



Received: 12-11-2022

Accepted: 22-12-2022

International Journal of Advanced Multidisciplinary Research and Studies

ISSN: 2583-049X

Socio-Cultural Review of the Crime of Persecution in the City of Ternate

¹ Fathurrahim, ² Fatma Laha, ³ Hardina

^{1, 2, 3} Faculty of Law, Khairun University, Indonesia

Corresponding Author: **Fathurrahim**

Abstract

The Sultanate of Ternate which applies to people in the city of Ternate, which is currently considered a modern society, causes a lot of harm to the community. This creates a stamp (label) in society for people who commit deviations in the form of crimes of persecution. Broadly speaking, the factors that can lead to crime, especially persecution in the City of

Tidore Islands, consist of three major parts, namely: factors originating from an understanding of local wisdom, education and social inequality. These three factors clearly cannot be separated from one another and even these factors influence one another.

Keywords: Socio-Cultural, Persecution, City of Ternate

Preliminary

The term community can be translated as "local community" which refers to the residents of a village, city, tribe or nation. If the members of a group, whether the group is large or small, live together in such a way that they feel that the group fulfills the main interests of life, the group is called the local community.¹ Society is a unit of human life that interacts according to a certain system of customs that is continuous and bound by a sense of shared identity.²

The life of people in Indonesia is very diverse, starting from the diversity of ethnicity, race, religion, occupation, gender and skin color, this is not a difference that must be contested in society. This diversity dominates society and lasts for so long, that communication is established in everyday life among community members, an interaction between individuals and individuals, groups and individuals, and groups and groups also take place in their daily lives. This interaction fosters sympathy and empathy, mutual respect, and respect for the interests of each member of society. A local community must have a certain locality or place of residence (region).³

The establishment of various forms of relationships between community members fosters the character of social care, which is embedded in each individual. The character of social care in society is so strong, regardless of race, ethnicity, religion, occupation, skin color, gender, rich, poor, all work together to care for one another. All forms of work that are of a public or private nature are carried out in mutual cooperation.

Character is the characteristic of each individual with regard to identity (heart power), which is the essence, noble character, morals and even with multiple intelligences (multiple intelligence). Character comes from the Greek word to mark (mark) and focuses on applying good values in the form of action or behavior⁴. With regard to social care, namely "our interest or interest in helping others. Our immediate environment has a major influence in determining our level of social awareness. It takes a personality to have the feeling to be willing to help other people, be it neighbors, friends, family, and all members of the community, because doing so can lighten the burden or reduce the suffering of that person.⁵ Caring means paying attention or ignoring something, social concern is meant not to interfere in other people's affairs, but rather to help solve problems faced by other people with the aim of goodness and peace.⁶ Caring behavior among human beings can foster a sense of unity, harmony and harmony in society, but caring behavior in helping someone has no intention of bragging because only with their help can

1 Soerjono Soekanto, *Sosiologi Suatu Pengantar*, (Perkasa, Jakarta, PT. RajaGrafindo, 2012.), hlm 132

2 Koentjaraningrat, *Pengantar Ilmu Antropologi*, (Jakarta, PT. Rineka Cipta, 1990.), hlm 146

3 *Iid hlm* 133

4 Maksudin. *Pendidikan Karakter Non-Diktomik*. (Yogyakarta: Pustaka Pelajar, 2013).

5 Wardhani, G. *Asah Kepedulian Sosial*. <http://galuhwardhani.wordpress.com>. (diakses 8 oktober 2016).

6 Triatmini, *Bab III Kepedulian Sosial*. <http://pembelpai.blogspot.com>. (diakses tanggal 8 oktober 2016)

the work be completed. Helping in any form must also be based on sincerity, sincerity and humility so as not to cause mere arrogance.

