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Tommy Christomy

Faculty of Humanity, University of Indonesia, tommy.christomy@ui.ac.id

Rias Suharjo

Literature Department, Faculty of Humanities, Universitas Indonesia, rias.suharjo@gmail.com

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LOLODA IN THREE TERNATE-DUTCH TREATY MANUSCRIPTS IN 19th CENTURY

Tommy Christomy

Literature Department, Faculty of Humanities, Universitas Indonesia

Rias A. Suharjo

Literature Department, Faculty of Humanities, Universitas Indonesia

ABSTRACT

The impact of the relationship between Ternate and Europe affected the relation between Ternate and its surrounding area. As a result of the socio-political dynamics with the colonial, Ternate did not easily positioned itself as a sultanate which was neutral from the Dutch and the interest of its surrounding kingdoms, especially its neighbouring sultanate. Ternate was dragged into alliance with Dutch in order to secure access toward the natural resources needed by both parties. One of the tools used by Dutch in 19th century to secure access toward natural resources was the treaty. The treaty between Ternate and Dutch became an important instrument to maintain legitimacy of the two parties. Loloda was amidst the interest of Ternate and Dutch. In some treaties, the signature of Loloda Sultanate and other small sultanates in North Maluku which were Ternate loyalists were needed by Dutch and Ternate. Therefore, we could easily draw a conclusion based on the treaty that Loloda is part of Ternate's hegemony. However, in this research we will explore poetically the relation between the Dutch, Ternate and Loloda expressed through metaphor and other specific expressions. For this reason, we will discuss in depth the poetic aspects of three manuscripts (113/1/14, 113/8/11a, dan 113/8/12).

KEYWORDS: poetic, colonial, manuscript, treaty, Loloda

INTRODUCTION

North Maluku has been in contact with colonial government since the beginning of the 16th century. Various white peoples had been there, such as the Portuguese, Spanish and Dutch. Various treaty letters also bear witness to how the relations existed between the two parties.

The center of the Dutch governor-general's administration was based in the citadel of Orange, Ternate and only moved to Batavia after four periods of leadership. This phenomenon shows that in his time Ternate became one of the important trade centers and colonial systems for Europe. Seizure of territory took place. In fact, the Dutch who were so "jealous" forbade the Ternate government to establish relations with other white citizens other than the Netherlands, also recorded in a *qaul wa'di* in these agreements.

The Sultan of Ternate easily learned and adopted a system of European capitalism related to the supply of spices, slaves, and other natural resources. In a central position like this, like it or

not, Ternate must be smart to position itself in the midst of North Maluku society which incidentally has a background of mythology and culture that are close together.

As a result of the socio-political dynamics associated with the colonial, Ternate did not easily position itself as a neutral sultanate from the Netherlands and the interests of the surrounding kingdoms, especially when the neighboring sultanates were also associated with other European countries namely Britain, Spain, and Portugal. Ternate was brought into an alliance with the Dutch to safeguard, to secure access to the natural resources needed by both parties. One of the tools used by the Dutch in the 19th century to maintain access to natural resources was a treaty letter made by the Dutch. The Dutch who already had extensive experience dealing with the Islamic empire elsewhere certainly did not want to lose the opportunity to persuasively or politically to control the sultanate of Ternate as a colony. On the other hand, the sultan of Ternate had to maintain the hegemony and loyalty of the surrounding islands which had been the main supporters of Ternate. Not all the neighboring islands of Ternate have the same loyalty, some even oppose them like Tidore. In this situation, the agreement between Ternate and the Dutch became an important instrument to maintain the legitimacy of both parties.

One of the kingdoms in North Maluku which later became the conquered area of Ternate was Loloda. During the reign of Sultan Baabullah, this kingdom was integrated into part of Ternate (Amal, 2016: 12). Loloda is one of the oldest kingdoms in Maluku (Amal, 2016: 209). In 1682, R. Padtbrugge, one of the employees of the Dutch East Indies government, recorded nicknames of places in the territory under his control (Andaya, 2018: 26). The Loloda area is known as *Ngara Ma-Beno* or a gate (Andaya, 2018: 27). Related to the above, Andaya (2018: 27) says that Loloda is a unique region; "Though a King Loloda still existed, only a vague memory of a former kingdom remained".

