural values, it should also issue regulations that strengthen these values to remain relevant and respected in people's daily lives. This collaboration is necessary to maintain and implement rituals that have a positive impact on daily life and the environment.

The government and the sultanate have an obligation to facilitate cultural activities and customary ritual traditions that not only protect the environment but also reflect religious values. The basic adat principle of “Matoto Agama, Agama Matoto Kitabullah, Kitabullah Matoto Jou Allah Ta'ala” demonstrates the entanglement between adat, religion and the environment. Ternate City, with its rich cultural heritage and strong religious traditions, faces increasingly pressing environmental challenges. To build effective environmental resilience, there needs to be social reconstruction that integrates religion, culture and nature. This approach recognizes the important role of local and spiritual values in shaping behaviors and practices that support environmental conservation. Therefore, cultural engineering (Sultanate with its wisdom) and structural engineering (Government with its program and budget) are a necessity for Ternate for today and the future.

The Fere Kie and Kololi Kie traditions in Ternate are manifestations of deep Sufistic spiritualism, where nature becomes a medium to connect with God and affirm the relationship between humans and the transcendent. This practice not only strengthens social and cultural bonds among Ternate communities but also affirms the importance of ecological balance as part of spiritual and cultural responsibility. By understanding these values, the Ternate community can continue to maintain harmony between humans, nature and God, reflecting the spirit of spiritualism rooted in the Ternatean tradition.

Social reconstruction that integrates religion, culture, and nature is an effective approach

to build environmental resilience in Ternate City. By involving all stakeholders and prioritizing local values, Ternate City can be an example of how social reconstruction can support environmental conservation and community welfare. Therefore, there are three fundamental things that need to be recommended, namely;

First, the Ternate City Government needs to design environmental policies that integrate local religious and cultural values. This includes the implementation of customary laws that support environmental conservation, such as regulations on natural resource utilization that are adjusted to religious and cultural values. This policy should involve the Sultanate of Ternate as the customary authority and religious communities in the drafting process to ensure legitimacy and community compliance.

Second, local wisdom-based environmental education. Environmental education in Ternate should prioritize local values rooted in religion and culture. This education program can be integrated into the school curriculum and community activities, with the aim of raising awareness and understanding of the importance of protecting the environment as part of spiritual and cultural responsibilities.

Third, Preservation of Customary Rituals as an Environmental Conservation Effort. The preservation of customary rituals that respect nature and promote sustainability needs to be encouraged as part of the environmental resilience strategy. The government and the Sultanate of Ternate can work together to ensure that these rituals remain relevant and practiced by the younger generation, while educating them about the conservation values contained in them.

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