The importance of the character of social care in the community is needed, for example as a form of tolerance between people, mutual understanding of each other's suffering, and a form of understanding the distress that someone is experiencing. Harmony in society can be increased, and also harmony, togetherness, will create peace in various layers of society. Gotong-royong as a form of unconditional precepts by the founding fathers of the nation will be realized. The form of the character of social care is so important in the development of the nation, the community together with the government are involved in administering the state. Working to help each other both in building roads, bridges, schools, hospitals, places of worship, all levels of society including the government, farmers, private workers, students, teachers and health workers all contribute to be involved in forms of development both in physical and non-physical forms. The manifestation of the character of social care is also reflected in social activities which have a definition, namely help, assistance, things to help, people who help or help to do something.⁷

The Ternate people are one of the Indonesian ethnic groups who inhabit the North Maluku region. The Ternate people initially occupied the island of Ternate, but now they have spread to almost all parts of North Maluku, especially the West Halmahera Regency and Tidore Islands City. The establishment of various forms of relationships between members of the Tidore community fosters the character of social concern, which is embedded in each individual. The character of social care in the people of Ternate is so strong, regardless of race, ethnicity, religion, occupation, skin color, gender, rich, poor, all work together to care for one another. All forms of work of a public or private nature are carried out in mutual cooperation, every member of the community has the same concern, young, old, men and women work together to help each other sincerely without expecting anything in return. Development and work that is of an individual interest such as building houses, people having celebrations, death, working on the first phase of the fields and harvesting agricultural products in the fields are also carried out jointly by mutual cooperation.

The people of Ternate are known to have a distinctive culture. The use of the term distinctive refers to the notion that the Ternate ethnic group has a cultural-specificity that is not similar to the ethnography of other ethnic communities. Initially, Ternate had a philosophy that was born from the contemplation of nature, which was called Jou Se Ngofa Ngare. This philosophy of life contains the relationship between humans and God, humans and humans, and humans and nature. With this, the life of the people is regulated in a single unit that cannot be separated from the so-called adat matoto religion, the religion matoto Kitabullah, the Kitabullah matoto Jou ta'ala (religious based customs, religion based on the book of Allah, the book of Allah based on Allah SWT). These are philosophical values that need to be maintained and applied in everyday relationships. The people of Ternate are known as a religious society, a plural

society, but crime is not directly proportional to people's habits.

In line with that in the legal context, the cultural approach in realizing security and order is in accordance with the sociological jurisprudence school of law that good law is law that is appropriate and lives in society.⁸ This means that a cultural approach involving local wisdom and customary institutions is a strategic and effective step because society already has a living legal system known as customary law.

Because it is very appropriate to resolve conflicts using local customs because so far it has been entrenched in society. Therefore, these values have taken root and are usually not only profane oriented, but also sacred oriented so that their implementation can be more quickly and easily accepted by society. With this local custom, it is hoped that conflict resolution can be realized quickly and accepted by all groups so that there are no latent conflicts hidden in society

Based on the crime records at the Tidore Resort Police from 2021 to 2022 the crime of persecution dominates over other crimes. Based on this phenomenon, if you look at the condition of the people of Ternate City, which is strongly influenced by the culture of the sultanate and Islamic culture. The influence of this culture should be in daily life such as mutual respect for one another, young people respecting the old as well as togetherness and mutual cooperation. This is expected to prevent the occurrence of acts that violate customs and habits that lead to violations of the law such as fights between youths, fights between groups, insults, which lead to acts of persecution.⁹

Based on the background description of the problem above, it illustrates that there is a tendency to commit crimes of persecution even though the issues of justice and respect are human rights issues that apply to everyone. Therefore, an in-depth study is needed in the form of research to answer the problem of what factors influence the occurrence of the crime of persecution in the city of Ternate.

Research methods

The research locations chosen in this study were the customary law community units of the Sultanate of Ternate in four sub-districts in Ternate City, including: Dufa-Dufa Sub-District, Tongole Sub-District, Foradiahi Sub-District, and Takome Sub-District. This selection was based on considerations that in the four inland urban villages, the value of Jou Se Ngofangare is still strongly upheld as a means of controlling the crime of persecution. Therefore, the type of research used is socio-legal research, namely tracing and studying existing legal rules and looking at the application of these laws in society which will be carried out in the form of interviews with indigenous peoples to answer the problems studied.