Loloda is in the midst of the interests of Ternate and the Netherlands. In a number of treaty letters, the Loloda sultanate and also a number of other small sultanates in North Maluku who became Ternate loyalists were required by the Dutch and Ternate. Loloda, although a small kingdom, its presence was considered important in Ternate politics. In many treaty letters involving Ternate and the Netherlands, Loloda continued to be included in her voice; Loloda representatives put *Cap Tangan* (handprints) in the treaty letter.

Thus, we can easily conclude based on the text of the agreement that Loloda is part of Ternate's hegemony. Even so, in this study we want to know more about how poetically the relations between the Netherlands, Ternate and Loloda are expressed through metaphors and other special expressions. In this study will be discussed in depth aspects of poetry from three manuscripts (113/1/14, 113/8 / 11, and 113/8/12). This talk is expected to explain how power is represented through the poetry of the narrative agreement strategy.

Research on the manuscripts of Moloku Kie Raha was conducted by Pudjiastuti (2018) in an article titled *Moloku Kie Raha Community and Their Old Manuscript Heritage*. In the article, Pudjiastuti (2018) explains some of the characteristics of texts originating from Moloku Kie Raha (Ternate, Tidore, Bacan, and Jailolo). The approach used is philology and anthropology-codicology. Pudjiastuti (2018) mentioned that the results of this study were to digitize and make a list of manuscripts, as well as information about the views of the community.

Mu'jizah (2014) in a book *Mencari Jejak Menelusuri Sejarah: Dari Riau ke Ternate* (Searching for Traces of History: From Riau to Ternate) discusses the history, literary traditions

and past shackles in Ternate. Treaty manuscripts coded 113/1/25, 113/1/26, 113/8 / 3a, 113 / A1 / 21, ANRI collection letters numbered 097, and two Abu Hayat letters to the King of Portugal coded ANTT Gavetas 15-16 -38 and ANTT Gavetas 15-15-7 form the basis for discussion of the shackles of Ternate's past.

Research on Ternate manuscripts has also been carried out by Priscila Fitriasih Limbong (2016) in a dissertation from the University of Indonesia FIB. Nine Ternate texts with the theme of the Ternate Law (UUT) became the corpus of the research. The review of the UUT was carried out by means of philological work which was followed by the application of the analysis of Foucault's discourse of power. In the study, Limbong (2016) stated that the Law on Manpower was a discourse of Dutch power. The discourse of power was produced through laws that were presented against Ternate and Tambuku. In this law there are various ways in which the Dutch's legitimacy to strengthen and dominate its position towards Ternate and Tambuku through the structure and regulations applied to the contents of the Law.

UUT discourse structure consists of macro structure, superstructure, and micro structure. Macro structure in the form of the appointment of a king and the agreements that accompany the appointment. Superstructure discourse in UUT text shows the structure of the text consisting of exordium, contents, cover, and attachment. The micro structure of the UUT text shows that this text was produced by the Dutch to strengthen its authority. In terms of content and structure, the UUT explained how the Dutch positioned themselves against the two kingdoms.

Gallop & Arps (1991: 38-39) discusses the manuscripts of the archipelago, including the Letter of Sultan Tidore (Kaicil Nuku) in 1785, Letter of the Sultan of Ternate (Muhammad Yasin) in 1802. The discussion was carried out by giving information about its contents.

Zulistiasari (2007) in a thesis examines the stamps duty used by the sultanate of Ternate in 1680-1895. The stamps are collected from the treaty manuscripts of Ternate which are stored in the National Library of the Republic of Indonesia. The study was conducted by collecting and providing identification of the stamp duty.

Rakhadiyanti (2015) in her thesis examined about a Ternate treaty manuscript which was stored in the National Library of the Republic of Indonesia. The results of this study are transliteration of the manuscript and a description of the situation at that time, a review of the figures involved and their duties, time and location of the incident, and the impact of the manuscript on the Sultanate of Ternate.

Syadiidah (2014) examined the Ternate decree stored in the National Library of the Republic of Indonesia. The research he undertook was by transliterating the manuscript, examining its structure and format for later comparison with the current decree, as well as discussion of its contents related to the background of the decree.

The above studies are mostly carried out related to the contents and the manuscripts. However, the research of Ternate texts related to how much power is represented through the poetic of treaty narrative strategies has not been done much.

This research uses Philology theory, Codicology approach, and theory about space. Philology and Codicology are used to handle texts and texts. The object of this study is the Ternate treaty manuscripts written in the 19th century. Therefore, the analysis requires special handling to explain it.

Transliteration of the manuscript was carried out in this study. The research object texts are

written with jawi script and Malay language. Therefore, transcription is important to make it easier to read the research object. In this paper, several excerpts from the transliteration results are also presented to clarify the description. In dealing with text problems, philology is needed. Text problems in classical texts are quite complex so special 'tools', namely philology, are needed.

A codicological approach is used to deal with the physical aspects of the manuscript, to explain and identify it. The physical aspects described include parts of the manuscript consisting of covers, papers, scribes, date of writing, ink, binding, and seal. In addition, the format of the text is also examined in order to find out the composition and aspects that make possible the manifestation of spaces of power.

ANALYSIS

1. Loloda Traces in Classical Malay Manuscripts

Loloda is a lost kingdom. There are not many written sources that can be explored to reveal the Loloda. In fact, sources of past texts that specifically contain Loloda have so far not been found.

As far as searching the manuscripts at the Jakarta National Library, no in-depth information was found regarding Loloda. However, three manuscripts are known to contain the hands of Loloda officials. The three manuscripts are collected in the collection of Box 113, bundle 1, number 14 (Manuscript 113/1/14), Box 113, bundle 8, number 11 (Manuscript 113/8/12), and Box 113, bundle 8, number 12 (Manuscript 113/8/12).

Manuscript 113/1/14 contains an agreement between Nikolas Inggiran on behalf of the Commissioner General of the Dutch East Indies Arnold Adrian Buiskis as the first party and the Sultan of Ternate (Syah Kacili Muhammad Ali) as the second party. This manuscript was made on September 16, 1817.

In the text of this agreement there are a number of articles, one of which contains the Sultan's recognition of the authority of the *Walanda* government and promises to be loyal and obedient to his orders, granting the right to the *Walanda* government to appoint a successor to the throne of Ternate, and so forth. Many articles of the agreement benefit the *Walanda* government. In the text of this treaty manuscript, several officials also signed. Among these officials were king Loloda, the sangaji, gagugu prins, kimalaha, Tambuku messengers, etc.

Manuscript 113/8/12 contains an agreement between Yohanes Alexander Neys as the Dutch representative and Ternate Sultan Tajul Mulki Amirudin Iskandar Qaulina on April 8, 1824. Nineteen articles were specified in this agreement. Some articles appear to benefit the Netherlands.

This agreement involved Ternate officials, namely the ministers. Not only the sultan of Ternate, but also the ministers were said to have sworn in this agreement. The line of ministers consists of *gagugu*, *sangaji*, marine captain, secretary, judge, *kimalaha*, *afamanyira*, and the prins. Among these officials, there is the name of the Loloda Mali Sea Captain.

From these two letters of agreement it can be seen that in 1817, king Loloda was still present and testified in the agreement between Ternate and the Netherlands. But in 1824, king Loloda was not present to give his palm. Mali Loloda Sea Captain is the representative of putting a palm on the agreement.

In the Peti Brandes 113 collection text, bundle 8, number 30 there is an interesting

description of Loloda. According to the information contained in the manuscript, Loloda became a dumping ground for prisoners who received the dumping law. The 113/8/30 manuscript tells the story of the Tambuku kingdom which was declared betrayed to the Sultan of Ternate. Several Tambuku officials were then given a sentence. One of the officials is Kapitan Lau Larus. He received a sentence of exile in Loloda for twenty (?) Years.

From the three manuscripts above it can be concluded that in 1817-1824 (kingdom) Loloda still had an existence on the political stage in Ternate. However, in 1842 Loloda became a place of exile for prisoners who received the law of disposal.

Loloda was a royal territory under Ternate rule. According to various oral story sources, Loloda seems to be under-considered by the Ternate government. Even so, Loloda still has a place in the agreement between Ternate and the Netherlands. The signatures of several Loloda officials were written in the agreement. Raja Loloda, Captain of the Sea of Loloda, and Sangaji Melayu (Loloda) were known to have given their signature on the treaty manuscript. Following are the names of the emissaries from Loloda who also signed in the Ternate treaty manuscript.