Analysis Factors Influencing the Occurrence of the Crime of Persecution in the City of Ternate

Crime will always develop following the development of society itself. The history of human development before, during and after the Middle Ages has been marked by various human efforts to maintain their lives and most of them have an element of violence as a phenomenon in the

⁷ Kamus Besar Bahasa Indonesia, PT. Gramedia Pustaka Utama, (Jakarta, 2008) hlm 1214.

⁸ Lili Rasjidi dan I.B. Wyasa, *Hukum Sebagai Suatu Sistem* (Bandung: Remaja Rosdakarya, 1993), h. 83.

⁹ M.H Tirtamidjaja, *Pokok-pokok Hukum Pidana*, (Jakarta, Fresco, 1995), hlm, 15.

world of reality. In fact, human life in the 21st century is still marked by the existence of violence as a phenomenon that does not end, whether it is a phenomenon in an effort to achieve the goals of a particular group in society or individual goals.

The development of crime with persecution by certain parties is associated with the many violent scenes that are broadcast on television shows in the form of action, always attracting the attention of the viewers and in these programs, there are always scenes that lead to violence, even though the scenes of violence are meant to protect the weak and defend the truth. This is what can affect both directly and indirectly can affect the behavior of community members. In relation to the problem of crime, violence is often a complement to the form of crime itself, in fact it has formed a distinct feature in the realm of crime studies.¹⁰

From a criminological point of view, violent crimes can be explained by looking at the culture and structures that exist in society. The cultural sources of violent crimes lie in the emergence of a violent sub-culture, which among other things are values and norms that support patterns of violent behavior where physically aggressive responses are expected, even needed by social groups supporting the sub-culture. Often the development of this sub-culture of violence is strengthened by reactions to it, both from society and from those who have a monopoly on legitimate violence, such as law enforcers. In some cases, for example: persecution and other forms of violent crimes, it is not uncommon for news to emerge about the shootings and deaths of perpetrators of crimes by law enforcement officers. It is a manifestation of a legitimate violent reaction to illegal violence and violence is increasingly seen as part of a way of life, a quick fix of collective problems.¹¹

Crime with violence always exists and develops following the development of the times and society, so that it can be said that crime is a social phenomenon. Besides that, advances in technology and science will also affect the quality and quantity of crime. In urban areas, the growth and development of city functions administratively and commercially as well as the condition of the city which is increasingly becoming a socio-cultural interaction that greatly influences the values, views and attitudes of its citizens. Various factors that cause this crime have received attention from all parties, both government, private and community. That crime is the result of various and varied factors.

This paper also outlines the factors that can lead to crime, especially persecution in the city of Ternate, consisting of three major parts, namely: factors originating from an understanding of local wisdom, education and social inequality. These three factors clearly cannot be separated from one another and even these factors influence one another.

a) Understanding of Local Wisdom Values

The North Maluku region, especially the Ternate City Region, is an area with a population of 205,001 people. The people of Ternate are one of the Indonesian ethnic groups who live in the North Maluku region. In communicating, the

people of Ternate use two languages of instruction, namely Indonesian and Ternate Malay. The Ternate language is the native language so it is used to communicate with the local community and is used in traditional rituals. In terms of kinship, they draw lineage based on patrilineal principles. One of the important kinship groups is the patrilineal clan, which they call soa. According to their custom, the ideal marriage is between cousins (kufu). Adat settles after utrolocal marriage,

The establishment of various forms of relationships between community members Ternate foster the character of social care, which is embedded in each individual. The character of social care in society Ternate so strong, regardless of race, ethnicity, religion, occupation, skin color, gender, rich, poor, all work together to care for one another. All forms of work that are of a public or private interest are carried out in mutual cooperation, every member of the community has the same concern, young people, old people, men and women work together to help each other sincerely without expecting anything in return. The main conception that forms the basis of Marimoi Ngone Futuru is the spirit of mutual cooperation or cooperation. On the other hand there is togetherness, there is an attitude to accept and provide life space for various differences, such as religious harmony or belief, culture and language, as well as certain political units as a legacy of tradition or culture left by previous ancestors.