- **Manuscript 113/1/14 (16 September 1817)**
Radja Loloda Camali Serrie
- **Manuscript 113/8/12 (8 April 1824)**
Kapiten Laut Loloda Mali
Sangaji Melayu Abdul Wahab
- **Manuscript 113/8/11 (16 April 1877)**
Sangaji Melayu Abdul Wahab

2. Description of Three Ternate Treaty Manuscripts

The following three Malay manuscripts are described in which the emissary's signature from Loloda is contained. The three manuscripts are Brandes Collection Manuscript, Box 113, Bundle 1, Number 14; Brandes Collection Manuscript, Box 113, Bundle 8, No.11; and Brandes Collection Manuscript, Box 113, Bundle 8, No.12.

a. Brandes Collection Manuscript, Box 113, Bundle 1, Number 14

Cover

The cover of the manuscript in the form of thick paper covered with yellow cloth, measuring 31.7 cm x 22.5 cm. The thick paper is composed of three layers, namely a sheet of cardboard and two thin papers. The layer in the form of a yellow cloth has been torn. On the yellow cloth there is a mark of a heart-shaped object. However, the object no longer exists. Behind the cover are two thin sheets of paper as a half-page manuscript.

Binding

Binding is in the form of small wood fibers the size of a binding yarn in general. On the back of the manuscript there are two binding support ribbons, in the form of paper that is folded in five folds.

Paper

The writing pad used is brownish plain paper and has no watermark or countermark. The paper size is 20.2 cm x 31.1 cm and then folded in half. The size of the upper and lower limit of the paper is 2.1 cm and 1.5 cm (the lower limit for the jawi script) and 2.5 cm (the lower limit for the Latin alphabet). In this text there are no lines for writing text.

Page

The manuscript consists of 28 pages with the details: 25 pages have text and 3 other pages are blank. Half of the page (on the left) is written with jawi script and Malay. On the other half of the page (right side) written in Latin and Dutch (as a translation form of the Malay text next to it).

On each odd page there is a numbering with a pencil. However, the numbering might have been added later by other researchers.

Catchwords

This manuscript has the word transfer placed at the very bottom and underlined. In this text, the word transfer refers to the first word in the text of the next page.

Script and Language

The characters used are jawi and latin. The languages used are Malay and Dutch.

Ink

All text in the manuscript is written in black ink that has faded to brownish.

Title

This text contains agreements between the Sultan of Ternate and the Netherlands. In the text there is no significant title representing the contents of the text. It is possible that the title is located on the front (heart-shaped object paste) that has been lost.

Stamp

There are three red stamps in the text on pages 16 and 18.



Figure 1. Stamp on Page 16

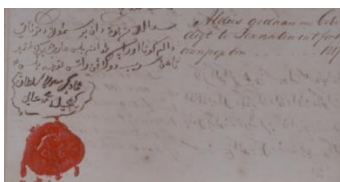


Figure 2. Stamp on Page 1

The stamp belonging to the government of Ternate is located on the left, while the stamp belonging to the Dutch government is located on the right. The stamp belongs to the Dutch government which reads *Commissarissen van de Moluccos*. Inside the stamp is a picture of two lions holding the crown.

b. Brandes Collection Manuscript, Box 113, Bundle 8, Number 11

Cover

This manuscript has covers on the front and back, which consists of thick paper and yellow cloth that has been torn. The cover consists of four layers. The composition of the cover from the inside out is double layer paper, yellow fabric, and crowned heart shaped paper pieces. The cover is bound with thread and reinforced with three thick (like mica) yellow rubber as the key.

On the cover paper, there is the addition of paper, approximately 3cm at the bottom. The presence of additional paper is estimated because the paper used as a cover does not have enough length.



Figure 3. Cover of Manuscript 113/8/11

On the cover paper of the second layer is the inscription in the Latin alphabet Iskandar

Nazarudin Gesloten ... 16 de April 1822. Above the writing there is a yellow cloth. On top of the yellow cloth is a heart-shaped piece of paper. In the picture of the heart (not inverted), it is written in the Latin script *Tusfchen het Nederlandsch Gouvernement zyn Hoogheidden Sultan van Ternate Iskandar Nazaroedien, Gesloten een 16 de April 1822*. In the picture of the heart (which is reversed) there is an inscription in jawi which reads *Kontrak empunya Paduka Sri Sultan Amirul Mukminin Iskandar Nasarudin* (Paduka Sri Sultan's Master contract Amirul Mukminin Iskandar Nasarudin).

Binding

The manuscript consists of eight sheets of paper put together then bound in the middle. The number of drain is eight. Binding is done traditionally by stitching using yarn. The yarn used is rather rough, like twisted wood fibers. The binding is not neat, the length difference is not taken into account.

Paper

The writing pad used was brownish European paper. The watermark contained in the paper is GR and Propatria, there is a picture of a Lion. The position of the watermark and text writing are irregular and inverted. The author does not consider, or may not care about the position of the watermark and text writing. To facilitate writing, horizontal lines are drawn on paper using a pencil.

The size of the paper is 41.6 cm x 32.8 cm, then folded into two sheets. The size of the upper and lower limits of the paper are 1.4 cm and 2.1 cm. The size of the auxiliary line is 0.8 cm.

Page

The manuscript consists of 23 pages with details: 21 pages have writing and 2 other pages are blank. On every page written with jawi script, the other half page is written in Latin script and translation in Dutch.

On each odd page there is a numbering with a pencil. However, the numbering would have been added later by other researchers.

Catchwords

This manuscript has the word redirection on each page. The word transfer is placed at the very bottom and underlined. In this text, redirect refers to the first word in the next page's text.

Literacy and Language

The characters used are jawi and latin. The languages used are Malay and Dutch.

Ink

All text in the text is written in black ink, except for the stamp using red.

Title

This text contains agreements between Sultan Nazarudin and the Dutch. On the cover there is a title that represents the contents of the text, which is a contract between the Sultan of Ternate and the Netherlands.

Stamp

There are four red stamps in the script. Two stamps are on page 12, and two other stamps are on page 14. The stamps on the left belong to Sultan Nazarudin, while the stamps on the right are Dutch.

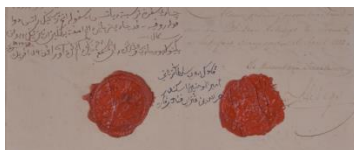


Figure 4. Stamp on Page 12

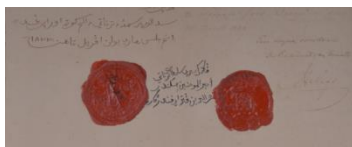


Figure 5. Stamp on Page 14

The four stamped stamps above are stamped embossed and do not use ink, but use similar wax or liquid objects which can then solidify. The condition of the four stamped seals is now experiencing cracks, but is still attached to paper.

c. Brandes Collection Manuscript, Box 113, Bundle 8, Number 12

Cover

This manuscript has covers on the front and back, which consists of thick paper and yellow cloth that has been torn. The cover consists of four layers. The composition of the cover from the inside out is double layer paper, yellow fabric, and crowned heart shaped paper pieces. The cover is bound with thread and reinforced with three thick (like mica) yellow rubber as the key.



Figure 6. Cover of Ternate Treaty Manuscript 113/8/12

On the cover there is a heart-shaped paper and inside it is written Muhammad Zein in the Javanese script and *Tractaat Tusschen het Nederlandsch Gouvernement zijn Hoogheid de Sultan van Ternate Tadjul Mulkie Amiroedien Iskandar Kawoelaine Sjah gesloten den 8 April 1824* in Latin script.

Binding

The manuscript consists of ten *kuras*. Each *kuras* consists of two sheets of paper. Binding is done traditionally by stitching using yarn. The yarn used is rather rough, like twisted wood fibers.

Paper

The writing pad used was brownish European paper. The watermark contained in the paper is JH 200 and a picture of a lion. To facilitate writing, horizontal lines are drawn on paper using a pencil.

The size of the paper is 39.8 cm x 32.2 cm, then folded into two sheets. The size of the upper and lower limits of paper 2,3 and 2,6 cm. Help lines for text that has a Javanese-speaking text have a distance between lines of 1.1 cm, while the help line for text with Latin language has a spacing of 0.8 cm.

Page

The manuscript consists of 23 pages with details: 20 pages have text and 3 other pages are blank. On every page written with jawi script, the other half page is written in Latin script and translation in Dutch.