Ternate culture is basically shaped and influenced by the values that live and develop in the community concerned. The living values of the Ternate people are influenced by adat on the one hand and Islam on the other. The values that still flow in the blood of the community are togetherness in the form of mutual cooperation, being virtuous and prioritizing ethics in every action in any form. All community problems are resolved by deliberation. However, over time Ternate, which is known for having strong customs and culture passed down by its ancestors, is now tainted by the high number of crimes of persecution. This shows that the values embedded in the people of Ternate are now starting to fade with various incidents such as humiliation, rape, murder,

Based on crime rate data at the Ternate Police from 2021 to 2022, the crime of persecution dominates over other crimes as shown in the following table:

Table 1: Crime Rates in the City of Ternate Years 2021-2022

S. No	Case Type	Case By Year		
		2021	2022	Amount
1.	Persecution and Mob	21	14	35
2.	Adultery	1	-	1
3.	Child abuse	6	1	7
4.	domestic violence	3	4	7
5.	Theft	5	2	7
6.	Gambling	3	-	3
7.	Child abuse/abuse	3	4	7
8.	Disgraceful	4	-	4
9.	Document falsification	4	-	4
10.	Crimes against the rights &	1	-	1
11.	obligations of the state	2	-	2
12.	Destruction	2	-	2
13.	Pornography	2	-	2
14.	KTI (unlawful marriage)	3	2	5
15.	Agreed child bw age	3	5	8
16.	Commercial BBM	2	2	4
17.	Illegal login	1	-	1
18.	Corruption	3	3	6

¹⁰ Romli Atmasmita, 1992, *Masalah Santunan Terhadap Korban Tindak Pidana.*, BPHN Departemen Kehakiman, Jakarta. Hal 52

¹¹ Mulyana W. Kusumah, 1982. *Analisa Kriminologi Tentang Kejahatan Kejahatan Kekerasan.* Jakarta: Ghalia Indonesia. Hal 53

19.	Narcotics		1	1
20	Embezzlement	-	1	1
	Amount	69	35	104

Source: Crime Rate Statistical Data at the Ternate Police Criminal Investigation Unit

Based on the data in the table obtained from the Ternate Police Criminal Investigation Unit as shown in the table above, it can be seen that the number of crimes of persecution that occurred within the last two years, namely 2021 totaled 21 cases of persecution and in 2022 amounted to 14 cases of persecution, this shows that from year to year the number of crimes of persecution began to decrease, but every year the number of crimes of persecution dominated more than other crimes. The crime of persecution is caused by various factors, one of which is alcohol and others. Based on the results of interviews with Bondan Manikotomo,¹² who said that:

"Of the number of cases of persecution that occurred in the city of Ternate, most of the perpetrators had consumed liquor so they were easy to abuse, especially since there was already a misunderstanding between the perpetrators and the victims, because with the influence of alcohol they no longer hesitated to beat or abuse victims."

From the results of the interview above, in connection with the high number of cases of persecution that occurred in the City of Ternate, which incidentally occurred because the perpetrators of the persecution had consumed liquor, this triggered acts of persecution which indeed also worried the local community. We all know that the City Ternate is an area that is still very fanatical about the seatoran custom which forms the basis of the local community in their daily lives.

Fights between individuals and groups are often only used as a trivial matter when it can be said that the problem has not had a major impact on the condition of the local community. The emergence of victims from these fights will only invite the city government's action to immediately resolve the problem. Persecution that occurs in society and other acts of violence never stand alone or in the sense that there are causes that give rise to acts of violence. The city of Ternate, with all its urban conditions, continues to carry a huge social burden.

History that has left an impression on the social system of certain communities is one of the causes of persecution or fights in the people of Ternate. Group solidarity is built into the pattern of everyday life. Interaction between residents begins to build closeness by helping each other in doing common affairs. A settlement with a community pattern that tends to be homogeneous, such as a settlement with almost equal economic levels. Interaction patterns that are awakened tend to be very intimate. Another thing is also seen when one of the residents asks for help from local residents to help with the construction of house foundations, for example, they are willing to help residents who ask for this assistance without asking even the slightest wage because it has become the custom of the local community. But on the other hand, contact between groups for the

people of Ternate is common. Even just the hum of a loud motorbike in front of several youths who were gathered would trigger a fight. As stated by Isnaen¹³:

"Usually, the influence of liquor that has been drunk by (drunken) youths, then they gather and suddenly there is someone passing by using a motorcycle that has a racing exhaust and gasses the motorbike, so this drunk youth curses with dirty words or can immediately hit and a fight ensued."

Based on the results of these interviews that the influence of alcoholic beverages that causes someone to get drunk triggers contact, causing fights that lead to criminal acts of persecution. The habit of drinking alcoholic beverages (getting drunk) is very contrary to the cultural values of the people of Ternate in general. It's just that these cultural values are not understood and implemented in social life by some people, especially for youth. As a result, with the influence of these alcoholic drinks, the cultural values of the people which are thick with customs referring to the customary values of the Sultanate of Ternate seem to have no effect anymore or have not even been implemented in social life.

One of the other factors that triggers fights between individuals and groups is revenge which then flows from generation to generation between the two groups. The same thing happened in several Kelurahan in Ternate City, where there was always tension between one Kelurahan and another, because holding old grudges against other groups could have been the trigger for persecution. As the result of the author's interview with one of the youth leaders of the Takome Village, Ternate City, Djakarta he said¹⁴:

"The abuse often occurs because of revenge, where because the victim used to beat or abuse the perpetrator or a friend of the perpetrator, if fighting individually is not resolved then it will occur as a group because the victim's family does not accept this well as well as being friends with each other. they with high solidarity help carry out attacks on other groups or sub-districts".

Fights between groups should have been overcome if the local community and local government realized how important cultural values are in Ternate. Cultural values in the form of the custom of the Sultanate of Ternate can reduce conflict between groups. Thus, the need to re-instill cultural values / customs of the Sultanate of Ternate in social life. This was solely to restore the conditions in which Ternate was an area of the sultanate where the customary values of the sultanate should have become the moral and ethical foundation for mutual respect for one another and could unite all the differences that exist in society.

As a sultanate, Ternate has a variety of cultural values and customs as a guide in daily life. If these cultural values are applied in everyday life, of course, they will guarantee the creation of peace and harmony in social life. Based on the

¹² Wawancara Dengan Bondan Manikotomo selaku Kasat Reskrim Polres Ternate

¹³ Wawancara Dengan Isnaen selaku Tokoh Pemuda Kelurahan Dufa-dufa

¹⁴ Wawancara Dengan Djakarta Tokoh Masyarakat Kelurahan Takome

results of an interview with Mahmud Jurkiram¹⁵, he explained that:

In social life, especially in the city of Ternate, there are 5 things that should be applied in daily life, including (1) Suba se Tabea (2) Budi se Bahasa (3) Ngaku se Rasai (4) Mae se Kolofino (5) Cing se Cangeri. These five basic precepts become a bond that unites the kinship system in the association of the Moloku Kie Raha indigenous people, especially Ternate. If there is a dispute or dispute in society, then the basis for settlement is returned to the basic law.