On each odd page there is a numbering with a pencil. However, the numbering would have been added later by other researchers.

Catchwords

This manuscript has the word redirection on each page. The word transfer is placed at the very bottom. In this text, the word transfer refers to the first word in the text of the next page.

Literacy and Language

The characters used are jawi and latin. The languages used are Malay and Dutch.

Ink

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Title

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Stamp

There are three red stamp stamps in the script. Two stamps are on page 11, and another stamp is on page 14. The stamp on the left belongs to Sultan Tajul Mulki, while the stamp on the right is Dutch.



Figure 7. Stamp on Page 11



Figure 8. Stamp on Page 14

The three stamp stamps above are stamped embossed and do not use ink, but using a wax or liquid object which can then solidify. The condition of the four stamped seals is now experiencing cracks, but is still attached to paper.

3. The Faithful Friend and The Jelous

The Dutch controlled the sultanate of Ternate and the surrounding territories as a colony. Through a letter of agreement, the Dutch held Ternate under their control. The hegemony was disguised in the poetry of the letter, using the *setiawan* (loyalist) metaphor. This treaty letter has been ongoing and renewed throughout 1817 until 1877, since the reign of His Majesty Sri Sultan

Kaicili Muhammad Ali, His Majesty Sri Sultan Tajul Mulki Muhammad Zain, until His Majesty Sri Sultan Ternate Amirul Mukminin Iskandar Nasarudin.

The contents of the three treaty letters are more or less the same, namely about *setiawan* in dealing with enemies (from the Dutch), about cutting clove and nutmeg trees, and about licensing to build fortresses. Poetry of *setiawan* (in the letter of agreement) eventually became the way for Dutch hegemony towards Ternate and the surrounding areas for decades. Not only the King, but also the principals, and the royal family agreed to the agreement by giving their signature on the letter.

The concept of *setiawan yang sempurna* (perfect faithful) in all three texts, at least, includes the existence of *suatu persahabatan yang tetap* (a constant friendship) to help one another in dealing with enemies. Some articles in the three agreements that contain statements about the concept of *setiawan* are as follows.

PASAL 1

Paduka Sri Sultan Ternate mengaku pada mengenali kuasa dan pertuanan oleh Gupernement Walandawi dan berjanji suatu setiawan yang sempurna serta berbakti dan berlandung ia empunya perintah.

(113/8/11 hlm. 1)

His Majesty Sri Sultan Ternate confessed to recognizing the power and defense of Gupernement Walandawi and a loyalist towards the command.

PASAL 4

Akan ada suatu bersahabatan yang tetap antara Gupernement Olandawi dan Paduka Sri Sultan, serta ia empunya pergantian-pergantian dan akan diterima dan dimengenal suatu empunya sahabat-sahabat seperti sahabatnya sendiri. Demikian begitu lagi segala seteru-seteru seperti seterusnya sendiri... .

(113/8/12 hlm. 2)

There will be a permanent friendship between Gupernement Olandawi and His Majesty Sri Sultan, and he has the alternations and will be accepted and introduced by a friend of friends like his own friend. Likewise again, all the enemies are like their own rivals ...

In addition, Ternate, a loyalist, was asked by the Dutch to help deal with riots, shipwrecks, warfare and trade.

PASAL 5

Pada berikut pasal yang tersebut, paduka Sri Sultan Ternate dikatakan dirinya dan mengaku yang akan menolong pada pemerintah Walanda, dalam kala peperangan atau haru-hara dengan beberapa perahu-perahu, manusia, dan pe(r)kakas perang atau senjata[h] yang kepala pemerintah di Ternate akan berkehendak. Dan pemerintah Walanda mengaku pada diambilkan di dalam ia empunya lindungan kepada paduka Sri Sultan Ternate serta ia empunya kerajaan pada menolongkan di atas segala haru-hara apa ada tertimbul di dalam daerah-daerahnya serta yang datang dari luar.

(113/8/12 hlm. 3-4)

In the following article mentioned, the majesty of Sri Sultan Ternate said himself and claimed that he would help the Walanda government, in times of war or turmoil with several boats, humans, and warriors or weapons whose heads the government in Ternate. Walanda government confessed to being taken inside him as the owner of the protection to the majesty of the Sri Sultan of Ternate, and he was the owner of the kingdom in helping above all the troubles whether there was built up in his regions as well as those who came from outside.