The main meaning of the five basic values mentioned above is mutual respect and respect and promotes shame and fear if you violate religious norms and customary norms. The five system of norms then become the basis for the people of Ternate in social life. If only every community still adhered to the five basic values above, of course the crime of persecution that often occurs in Ternate could be minimized or even completely eliminated. Therefore the role of the regional government together with the apparatus of the Ternate sultanate is to jointly strive to be able to instill and regenerate the basic values of the sultanate's customs as a backbone for the community in everyday life.

b) Education

In the Law on the National Education System, it is stated that education is a conscious and planned effort to prepare students through guidance, work and training activities for their future roles. Education plays a very important role in the formation of a person's mindset and behavior in society. The higher a person's level of education, the higher the level of thinking or level of knowledge. Human life is inseparable from all the problems and problems that are very broad. If someone has broad insight (high level of education), then in solving all problems, that person will first consider everything before acting. In other words, a person will think in advance about the impact or risk of what he is going to do.

The progress of education in Ternate City at the North Maluku Province level can be said to be quite encouraging. The implementation of the education development program in this area has led to the development of an atmosphere of teaching and learning at various types and levels of education. With the implementation of development programs, education services have been able to reach remote areas, areas with poor populations, and areas where schools are rarely built in these areas. In detail, development at every level of education is not the same. Therefore, it will be explained about the conditions at the TK, SD, SMP/MTs levels, SMA/MA and SMK levels which are divided into 2 (two) levels of education, namely basic education and secondary education.

The high crime rate in Ternate City is closely related to the educational background of the perpetrators themselves. Then what is the role of this level of education when it is related to crimes committed by youth that occurred in Ternate City from 2021 to 2022. For more details, it can be described in the table below:

Table 2: Data on Education Level of Criminals in Ternate City (2021 and 2022)

S. No	Education Level	Year		Information
		2021	2022	
1	Primary school	4 people	1 person	5
2	Junior High School	3 people	2 persons	5
3	Senior High School	3 people	2 persons	5
4	College	3 people	2 persons	5
5	No school	7 people	8 people	15
Amount		21	14	35

Source: Ternate Police Criminal Investigation Unit

The table above illustrates that the education factor also influences crime, as the table above shows that 5 criminals with low education have graduated from elementary school, then 5 people with junior high school education, 5 people with high school education, 5 college graduates and no school as many as 15 people.

This shows that the minimal level of formal education in society can have an impact on the community, namely they feel and act inferior and less creative so that there is no control over their personality so they easily commit crimes, especially persecution. With minimal education, their thinking patterns are easily influenced by social conditions so that association in their environment easily expresses unfavorable behavior through actions that are detrimental to society.

Indeed, if talking about education is related to crime, there may be many problems that will arise, therefore the authors limit it as education that is less successful is from actors who have relatively low education, it will affect the work of perpetrators due to lack of skills possessed so that perpetrators of crimes that occur in the City Ternate in general is a non-permanent job. This is due to low education, resulting in a lack of creativity and is associated with a lack of employment opportunities. The following are the results of the researcher's interview with the Head of Criminal Investigation Unit of the Ternate Police:

Bondan Manikotomo¹⁶said that there is a possibility that a good educational provision can prevent bad behavior because this educational factor is considered important to highlight because most of the perpetrators of persecution that we have handled so far have perpetrators who have minimal (low) education, but it is very unfortunate that some of the perpetrators of abuse are highly educated people or students.

In connection with this minimal education, their mindset is easily influenced because sometimes they can express bad behavior through actions that are detrimental to society. So through the provision of education that is well obtained can be a process of forming their values or behavior. Indeed, if the educational factor is related to the background of the crimes committed, it is the average perpetrators of persecution who have low education and no education who commit a lot of crimes, especially persecution.

c) Social gap

Social inequality is a social imbalance that exists in society so that it makes a very striking difference. Or it can also be interpreted as a situation where the rich have a higher position and are more powerful than the poor. The rapid

¹⁵ Hasil Wawancara Dengan Mahmud Jurkiram selaku *Jogugu* (Perdana Menteri Kesultanan Ternate)

¹⁶ Hasil Wawancara Dengan Bondan Manikotomo selaku Kasat Reskrim Polres Ternate

development of science and technology as a result of the times has resulted in the emergence of social inequality among people. We see not a few people who go around making money and spending it according to their taste even though this clearly offends a sense of justice and is contrary to the spirit of togetherness and social equality. It is as if the poor do not have certain rights or shares in the assets of the rich. Not a few social inequalities that occurs in many places and opportunities. social Class, acknowledged or not, occurs and is enforced in many places and in many cases. Social status is often used as a tool to oppress, exploit and trample on the rights of others. In political life, we also find those holding the reins of power doing as they please, even though they clearly violate God's rules and the social contract that has been agreed upon. In fact, as people, we have the right to criticize (even sue) a system of power that deviates from the true purpose of the institution of power itself, namely to create a just and civilized society. We also find the holders of power do whatever they want, even though they clearly violate God's rules and the social contract that has been agreed upon. In fact, as people, we have the right to criticize (even sue) a system of power that deviates from the true purpose of the institution of power itself, namely to create a just and civilized society. We also find the holders of power do whatever they want, even though they clearly violate God's rules and the social contract that has been agreed upon. In fact, as people, we have the right to criticize (even sue) a system of power that deviates from the true purpose of the institution of power itself, namely to create a just and civilized society.

We can see at the present time; social inequality eventually results in social jealousy. This is what causes gaps (gaps) in community groups, where for lower groups/classes, there are difficulties in making ends meet. Economic factors play a very important role in life because if a person cannot fulfill his needs, this can encourage crime.

Crimes such as persecution that are often carried out by humans lately are not only committed by men and women who are adults, but have also been committed by all age levels, namely children, adolescents and the elderly, both crimes committed consciously (of one's own volition) or unconsciously (on the encouragement of other parties, not of one's own volition). Social problems as a social disease cannot be separated from human life and certainly cannot stand alone, there are links and influences between one aspect and another.

Likewise, crime is always related to and influenced by problems of social, economic, political and cultural life as phenomena that exist in society and influence one another. In general, criminal acts are committed because they feel that their needs have not been met so far, in addition to various other problems behind them. Social inequality, unequal welfare, economic instability are also some of the triggers for crimes such as persecution.

The social inequality that occurs in Ternate is caused by the high unemployment rate. Based on data from the Central Bureau of Statistics for the City of Ternate, the unemployment rate from 2019 to 2021 has increased. In 2019 it was at 5.79% which then in 2021 will increase to 5.80%.¹⁷The large number of unemployed became the trigger for the birth of the crime of persecution. Because young people who don't have jobs and activities only tend to

gather while drinking alcohol which causes fights and acts of persecution. Based on the results of interviews with Djakaria¹⁸ as a community figure who said that:

The act of fighting that led to persecution was caused by the large number of youths who did not have jobs so that what they did was just hang out while drinking alcohol and when they were drunk it would trigger fights.

The results of the interview above show the need for the role of the local government to overcome this social gap, by seeking employment for those who are still unemployed. Apart from that, as another effort, the local government should pay more attention to the unemployed who do not have a job by providing training with a socio-cultural approach that is in accordance with the cultural values of the Sultanate of Ternate. This can be done because the cultural values of the Sultanate of Ternate are able to create security and peace in society.

All humans always want an atmosphere of life filled with security, peace and tranquility. However, this desire is sometimes hindered by various kinds of disturbances that come from outside the human being, thus disturbing the security, peace and tranquility in people's lives. While the problem of crime is a human problem which is a social reality and a social disease and is also a product that develops along with the growth of society itself.

In addition to the large number of unemployed, a factor causing crime or crime in society is poverty. Along with that, poverty can be interpreted as a condition in which a person cannot make ends meet. Among them, limitations in meeting basic needs such as clothing (clothing), food (food), shelter (shelter), as well as education and health. Poverty can be caused by not having the tools to fulfill basic needs such as money. Thus, the impact that arises will start from the limited access to education. In the same way, the difficulty of finding a job can be another support in poverty.