The Dutch colonial government was a "jealous" figure. They did not want their friend (Ternate) to be in contact with white people, Chinese, and others who did not give cash properly. This is listed in three articles in all three texts, namely Article 7, Article 8 and Article 9. However, Ternate may be related to other nations provided that the nation has adequate cash as stated in Article 7 as follows.

PASAL 7

*Segala jenis kulit puti(h) atau orang hitam di luar bala rakyat Kerajaan Ternate yang benar, akan ada[h] di bawah kuasa dan hukuman oleh Gupernemente Walandawi, dan Paduka Sri Sultan Ternate akan setia di tercampur dengan mereka itu. Paduka Sri Sultan berjanji yang akan menyuruh tangkap dan serahkan kepada kepala pemerintah di Ternate **segala orang jenis kulit puti(h), Cina, atau lain kasta siapa juga di luar bala rakyat Ternate yang datang termasuk di dalam Paduka Sri Sultan empunya daerah-daerah jikalau mereka itu **tiada dengan kas yang patut.*****

(113/8/11 hlm. 8)

All types of white skin or black people outside the people of the true kingdom of Ternate, there will be under the authority and punishment by Gupernemente Walandawi, and His Majesty Sri Sultan Ternate will be faithfully mixed with them. His Majesty Sri Sultan promised that he would order arrest and surrender to the head of government in Ternate all types of white skin, Chinese, or any other caste who is also outside the people of Ternate who came including in Paduka Sri Sultan the owner of the regions if they it's nothing worth cash.

Apparently, the Ternate government agreed to the wishes of the 'friends'. In fact, the Sultan of Ternate severed relations with the prins, even with his own people if they cooperated with white nations other than the Dutch. All these agreements have been locked and cannot be changed anymore. Because of this agreement, the previous agreements were abolished.

PASAL 8

*Pada mengikatkan bersahabatan antara kedua pihak lebih lekat, lebih kuat, Paduka Sri Sultan ada berjanji dengan sungguh dan benar yang ia akan **tiada sekali-kali membuat kontrak atau bersahabatan dengan lain jenis kulit puti(h), baik siapa juga di luar kehendak dan berkuatan dari oleh Gupernemente Belanda. Segala Qaul Wa'da perjanjian yang jadi terkunci dahulu-dahulu suda(h)lah jadi terhapus atau dipinda(h)kan.***

(113/8/12 hlm. 4)

In binding friendship between the two parties more closely, more powerfully, His Majesty Sri Sultan has pledged sincerely and truthfully that he will never make a contract or make friendship with other types of white skin, both who are also outside the will and power of by Gupernemente Olanda. All *Qaul Wa'da* treaties that have been locked in the first place have been erased or moved.

PASAL 9

Paduka Sri Sultan Ternate ada[h] berjanji benar yang tiada sekali-kali akan tercampur dari kirim-mengirim, baik dengan suruhan atau dengan berpesan mulut juga, **dengan suatu jenis kulit puti(h) atau dengan siapa-siapa yang ada[h] dalam khodam kepadanya** begitu lagi akan tiada beroleh bercampur dengan **raja-raja, prins-prins, atau rakyatnya yang ada bersahabat, atau bertakluk pada lain jenis kulit puti(h) atau lain-lain orang**. Maka siapa buat pekerjaan larangan ini akan di luar menilik baik siapa juga akan jadi terserahkan kepada Gupernemente Walanda.

(113/8/11 hlm. 5)

His Majesty Sri Sultan Ternate promised rightly that would never be mixed from shipments, either by word or by word of mouth too, with a type of white skin or with anyone existing in khodam to him again will not be get mixed with kings, prins, or people who are friends, or be subject to on other types of white skin or others person. Those who violate will be handed over to Gupernemente Walanda.

CONCLUSION

The faithful friendship metaphor was used by the colonial government as a tool to make it easier for them to control Ternate. The word faithful is used as a key in an agreement letter that is always updated within a predetermined period of time. Through this metaphor, the relationship between the colonial government and the Ternate kingdom did not appear to be a relationship between the colonialists and the colonized, but a symbiosis that seemed to benefit both parties.

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