There are many factors that can lead to criminal acts or crimes, but you need to realize that it is poverty that is the initial capital for the demands of life's necessities. The reason is living in limitations or deficiencies will make it difficult for someone to meet their needs. Both in terms of clothing (clothing), food (food), shelter (shelter), as well as education and health. Apart from not being able to achieve prosperity, education is one of a person's social capital in achieving prosperity. Where with education, job requirements can be fulfilled. Thus, someone who has income can meet his needs from an economic perspective.

It should be noted that some of the motives that cause crimes are deficient conditions. Adjacent to that, the motivation to meet the needs of daily life is a factor that causes crime. After understanding one of the risks that arise from the phenomenon of poverty, it is not a feature of late modernity. Thus, the symptoms that appear at certain intervals will change depending on the conditions experienced by certain social structures. It is possible that conflicts that occur will still exist and become entrenched. But also vice versa, if the community can treat this entrenched disease.

¹⁷ Kota Ternate Dalam Angka Tahun 2021.

¹⁸ Wawancara dengan Djakaria sebagai tokoh masyarakat kelurahan Takome Kota Ternate.

The centrality of the concept of risk in society has encouraged German thinkers like Ulrich Beck. The emergence of risk is seen as due to the inability of the community to meet their needs.¹⁹ Looking at the impact of being powerless to meet daily needs, this is influenced by one's work productivity. Thus, education to support the conditions for achieving work is very important for the community itself.

In the end, it can be seen that social status, which is supported by educational factors, is very important for fulfilling daily needs. Even though the impact of education does not occur instantly, the risk pattern that will emerge is the lack of prerequisites in achieving a stable job. By fulfilling or fulfilling the necessities of life, ordinary people develop their own pattern of lifestyle. Thus, the importance of an education becomes one of the determinants in achieving a person's stability in meeting the needs of clothing (clothing), food (food), shelter (shelter) and health.

Conclusion

The Sultanate of Ternate which applies to people in the city of Ternate, which is currently considered a modern society, causes a lot of harm to the community. This creates a stamp (label) in society for people who commit deviations in the form of crimes of persecution. Broadly speaking, the factors that can lead to crime, especially persecution in the City of Tidore Islands, consist of three major parts, namely: factors originating from an understanding of local wisdom, education and social inequality. These three factors clearly cannot be separated from one another and even these factors influence one another.

References

1. Koentjaraningrat. Pengantar Ilmu Antropologi, (Jakarta, PT. Rineka Cipta.), 1990.
2. Lili Rasjidi, Wyasa IB. Hukum Sebagai Suatu Sistem (Bandung: Remaja Rosdakarya), 1993.
3. Maksudin. Pendidikan Karakter Non-Diktomik. (Yogyakarta: Pustaka Pelajar), 2013.
4. Tirtamidjaja MH. Pokok-pokok Hukum Pidana, (Jakarta, Fresco), 1995.
5. Mulyana Kusumah W. Analisa Kriminologi Tentang Kejahatan Kejahatan Kekerasan. Jakarta: Ghalia Indonesia, 1982.
6. Romli Atmasasmita. Masalah Santunan Terhadap Korban Tindak Pidana. BPHN Departemen Kehakiman, Jakarta, 1992.
7. Soerjono Soekanto. Sosiologi Suatu Pengantar, (Perkasa, Jakarta, PT. RajaGrafindo), 2012.
8. Triatmini. Bab III Kepedulian Sosial. <http://pembelpai.blogspot.com>.
9. Wardhani G. Asah Kepedulian Sosial. <http://galuhwardhani.wordpress.com>
10. Kamus Besar Bahasa Indonesia, PT. Gramedia Pustaka Utama, (Jakarta), 2008.

¹⁹ Pip Jones, op. cit., Hlm. 244-245